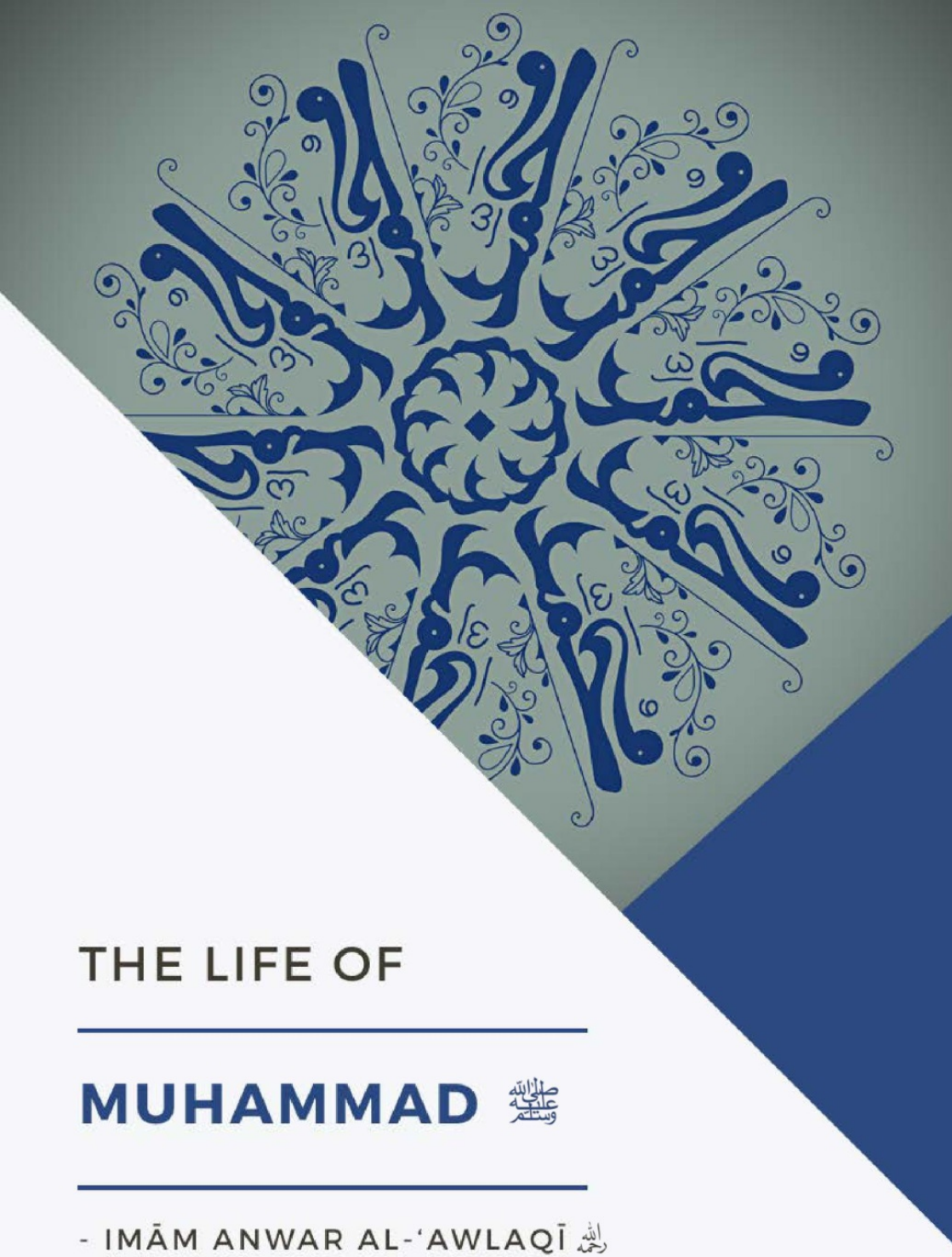

THE LIFE OF

MUHAMMAD ﷺ

- IMĀM ANWAR AL-'AWLAQĪ رحمه الله

بِسْمِ ٱللَّهِ ٱلرَّحْمَٰنِ ٱلرَّحِيمِ

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I seek refuge in Allāh from Satan the Accursed.
In the name of Allāh, the Entirely Merciful, the Especially Merciful.

[All] praise is [due] to Allāh, Lord of the worlds.
The Entirely Merciful, the Especially Merciful.
Master of the Day of Recompense.
It is You we worship and You we ask for help.
Guide us to the straight path.
The path of those upon whom You have bestowed favour.
Not of those who have evoked [Your] anger or of those who are astray.[1]

O Prophet, indeed We have sent you as a witness,
And a bringer of good tidings and a warner.
And one who invites to Allāh, by His permission,
And an illuminating lamp.[2]

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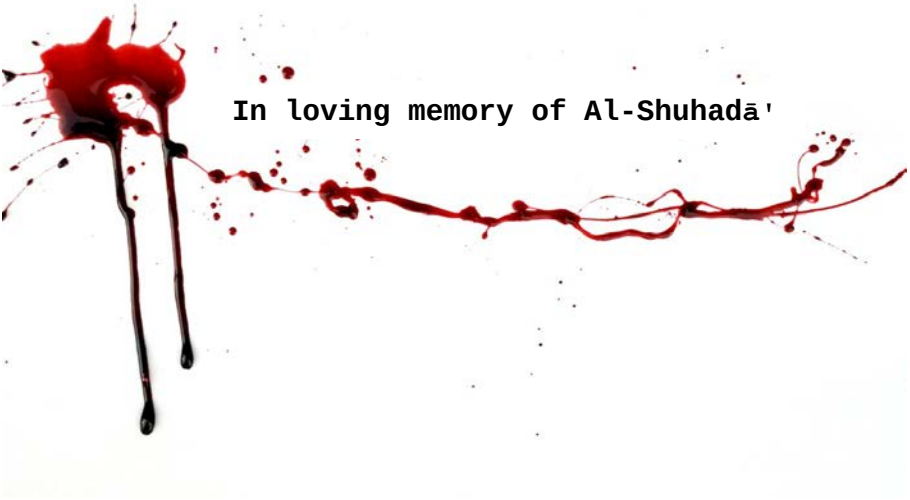
[1] Al-Fātihah
[2] Al-Ahzāb: 45-46


In loving memory of Al-Shuhadā'

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The Life of Muhammad ﷺ introduces the Makkan [and Madīnan] Period of the Seerah of the Prophet Muhammad ﷺ, the Final Messenger of Allāh and the greatest human being to walk on the face of the earth. In this series, Imām Anwar Al-'Awlaqī, author of the best-selling series *The Life of the Prophets*, eloquently presents the Makkan [and Madīnan] Period of the Prophet's life in a detailed manner, deriving valuable lessons from it and thus making it relevant to our modern times. The series is primarily based on Ibn Kathīr's book on the Seerah. Imām Al-'Awlaqī brings to life stories from the golden era of Islām in a dynamic style and instils in the listeners a deep love for the beloved of Allāh ﷻ.

Author's Biography

Imām Anwar Al-'Awlaqī was a Muslim scholar of Yemeni heritage who was born in New Mexico. Initially he served as an Imām in California, and then later in Washington, D.C. where he headed the Dār Al-Hijrah Islamic Center and was also the Muslim Chaplain at George Washington University. In 2004 he returned to his native Yemen where he taught at the University of Eman, until his arrest in mid-2006. Imām Anwar was released from custody on 12th December 2007 having spent a year and a half in prison. In his first interview since his release, the Sheikh spoke about the conditions of his detention and shared his reflections on his time in prison. Regarding his time spent in prison, he said, "It was a chance to review Qur'ān and to study and read in a way that was impossible out of jail. My time in detention was a vacation from this world. I still see my detention as a blessing and I believe that I am still enjoying the fruits of those blessings until this moment."

On September 30, 2011, in northern Yemen's al-Jawf province, two Predator drones fired Hellfire missiles at a vehicle containing Imām Anwar Al-'Awlaqī, and thus the Sheikh attained Shahādah, Inshā'Allāh. May Allāh have mercy on him.

Educational Background

In response to a question posed on his blog, the Sheikh explains his credentials and whom he studied under. I have copied what he has written word for word without any alterations:

> "Alhamdulillah I have had the chance to experience the various methods of gaining Islamic knowledge through studying directly under shuyukh in their general circles or privately. I have experienced the regular academic method of university study, studying by correspondence, and studying directly from books.

Studying under shuyukh in their general circles

I have attended the circles of the scholars of Makkah and Madina for a combined period of a few months and for a short while attended the circle of Shaykh Ibn Uthaymeen.

Studying under shuyukh privately

In addition to an ijaza in Quran recitation according to the recitation of Hafs I have read and completed Sahih al Bukhari with Shaykh AbdulRahman Shumailah al Ahdal and he has given me ijazah to narrate Sahih al Bukhari from him through three high isnaads, one of them being the highest existing isnaad in the world. The other two he has received from his shuyukh in Makkah.

I have also read and completed Sahih Muslim and al Muwata by Imam Malik with Shaykh AbdulRahman and he has given me ijazah on both books.

I have studied al Minhaaj by Imaam Nawawi on Shafi fiqh with Shaykh AbdulRahman al Ahdal and Shaykh Hamud al Ahdal and received ijaza from both of them.

The above mentioned shuyukh have also given me ijazah to narrate through their isnaad the six books of Hadith, al Adhkaar by Imaam Nawawi, al Shifa by Qadhi Iyaad, and some other books in Shafi fiqh.

I have studied, traveled and lived with Shaykh Hassan al Ahdal and it was through him that I got to study with other scholars from this blessed family of scholars who are descendants of al Hussain bin Ali may Allah be pleased with them. They are based in al Marawa'ah in Tihama which is in the Western part of Yemen on the coast of the Red Sea and this is the land of the Sahabi Abu Musa al Ash'ari. He has given me a general ijaza in the six books of hadith, Buloogh al Maraam by Ibn Hajjar al Asqalani, Umdat al Ahkaam by al Maqdisi, al Minhaaj by al Nawawi, al Ghaya wal Taqreeb by Abu Shuja, and al Waraqaat by al Juwaini.

I have spent a short time with Shaykh Salman al Odah.

I have benefited considerably from the scholars I met in the US during the 90's, a time in which there was a great influx of scholars in America.

And last but not least, I have benefited and continue to benefit from the Shaykh whom I trust his deen and know him to be a scholar who does not fear

in the sake of Allah and is willing to stand up for the truth, Shaykh Hussein bin Mahfoodh. He is a friend whose relationship with me extends over the years. Until this day, I consult with him on the various important aspects of Sharia that I am presented with and I have continued to benefit from his knowledge and wisdom over the years. I have accompanied him and traveled with him and consider him to be one of the best scholars that I have come to know.

Regular academic university study

In 2002 I was given permission from the administration of the University of Eman in Yemen to attend any class at any level and I took advantage of this and attended classes in Tafsir and Fiqh for a period of a few months. I have also benefited from the teachings of Shaykh Abdul Majid al Zindani the Rector of the University.

Studying Sharia by Correspondence

I studied for two years through correspondence with the Islamic university in France. I lost interest and discontinued my studies with them because I reached the conclusion that it was not a proper method of disseminating Islamic knowledge. This was in the mid 90's so things must have changed now in the field of correspondence study due to advances in technology.

Studying from Books

After receiving the basics from the scholars and the keys of knowledge, learning from books is a lifelong practice of the seeker of knowledge.

My Ijazah

In addition to the ijaza's I have mentioned above I have a general ijaza in Quran, Sciences of Quran, Hadith, Sciences of Hadith, Tafsir, Fiqh, Usool Fiqh and Arabic from:

Shaykh Hassan Maqbooli al Ahdal
Shaykh Hussein bin Mahfoodh
Shaykh AbdulRahman Shumailah al Ahdal
Shaykh Hamud Shumailah al Ahdal

Transcriber's Note

In the name of Allāh, the Entirely Merciful, the Especially Merciful.

All praise is due to Allāh ﷻ Who has allowed us to complete this book and I pray that He accepts it from us and guides mankind through it and accepts it as Sadaqah Jāriyah on behalf of Imām Anwar Al-'Awlaqī ؒ.

I have been in constant battle with my Nafs as to whether I should include this part in the book; I do not want the book to be about me as all credit goes firstly to Allāh ﷻ and then to the Sheikh ؒ – all I did was put in writing what the Sheikh said – but I believe it would be unfair not to give credit to all the other people who were involved in this project and supported me with it, whether it be the sisters whose transcript of *Makkan Period* I found online and started working on as a base, or the sisters who tirelessly helped with proof-reading the book and gave me invaluable feedback and shaped the book, or the brother who so passionately designed the cover without complaining or being worn-out due to my constant request for changes, or the Muslims all over the world who kept me motivated to carry on – when at times I was slacking and losing motivation – by constantly asking me when the book will be complete and to keep them updated. These people have been the backbone of this project and I ask every reader to sincerely make Du'ā' to Allāh ﷻ for each one of them; their contribution – whether through their time or their words – was solely for the sake of Allāh ﷻ, and they did not ask for recognition nor for money, in fact some even offered to pay towards the project, Allāhumma Bārik Lahum.

Our reason for the compilation of this book is for our shared love of Rasūlullāh ﷺ and for his biography to be mentioned by those to come Inshā'Allāh. And the author of this book, in essence, is Imām Anwar Al-'Awlaqī ؒ, whom we love for the sake of Allāh, and we want the legacy of his Da'wah to remain for future generations and pray that Allāh grants him Ajr for this until the Last Day.

I would also like to make clear that in terms of the transcribing itself, this was done by myself, and although I used an already available transcript

composed by two sisters (may Allāh bless them) for *Makkan Period*, I nevertheless went through this from beginning to end correcting any mistakes and ensuring it contains the Sheikh's speech word for word. Having completed *Makkan Period*, I realised that it would be easier for me to start transcribing from afresh without using a pre-existing transcript, and this is what I did for *Madīnan Period Stage One* and *Madīnan Period Stage Two*.

The reason I mention this is so if you do notice mistakes in this book – which you no doubt will – this would be due negligence on my part entirely, and as much as I tried to preserve the Sheikh's words even to the tone of his speech, I may have at times failed to do so due to my own deficiency, and for this I ask forgiveness from Allāh ﷻ and from you the readers. I therefore implore that you do not attribute these errors to the Sheikh or to others who contributed to this project. I am a non-Arabic speaking layman in the Religion; if I do well, it is due to Allāh's favour on me, and if I err, it is due to my negligence and Satan.

O Allāh, we ask You to grant us knowledge that benefits and we seek refuge in You from knowledge that does not benefit.

Your brother
29 Ramadān 1440 AH / 2nd June 2019 CE

Arabic Symbols Used

Symbol	Arabic Text	Translation
ﷻ	جَلَّ جَلَالُه	May His glory be exalted
ﷺ	صَلَّى اللهُ عَلَيْهِ وَ سَلَّم	May the peace and blessings of Allāh be upon him
عليه السلام	عَلَيْهِ السَلاَم	Peace be upon him
عليها السلام	عَلَيْهَا السَلاَم	Peace be upon her
عليهم السلام	عَلَيْهِمُ السَلاَم	Peace be upon them
رضي الله عنه	رَضِيَ اللهُ عَنْهُ	May Allāh be pleased with him
رضي الله عنها	رَضِيَ اللهُ عَنْها	May Allāh be pleased with her
رضي الله عنهما	رَضِيَ اللهُ عَنْهُمَا	May Allāh be pleased with them both
رضي الله عنهم	رَضِيَ اللهُ عَنْهُم	May Allāh be pleased with them (male)
رضي الله عنهن	رَضِيَ اللهُ عَنْهُنَّ	May Allāh be pleased with them (female)
رحمه الله	رَحِمَهُ اللهُ	May Allāh have mercy on him

English Punctuations Used for Arabic

Arabic	English	Definition
ء	'	Used as a replacememnt for ء. For example, أَنْبِيَاء would be spelt Ambiyā'.
ا	Ā/ā	Used in place of ا in order to elongate the letter. For example, إِسْلاَم would be Islām, هَاجَر would be Hājar.
و	Ū/ū	Used in place of و in order to elongate the letter. For example, أَبُو ذَر would be Abū Dharr, يُوسُف would be Yūsuf
ي	Ī/ī	Used in place of ي in order to elongate the letter. For example, الحَدِيث would be Al-Hadīth, إِبْنُ كَثِير would be Ibn-Kathīr.
يي	ï/ ÿ/ẅ	Used whenever a word ends with a Shaddah/Tashdīd. For example, عَلِيٌّ would be spelt ‘Alï, عُدَيٌّ would be spelt ‘Udaÿ.
ع	‘	Used for ع. For example, عُمَر would be spelt ‘Umar.
ع	’	Used for ع when it has a Sukūn. For example, صَعْصَعَة would be spelt Sa’sa‘ah. The first عْ has a Sukūn on it (hence ’) while the latter عَ has a Fathah (hence ‘).

Transliteration

With regards to Arabic to English transliteration, I did not use unique letters for each Arabic letter. So for example, while ذ would be spelt *dh* (eg. أَبُو ذَر would be Abū Dharr), the letters ظ and ز would both be spelt *z* (as opposed to ẓ and z), or the letters ض and د would both be spelt *d* (as opposed to ḍ and d). This is because I am not a native Arab or an Arabic speaker therefore I would not be able to differentiate between the letters. Perhaps this can be done at a later edition of the book Inshā'Allāh.

MAKKAN PERIOD

1
Introduction

In the Name of Allāh, the Compassionate, the Merciful.

My Lord, expand for me my breast [with assurance]. And ease for me my task. And untie the knot from my tongue. That they may understand my speech.[3]

All praise is due to Allāh. May the peace and blessings of Allāh be upon our master Muhammad, and may Allāh bestow upon his family and Companions much peace. We ask Allāh ﷻ to bless this gathering, we ask Allāh ﷻ to benefit us from what we learn, we ask Allāh ﷻ to teach us that which will benefit us, we ask Allāh ﷻ to make us of those who will follow the way of Rasūlullāh ﷺ and love him, and we ask Allāh ﷻ to make us of those who will be with him in Jannah.

[3] Tā-Hā: 25-28

Definition of Seerah

First of all we will start with the definition of *Seerah*; what does the word Seerah mean? The word Seerah has a linguistic meaning and that is a *path*, and walking is called *Sayr;* when you walk from one place to another you would say *Sāra Fulān* – such and such person is walking. So it is the path that a person takes during their lifetime; that is Seerah. And the Hans Wehr dictionary gives the translation of Seerah as *'conduct, comportment, demeanour, behaviour, way of life, attitude, position, reaction, way of acting and biography.'* All of these are meanings of the word Seerah. Seerah could be the biography of any person, it is not necessarily Muhammad ﷺ, however we have used the word so much with Muhammad ﷺ that when we say Seerah, we almost all the time are referring to the life of Muhammad ﷺ. But you could also say the Seerah of Abū Bakr ؓ, Seerah of 'Umar ؓ, and Seerah of so and so; it is a biography of a person, their life. So that is the meaning of the word Seerah, it is the life of a person, and in this situation we are studying the life of the greatest – Muhammad ﷺ.

Importance of Studying Seerah

What is the importance of studying Seerah?

History of Islām

The life of Muhammad ﷺ is the history of Islām; you are studying a concise history of Islām by studying the life of Muhammad ﷺ. In his Seerah we would find situations and incidences that would help us in everything that we would need to know in our life of *Da'wah*. So the life of Muhammad ﷺ is really the history of Islām; we are not just studying the biography of a person, we are studying the history of our religion. Muhammad Ibn Sa'd Bin Waqqās – Sa'd Ibn Waqqās is one of *Al-'Asharah Al-Mubashhirīn Fil Jannah*, he is one of the 10 who were given glad-tidings of Paradise, his son Muhammad says, – "Our father would teach us the battles of Rasūlullāh ﷺ, he would teach us the Seerah of Rasūlullāh ﷺ, and he would tell us that these are the traditions of your fathers, so study them." And they used to refer to Seerah as *Maghāzī* – Maghāzī means

battles – because the latter part of the life of Rasūlullāh ﷺ was spent in Maghāzī, so they would use the word Maghāzī to refer to the whole life of Muhammad ﷺ. And ‘Alï Ibn Husain Ibn ‘Alï Ibn Abī Tālib, the grandson of ‘Alï Ibn Abī Tālib, would say, “We were taught the Seerah of Rasūlullāh ﷺ like we were taught Qur'ān.” That is how important Seerah was for them, they would study it like how they would study Qur'ān. And that makes sense, because if we want to study the life of Mūsā ﷺ, where do we go? Where do we study it from? From Qur'ān. If we want to study the life of ‘Īsā ﷺ, we go to Qur'ān. But if we want to study the life of Muhammad ﷺ, even though there are bits and pieces of his life mentioned in Qur'ān, but we do not have as much details about the life of Muhammad ﷺ in Qur'ān as we have about Mūsā ﷺ, so for us to study the life of Rasūlullāh ﷺ we go to Seerah. The lives of all of the *Ambiyā'* were recorded in Qur'ān with the exception of Muhammad ﷺ, we learn about Muhammad’s ﷺ life from Seerah. So when we want to learn about the Ambiyā', we go to Qur'ān, but when we want to learn about Muhammad ﷺ we go to his Seerah, again, even though there are some references in Qur'ān made to his life. We will talk about the influence of Seerah and understanding Qur'ān.

Love of Muhammad ﷺ

The second reason for studying Seerah: It is to develop the proper love of Muhammad ﷺ in our hearts. Loving Muhammad ﷺ is ‘*Ibādah*, it is part of our religion to love Muhammad ﷺ. He ﷺ says, “One of you does not attain true faith until you love me more than you love your parents, your children, and the whole world.” We do not really become true Believers until we love Muhammad ﷺ more than anything else, so it is part of Islām to love Muhammad ﷺ. ‘Umar Ibn Al-Khattāb ؓ was a very honest and straight-forward person, he went to Rasūlullāh ﷺ and said, “O Rasūlullāh, I love you more than anyone except myself.” Rasūlullāh ﷺ told him, “Until you love me.” Meaning you do not really attain the complete faith until you love me more than your own self. So ‘Umar Ibn Al-Khattāb came back and said, “O Rasūlullāh, now I love you more than my own self.” Rasūlullāh ﷺ said, “*Al-Āna Idhan* – Now you have attained the complete faith.”

The Ummah today loves Muhammad ﷺ. If you ask any Muslim, 'Do you love Muhammad ﷺ?' They would say yes, but the love cannot be very deep and sincere unless you know the person. If you have shallow information about someone, you cannot really love them a lot. To love a person you need to know them more, and this is especially true with Muhammad ﷺ, because the more you know him the more you would be impressed with his personality, the more you would love him. So even though the Ummah today, with the shallow information that the masses of Muslims have about him, love Muhammad ﷺ, we cannot truly have deep love for Muhammad ﷺ unless we know him. You know, the Sahābah ؓ, the more they knew him, the closer they were to him and the more they would love him. 'Amr Ibn Al-'Aas for example, he was one of the staunchest enemies of Muhammad ﷺ, he was one of the top plotters against Islām. 'Amr Ibn Al-'Aas later became a Muslim, and when he was passing away, 'Amr Ibn Al-'Aas started weeping, he was crying on his deathbed. So his son 'Abdullāh Bin 'Amr asked him, "O my father, did Rasūlullāh ﷺ not give you the glad-tidings of this? Did he not give you glad-tidings of that?" It is reported in a Hadīth that Rasūlullāh ﷺ said, "*Āmana 'Amr* – 'Amr Ibn Al-'Aas has attained faith." So this was a witness from Rasūlullāh ﷺ that 'Amr Ibn Al-'Aas was a *Mu'min*; not only a Muslim, but he is at the higher level of Mu'min. So his son was trying to give his father the glad-tidings that you are a true Believer, Rasūlullāh ﷺ has given you all of these glad-tidings, so how come you are crying now before your death? 'Amr Ibn Al-'Aas turned around and said, "I have gone through three stages in my life; at the first stage, the most despised man to me was Muhammad ﷺ, and my desire was that I could get a hold of him and kill him." That was my desire, that was my wish, my aspiration; to kill Muhammad ﷺ. He said, "If I had died at that time, I would have definitely been in Hellfire, but then Allāh put the love of Islām in my heart, and I went to Muhammad and I said, 'O Muhammad, I want to become Muslim. Extend your hand so that I can pledge allegiance to you.'" 'Amr Ibn Al-'Aas says, "Muhammad ﷺ extended his hand forward and I pulled my hand away." So 'Amr Ibn Al-'Aas had Rasūlullāh ﷺ extend his hand, and when Rasūlullāh ﷺ was

ready to put his hand in his, 'Amr Ibn Al-'Aas pulled his hand away. Rasūlullāh ﷺ asked him, "What is wrong?" 'Amr Ibn Al-'Aas said, "I have a condition to make." Rasūlullāh ﷺ asked him, "What is your condition?" He said, "My condition is that you pardon me, you give me clemency." Because 'Amr Ibn Al-'Aas knew that what he had done in the past, the great crimes that he had committed against the Muslims, was sufficient for his execution, so he wanted to make sure that Rasūlullāh ﷺ would not hold him accountable for what he did in the past. Rasūlullāh ﷺ smiled and he said, "O 'Amr, do you not know that Islām erases everything before it, and *Hijrah* erases everything before it, and *Hajj* erases everything before it?" 'Amr Ibn Al-'Aas said, "So I became a Muslim." He said, "At that stage, Muhammad, who was my worst enemy, became the most beloved person to me in the world, and I loved him *so* much, I respected him so much, that I could not even get a full glimpse of his face; whenever I would see him, I would stare downwards." He said, "I had so much love and respect for him that I could not even get a full glimpse of his face. And if you would ask me today to describe him to you, I could not. And if I died during that stage, I would have hoped to be in Jannah." There are other parts of this Hadīth, but what concerns us now is that when 'Amr Ibn Al-'Aas got to know Muhammad ﷺ, when he became close to him, Muhammad ﷺ, who was his worst enemy, became his most beloved friend.

Suhayl Bin 'Amr was sent by Quraish to negotiate with Muhammad ﷺ before *Sulh Al-Hudaybiyyah*. Suhayl Ibn 'Amr was an international negotiator, he had been to the courts of the Persian Emperor, the Roman Emperor, the Emperor of Abyssinia; he was a well-connected man, and now Quraish had sent him to negotiate with Muhammad ﷺ. So he went into Madīnah and he came in, and he had first-hand experience with how the Sahābah ؓ treated Muhammad ﷺ. So Suhayl Ibn 'Amr went back to report to Quraish and he told them, "I have visited the Roman Emperor, I have visited the Persian Emperor, I have visited An-Najāshī of Abyssinia, but I have never in my life seen a leader that is so loved by his followers, so much respected by his followers, like Muhammad. I have seen nothing like it in the world." The Roman Emperor, the Persian Emperor, An-Najāshī of

Abyssinia, even though they have all of the power and strength and empires, I have never seen a people love their leader so much like how the Sahābah ﷺ love Muhammad ﷺ. He said, "I saw amazing things; Muhammad would be making *Wudū'* and the Sahābah would be rushing to grab the water dripping from his body." So he told them, "Do whatever you want, these are people who will never give up their leader." The Sahābah would never give him up; they would give their lives first, they would sacrifice everything for him.

So if we want to love Muhammad ﷺ, we need to learn more about him. I have already said that even though among the masses of Muslims we do not have much information about Muhammad ﷺ, we do not know a lot about his Seerah, because it is not part of the curriculum that schools in the Muslim world teach, nevertheless, even though we are ignorant about him and his life, he is still the most beloved figure that ever lived in humanity, his name is the most common name in the world. How many people in the world are named Muhammad? There is no other person that ever lived in history who had so many people name themselves after him like Muhammad ﷺ. When I was in college in the U.S., we had an *Imām* who was from Nigeria, and he was a *Hāfiz* and he was our Imām in the small college town in US, and his name was Muhammad Al-'Aashir. Now, the word *'Aashir* means the tenth, so for a long time I assumed that Al-'Aashir was his last name – Muhammad Al-'Aashir. One day I went up to him and I asked, "What is Al-'Aashir? Is that the name of the tribe or the clan?" He said, "No, my father would name every male child that he had Muhammad; all of his children, he would name them Muhammad. So to distinguish between us he had to number us, so there was Muhammad the first, Muhammad the second, Muhammad the third, and I am Muhammad the tenth!" His father did not want to deal with any other name; all of his children were going to be Muhammad. And in Pākistān and India you would have Muhammad Hārūn, Muhammad Sulaimān, Muhammad Ādam; everyone is Muhammad. There is no one in history that had an Ummah love him like the Ummah loves Muhammad ﷺ, he is the most beloved figure in history. Now, what will be the situation if we study about his life? How much love will we have

then for Muhammad ﷺ? His name is the most frequently mentioned name. Around the clock, there will be a *Mi'zanah* – a minaret, that is calling to Prayer and mentioning the name of Muhammad ﷺ – around the clock – because Muslims now are worldwide, so in every time zone you have Muslims. So in every minute of the day there will be a Mi'zanah that is saying, "Ash'hadu Allā Ilāha Illallāh, Ash'hadu Anna Muhammad Ar-Rasūlullāh." His name is mentioned around the clock. And by the way, the name Muhammad means 'The Praised One', and there is no one who is praised like Muhammad ﷺ, his name really fulfilled its meaning. He is the Praised One, he is always praised. Whenever we hear his name, what do we say? *Sallallāhu 'Alaihi Wa Sallam* - Peace be upon him. So we want to develop love of Muhammad ﷺ, and the way we can do that is by studying his life; we will love him more the more we study about him. Allāh ﷻ says: **Say, [O Muhammad], "If your fathers, your sons, your brothers, your wives, your relatives, wealth which you have obtained, commerce wherein you fear decline, and dwellings with which you are pleased, are more beloved to you than Allāh and His Messenger and Jihād in His cause, then wait until Allāh executes His command. And Allāh does not guide the defiantly disobedient people."**[4] So the Āyah is stating that our love for Allāh and His Messenger and striving in the cause of Allāh should be paramount to everything else; our fathers, our sons, our brothers, our mates, our kindred, our wealth – everything. Allāh, His Messenger and Islām should be the dearest thing to every one of us.

Follow the Way of Muhammad ﷺ

Reason three why we study the Seerah is to follow the way of Muhammad ﷺ. Ibn Hazm says, "Whoever seeks the pre-eminence of the Hereafter, the wisdom of this life, the just purpose, and the embodiment of morality and character, let him follow Muhammad, the Prophet of Allāh." So Muhammad ﷺ is the embodiment of *Khuluq* – the perfect character, and by studying his Seerah we will be more able to follow his way.

[4] At-Tawbah: 24

Deeper Understanding of Qur'ān

There are some Āyāt in Qur'ān that are independent of the circumstances of their revelation, like for example, the Āyāt about Al-Ākhirah, Ar-Raqā'iq – these are independent of the circumstances, but then there are some Āyāt that were dealing with events that were happening in the time of Muhammad ﷺ. So you would have some Āyāt revealed prior to an event, some Āyāt revealed concurrent with an event, and some Āyāt revealed after an event. Seerah would give us the explanation of these Āyāt, like for example Sūrah Al-Ahzāb; many Āyāt in Sūrah Al-Ahzāb were revealed regarding the Battle of Al-Ahzāb; many Āyāt in Sūrah Āl 'Imrān were relating to events that happened in the time of Rasūlullāh ﷺ, so you have a major section of Sūrah Āl 'Imrān which was a dialogue between Muslims and Christians based on the Christian delegation that came from Najrān to visit Rasūlullāh ﷺ; these Āyāt were revealed to support Rasūlullāh ﷺ in his dialogue with the Christians. And then you also have the latter part of Āl 'Imrān dealing with Ghazwat Uhud. Now, the details of the Ghazwah are not mentioned in the Sūrah, so how can we understand these Āyāt? By going to Seerah.

Illustratration of the Methodological Steps of the Islāmic Movement

Rasūlullāh ﷺ went through stages, he went through steps, started by a secret Da'wah, and then it became public, and then later on came *Jihād*, so it went through stages; these stages are important for Islāmic movements to learn and study. Murī Al-Ghardān says, "And we believe that this methodological progression of the Prophet's life is divinely directed, for Allāh has guided His Prophet in all of his steps, and it was not a result of a reaction to emerging circumstances." So these events that happened in the life of Rasūlullāh ﷺ were not haphazard, they were planned by Allāh ﷻ so that they would be a guidance for us in our attempts to establish Islām again. So it is very important that we look at the stages that Rasūlullāh ﷺ went through and the progression of his Da'wah. Rashīd Ridā says: "Were it not for the education and training, verbal direction would not suffice, for the Seerah taught them how to be guided by the Qur'ān and trained them to be

just and moderate in all matters." So we have Qur'ān and *Sunnah* which are verbal teachings, but how do we apply these verbal teachings? It is by looking into the application of Rasūlullāh ﷺ and the Sahābah ؓ. So they took this verbal teaching into action, and that is something that only the Muslims have; the followers of all the other Ambiyā' have lost trace of the Seerah of their Ambiyā', but with us, we know how the Qur'ān was being practiced, we know how the Sunnah of Rasūlullāh ﷺ was being practiced and applied.

There is an Āyah in Qur'ān that says that you can continue eating and drinking at night time in Ramadan until the white string is distinguished from the black string. One of the Sahābah took this literally; he had a string under his pillow, and he would eat and then he would uncover this string after picking up the pillow but he would not see the string [change in colour], so he would continue eating. He would keep on doing that, and then he went to Rasūlullāh ﷺ and said [that] this is what I have done. Rasūlullāh ﷺ laughed and he said that the Āyah does not mean you take a string in your room and you take a look at it, it means the white string which is the first emergence of light in the horizon, that is what is meant by it. So Rasūlullāh ﷺ taught this Sahābï how to apply that Āyah, because I could be in a dark room with no windows and I have a string with me, and it would be noontime and I still cannot see it and I am continuing to eat. So the application of the Āyāt and the Ahādīth of Rasūlullāh ﷺ are shown to us in the life of Muhammad ﷺ and the life of the Sahābah, may the blessings and pleasure of Allāh ﷻ be with them all.

Studying Seerah is 'Ibādah

We are not doing this to entertain ourselves; this is 'Ibādah, there is *Ajr* – reward in studying this. We are worshipping Allāh by coming together and studying the life of Muhammad ﷺ. This is the *Halaqah* of *Dhikr* – this is a session of Dhikr. When we come together and talk about Muhammad ﷺ we are worshipping Allāh ﷻ. And we expect that this is a gathering that will be surrounded by angels in which Allāh ﷻ will shower us with His mercy and tranquillity and we be mentioned in a gathering better than this. So it is

'Ibādah, and Allāh ﷻ says: **Say, [O Muhammad], "If you should love Allāh, then follow me, [so] Allāh will love you and forgive you your sins. And Allāh is Forgiving and Merciful."**[5]

Developing a Muslim Identity

Brothers and sisters, there is a global culture that is being forced down the throats of everyone on the face of the earth; this global culture is protected and promoted. Thomas Friedman who is a famous writer in the U.S., he writes for the *New York Times*, he says, "The hidden hand of the market cannot survive without a hidden fist. McDonald's will never flourish without McDonnell Douglas, the designer of the F15s." In other words, we are not really dealing with a global culture that is benign or compassionate, this is a culture that gives you no choice; you either accept McDonald's otherwise McDonnell Douglas will send their F15s above your head. It is a very intolerant culture that cannot co-exist with anything else; it uproots every other culture on the face of the earth, just cuts the roots of it. And you have a quote here by Alexander Solzhenitsyn who is a famous Russian historian writer, he says, "To destroy a people, you must first sever their roots." So it is really a destruction of the people of the earth, because every other culture is being demolished. So this is not a global culture that will co-exist with others; it will replace others, and the only ideology that is standing up to this global culture is Islām. But still, as Muslims, and especially Muslims living in the West, we are suffering from a serious identity crisis. You would find that even though the brother or the sister would be practicing Islām, but the Islāmic identity itself is lost; the person would have more in common with a rockstar or a soccer player than they would have with a Companion of Rasūlullāh ﷺ. You would find that our youth know more about popstars than they know about the Sahābah of Rasūlullāh ﷺ, in fact, even sometimes more than the Ambiyā'. How many of our youth know the names of all of the Ambiyā' of Allāh? How many of our youth know the names of the Sahābah ؓ? But ask the same person to name the soccer players on their favourite team or their best basketball players and they would go down the

[5] Āl 'Imrān: 31

list. So there is a serious identity crisis that is going on among Muslims, and the way we can counter that, the way we can develop a Muslim identity, is by doing the following:

Having a Strong Study of Islāmic History

Number One: It is by having a strong study of Islāmic history which is made up of the lives of Prophets of Allāh, the life of Muhammad ﷺ, the life of the Sahābah ؓ, and then learning in general the Muslim history after that. So that is number one; you develop an identity by having an attachment with history, because history is our umbilical cord; that is our lifeline. We are an extension of an Ummah, we are not separated, we are not severed from our roots; we are a part of a glorious Ummah that we need to study about.

Being Part of the Worldwide Muslim Ummah

Number Two: By being part of the worldwide Muslim Ummah. Our local identity should not override our Muslim identity. So my identification with Britain or America or Pākistān or Kuwait or any other country should not override my Islāmic identity. See, this "nation/state" concept is something that Islām came to abolish. We have our loyalty to Allāh ﷻ and to our religion, and we are part of a worldwide Ummah, therefore we need to study, we need to learn about our Muslim brethren all over the world. What happens in Falastīn should concern every British Muslim, what happens in Kashmīr should concern every American Muslim, what happens in every corner of the Muslim world should concern me as if it is happening within my own house.

So these are the two important elements in building an identity. Number one: by having a deep understanding of our history, and number two: by being part of the Ummah and caring about the Ummah. And again, the saying of Alexander Solzhenitsyn is, "To destroy a people, you must first sever their roots". We do not want our roots to be severed, we want our roots to be deep. Studying the life of Rasūlullāh ﷺ is the most important ingredient in our history.

The Life of Muhammad ﷺ is a Testimony of his Prophethood

The greatest miracle of Muhammad ﷺ is Qur'ān, and then Rasūlullāh ﷺ has many other miracles other than that, but by just studying his life in itself is an evidence of his Prophethood. Here you have a man who for 40 years was leading a normal life. The outstanding thing about the life of Muhammad ﷺ in the first 40 years was his morality and character, but Rasūlullāh ﷺ did not show any signs of aspiration to power or influence – none of that at all. Rasūlullāh ﷺ was leading a normal life, and then suddenly after the age of 40, Rasūlullāh ﷺ brings about the greatest change that the world has ever seen; that is an irony, that is a miracle. Rasūlullāh ﷺ was illiterate, he could not read or write, and then he presents the world with the greatest Book that was ever produced. And we could go on and on in a list of ironies of things that are only explained if Muhammad ﷺ is a Messenger from Allāh who has divine help, otherwise it is impossible. There is no way to explain his Seerah except to admit that he was a *Nabï* from Allāh ﷻ. It is impossible for a person to achieve what Muhammad ﷺ achieved without being assisted by Allāh ﷻ through Revelation. So it is a testimony of his Prophethood, it is one of *Dalā'il An-Nubuwwah*. Then you have Muhammad ﷺ leading a normal life for the first 40 years and then suddenly he becomes a political leader, military leader, religious leader, head of a large household, law-maker, teacher, Imām, and we could go on and on and on in the list of things that Rasūlullāh ﷺ used to do. All of that was done within 23 years – impossible! This would lead us to our next point:

We are Studying the Life of the Greatest

We are studying the life of the greatest. Right now, we are studying the life of the greatest man that ever set foot on this earth. Muhammad ﷺ is the greatest, and whatever benchmark you want to use for greatness, he will still come out the greatest. Michael Hart, who is a U.S. author, wrote a book called *The 100: A Ranking of the Most Influential Persons in History*. I am sure many of you are familiar with his book. After studying the lives of leaders throughout history, it became clear to him that Muhammad ﷺ is

the undisputable greatest man that ever lived; he *is* the greatest. And in his introduction he feels compelled to respond to what the readers of the book might think, because he is mostly writing for a Non-Muslim audience, so many people would question his choice of Muhammad ﷺ, therefore in his introduction he writes,

> "My choice of Muhammad to lead the list of the world's most influential persons may surprise some readers and may be questioned by others, but he was the only man in history who was supremely successful on both the religious and secular levels. It is this unparalleled combination of secular and religious influence which I feel entitles Muhammad to be considered the most influential single figure in human history."

So Michael Hart is compelled by the facts. There is no doubt that Muhammad ﷺ is the greatest, but then he has to apologise to his readers, he has to say that it is out of my hands, there is no way I could put anyone else in front of him; Muhammad ﷺ *is* the greatest. In fact, if we take Muhammad ﷺ as a military leader, just that aspect of his personality, he would still come out the greatest. In fact, if we would take from Muhammad ﷺ only the religious aspect of his life, he would still be the greatest. Muhammad ﷺ the political leader; he would still come out the greatest. So even if you would dissect the different aspects of the life of Muhammad ﷺ and take them piece by piece, by just taking one piece alone, he would still be greater than everyone else that ever lived. So we are studying the life of *Al-Mustafā* – the one who is chosen; Allāh ﷻ chose him. *Al-Mustafā Min Khalqih* – he is chosen out of all of the creation of Allāh. And there might be some other reasons why studying Seerah is important.

Sources Used

We will be using two primary sources for this course:

Source One: Seerah of Ibn Kathīr

Ibn Kathīr did not write a book called Seerah, Ibn Kathīr wrote an encyclopaedia of history called *Al-Bidāyah Wan-Nihāyah – The Beginning and the End*, and it is literally the beginning and the end. He started from the

beginning of creation and went all the way until people enter Jannah and *Nār*. One of his volumes is about the life of Rasūlullāh ﷺ, and another volume is about the Prophets, and then he has a volume about Al-Khalīfah Ar-Rāshidah, and Al-Khalīfah Al-'Amawiyyah, Al-Khalīfah Al-'Abbāsiyyah, and he went all the way up to his time, and then the last volume is about *Al-Fitan* – The Signs of the Day of Judgement, and then the Day of Judgment, and then Jannah and Nār. So we are going to be taking his part on Seerah as a primary source, and I will talk a little bit on why I have chosen Ibn Kathīr to be our primary source.

Source Two: Sahīh As-Seerah An-Nabawiyyah

The second book that I have used in the compilation of these notes is *Sahīh As-Seerah An-Nabawiyyah* by Ibrāhīm Al-'Alï.

Science of Seerah and Science of Hadīth

Traditionally, Seerah was a separate science from Hadīth, even though there are some areas where they cross each other and where there is over-lapping between them, but traditionally Seerah had a different set of rules compared to Hadīth. Scholars of Hadīth were very stringent, very strict in their rules, while the scholars of Seerah were more liberal, more flexible. The reason is, when they were dealing with Hadīth and drawing *Ahkām* – rulings, they wanted to make sure that they were basing rulings on Ahādīth that are sound; they did not want us to worship Allāh based on weak sources, so that is why they applied very strict rules to Hadīth. However, when it came to Seerah, they were more flexible with the rules, because they saw this as history which does not affect Ahkām, it does not affect rulings; there is no Ahkām based on it. So Imām Ahmad Ibn Hanbal, who is a scholar of Hadīth, says, "When we talk about history, we are more flexible". So you would find that the writers of Seerah would accept narrations that they would not normally accept if they were dealing with Hadīth. So that is one track that was followed by our early scholars. The Seerah of Ibn Is'hāq was written according to these rules, the Seerah of Ibn Sa'd; all of these early scholars of Seerah followed these flexible rules in narration. Recently, there was a new trend among some of our scholars; they wanted to apply the rules

of Hadīth on Seerah. Why? These scholars said that now we are living in a time when the history of Rasūlullāh ﷺ is Ahkām for us. In the time of Imām Ibn Hanbal, Khilāfah was established, so when they studied the life of Rasūlullāh ﷺ they were studying it to learn general lessons from it, but it was not to guide them in a methodology of a movement because Islām was already established. But now we need to go through the Seerah and learn rules from it on how to do Da'wah and how to establish Islām again, so it is becoming similar to *Fiqh* where it applies to us, therefore they say we should apply the same rules of Hadīth on Seerah.

The second book, which is *Sahīh As-Seerah An-Nabawiyyah*, is based on the rules of Hadīth. So what these scholars did was they went into Bukhārī, they went into Muslim, they went into Sunan Abī Dāwūd, they went into these books of Hadīth and they gathered the bits and pieces that were referring to Seerah and they constructed a Seerah of Rasūlullāh ﷺ based on Hadīth. So rather than going to the book of Ibn Is'hāq they would go to Bukhārī, rather than going to Maqrīzī or Ibn Hishām or any other early scholars they would go to Sahīh Muslim. Sa'īd Hawwā has written a book based on Hadīth, it is called *Al-Asās Fi As-Sunnah*, then there is this book we mentioned by Ibrāhīm Al-'Alï which is called *Sahīh As-Seerah An-Nabawiyyah*, and there are few other books that are following this line.

Reason for Choosing Ibn Kathīr as Primary Source

Now, the reason why I chose Ibn Kathīr as our primary source is because Ibn Kathīr combined both in one book, so he would draw information from the books of Seerah and he would also draw information from the books of Hadīth, so you would find him narrating from Bukhārī and narrating from Ibn Is'hāq, and that is what makes the Seerah of Ibn Kathīr unique. There is one drawback with the Seerah of Ibn Kathīr and that is it is a bit complicated and cumbersome to use because he would mention all of the chain of narration; sometimes he would not stick to a chronological order and sometimes he would bring in information that seems to be contradicting, but it is an excellent source, and Alhamdulillāh now it is present in the English language; it has been recently translated by Le Gassick, a professor in the

U.S., and it is a very good translation.

Other Sources Used

Other books that we might and we might not be using, and some of them I have got some quotations from, but I just want you to be familiar with these books: we have *Al-Minhāj Al-Harakī* by Munīr Al-Ghadbān. The thing about this book is that the author tried to draw movement lessons from Seerah, so he would divide Seerah into the secret stage, the public stage, then he would go through the Hijrah and then different stages of Jihād, so he tried to construct a movement curriculum from Seerah; it is a recently written book. And then you have *Fiqh As-Seerah* by Muhammad Ghazālī ﷺ. The good thing about his book is that he has some *Tarbiyah* lessons. And there is also another book by the same name, *Fiqh As-Seerah* by Muhammad Sa'īd Ramadān Al-Būtī, and Al-Būtī emphasizes on Fiqh, he draws many Fiqh lessons from Seerah. And then there is a book called *Al-Ghurabā'* by Sheikh Salmān Al-'Awdah, and it is dealing with the Hadīth of *Tūbā Al-Ghurabā'* – the Hadīth of the Strangers, and he tries to draw correlations between the strangers in the time of Rasūlullāh ﷺ and the strangers now. *Al-Asās Fī As-Sunnah*; we talked about this by Sa'īd Hawwā. And then *At-Tarīq Ilā Al-Madīnah* by Muhammad Al-'Abdah, which is lessons drawn from Seerah. And *Fiqh As-Seerah* by Al-Būtī.

Arabic Terminologies

Some terminologies that I would like to go over before we start, because sometimes I have the habit of using Arabic words and I forget to translate them, so let us go through their translation now so that in case I forget to translate it, at least you know what they mean.

Sallallāhu ‘Alaihi Wa Sallam **(صلى الله عليه وسلم)**	*Sallallāhu ‘Alaihi Wa Sallam* means ‘May the peace and blessings of Allāh be on him’. This is what we say when we hear the name of Muhammad ﷺ. Now, the Hukm of saying it is that it is mandatory to say it the first time you hear the name of Muhammad ﷺ; any other time after that, it becomes recommended. So in this lecture, the first time you hear the name of Muhammad, it is mandatory to say *Sallallāhu ‘Alaihi Wa Sallam*, any other time after that, as long as we are in the same gathering and meeting, it is recommended. So this is the Hukm of Salāh Wa Salām ‘Alā An-Nabï Muhammad ﷺ.
Rasūlullāh	The word Rasūlullāh means the Messenger of Allāh.
Jāhiliyyah	Jāhiliyyah – and this is a word that I would be referring to – is the ignorance of the pre-Islāmic era. So Jāhiliyyah is not only a time period but it is also a concept. Whenever you have a time that resembles the pre-Islāmic era, it is called Jāhiliyyah. And you would find that Sayyid Qutub uses this word a lot in reference to the times that we are living in, he says that there is a lot of resemblance between it and the early Jāhiliyyah. So Jāhiliyyah comes from the root word *Jahl*, which means ignorance, so it is the time of ignorance, the absence of the Message. Even if the Message is there and the people are not following it, it is a Jāhiliyyah.

Īmān	Faith
Jannah	Paradise
An-Nār	Hellfire

The last section is discussing the difference between Hadīth and Seerah scholars. We talked about this; Hadīth scholars were more stringent in their narrations fearing wrong rulings, Seerah scholars were less stringent because they wanted to get the stories and were flexible in the narrations. And we mentioned that we are using a combined approach, so I will use Hadīth, and in the situations where there is no Hadīth, we will fill in the gaps by referring to Seerah.

This is an introduction to the series. Inshā'Allāhu Ta'ālā, in the next session we will start talking about some background history.[i]

2
Background History

We talked about the importance of studying Seerah and now we will start with the first session on Seerah itself. Now, usually the authors or the scholars who write about the life of Muhammad ﷺ do not start by talking about his birth, they would go a little bit before that – actually, about a few thousand years before that – and they would talk about his father Ibrāhīm ﷺ; that is usually where they would start talking about Rasūlullāh ﷺ, they would talk about his ancestry starting from Ibrāhīm ﷺ. The emphasis is on the Hājar and Ismā'īl side of the story rather than the Is'hāq and Sārah, because that is the lineage of Muhammad ﷺ. So they would start by talking about the story of Ibrāhīm ﷺ, Hājar and Sārah, when they travelled to Hijāz.

Lineage of the Prophet ﷺ

Ibrāhīm ﷺ Migrates to Arabia and Leaves Family in the Desert

Ibrāhīm ﷺ, his wife and his newborn son travelled into Arabia, into the land of Hijāz, and Ibrāhīm took them to present day Makkah. At the time there was nothing there; nobody was living there, there was no cultivation, it was a dead valley. But the place where the House of Allāh is built, the place where Al-Ka'bah was built, was sacred since the world was created. In fact, there is a difference of opinion on who was the first one to build Al-Ka'bah; the majority opinion is that it was Ibrāhīm ﷺ, but there are some scholars who say that Ādam ﷺ was the first one to build it. Now, regardless of whether Ibrāhīm ﷺ or Ādam ﷺ built it, the place itself – whether there was a building on it or not – was holy and sacred from day one.

Ibrāhīm ﷺ and his wife and son arrived to the valley, and in the place where *Zamzam* is currently – obviously there was not Zamzam at the time – Ibrāhīm ﷺ left his wife and son Ismā'īl. He left with them some water and a leather bag of dates and he walked away; he just turned away and left. Now, Hājar ﷺ knew that Ibrāhīm ﷺ was going to leave them but she did not expect to be left in such a place, in the middle of the desert. So she followed him and she said, "Ibrāhīm, are you going to leave us in a place where there is no cultivation and there is no one living?" Ibrāhīm ﷺ did not answer back. She asked him again; no response. She asked him a third time; he did not answer back. And then Hājar ﷺ said, "*Āllāhu Amaraka Bi'hādhā?* – Did Allāh tell you to do so?" Ibrāhīm ﷺ said, "Yes." [She said], "Then Allāh will take care of us". If this is a command from Allāh, then I have trust in Allāh that He will take care of us. Look at the faith of this woman; [she is] in the middle of nowhere, but if this is the command of Allāh, I have trust in Allāh, Allāh will take care of us. "*Falam Yudayya'nallāh* – Allāh will not waste us." Allāh will not neglect us.

Ibrāhīm ﷺ left, and when he reached to a place where they could not see him anymore, Ibrāhīm ﷺ turned around and faced the place of Al-Ka'bah and he made Du'ā' to Allāh, Ibrāhīm ﷺ said: **Our Lord, I have settled some of my descendants in an uncultivated valley near Your sacred House, Our**

Lord, that they may establish Prayer. So make hearts among the people incline toward them and provide for them from the fruits that they might be grateful.[6] So the place was known that it was secret, even though the Ka'bah was not built, and then Ibrāhīm ﷺ made a Du'ā'.

Now, you know, the Maslow's Hierarchy of Needs, the pyramid – what is the foundation of the pyramid, the bottom? What is the first human need that needs to be satisfied? What does it start with? The first thing is what? Physiological needs, right? That is the bottom of the pyramid, so that is the most important need for humans; that is the base of the pyramid. And then what is after that? What is the next step? Psychological [needs]. And then the third? Social [needs]. Physiological on the bottom, [Psychological], Social, Spiritual, and then the peak itself; [Self] Actualisation. So that is the pyramid. First of all as a human being, you want to satisfy the physiological necessary needs which are food and shelter. After that, you want to have friends, have a social life, have a belonging and association, so those are the social needs. And then you have the spiritual needs. So after you have achieved the physiological needs and the social needs, after that you start thinking about religion according to Maslow. Finally, you have the Self-Actualisation which is on the top of the pyramid. But According to Ibrāhīm ﷺ the pyramid is inverted; the first thing that he asked for was not food and drink, or shelter, the first thing he asked for was ***Rabbanā Li-yuqīmus Salāh;*** that was the first thing he asked for. We would assume that since Ibrāhīm ﷺ left them in a valley where there was no cultivation, the first thing he would ask for is [for Allāh ﷻ] to provide his family with food for their survival, but Ibrāhīm ﷺ started in his Du'ā' by saying: ***Rabbanā Li-Yuqīmus Salāh*** **– Our Lord, that they may establish Prayer**. So the first thing that he mentioned was spiritual needs; Salāh, *Iqāmatus Salāh* – establishing the Prayers. And then he said: ***Faj'al Af'idatam Minan Nāsi Tahwī Ilaihim*** **– So make hearts among the people incline toward them**. Meaning make people love them. So he is asking Allāh ﷻ to draw people to his family and to make them love his family, so he is asking for the social needs. And then finally he said: ***Warzuqhum Minath Thamarāt*** **– And**

[6] Ibrāhīm: 37

provide for them from the fruits. So Ibrāhīm ﷺ is starting by asking for Salāh – spiritual needs, and then social needs, and then physiological needs. But even when he asked Allāh ﷻ to provide them with *Thamarāt* – fruits, he also connected it to 'Ibādah and said: **That they might be grateful**. So even when he was asking Allāh to provide them with worldly things, he was still connecting it to religion; **And provide for them from the fruits that they might be grateful**. And that is true Self-Actualisation, when Allāh becomes everything for you; when you are eating, when you are drinking, when you are sleeping, you are doing everything for Allāh. That is the true tranquillity, and that is the Self-Actualisation that neither did Maslow or anyone else achieve except the Ambiyā' of Allāh and the Awliyā' of Allāh ﷻ.

Hājar ﷺ Searches for Water

And then Ibrāhīm ﷺ left. Hājar made use of the small amount of food that he left with them, but obviously after a short while they ran out of food. And Hājar ﷺ was breast-feeding Ismā'īl and her milk was drying up because she was thirsty and hungry, and now Ismā'īl ﷺ was beginning to cry, he was hungry. So Hājar ﷺ could not afford seeing her son agonising in pain, so she left him and she started climbing a hill, a hill which was called later *As-Safā*. She climbed on top of that hill to see if she could see anybody in the horizon; she would look left and right and would see no one, so she would climb down the hill, and when she would reach the valley she would tuck up her clothes and run. And then she would climb another hill, which was later called *Al-Marwā*, and she would reach the top and look in the horizon to see if she could see anybody. Her son was twisting and turning in pain, and Hājar ﷺ was running up and down these hills, and she did that seven times. The seventh time when she reached the top of the hill she heard a sound, and she was staring around to see where that sound was coming from, and to her amazement she saw that the sound was coming from beneath the feet of Ismā'īl ﷺ. Jibrīl ﷺ descended and was digging the well of Zamzam and the water was coming out from beneath his feet. Hājar ﷺ was rushing in happiness to the source of the water, and because it was a dry desert and it would soak up all of the water, she was making a pool around the water to contain it. Rasūlullāh ﷺ, when he was narrating this story, he said,

"*Rahimallāhu Umm Ismā'īl* – May Allāh have mercy on the mother of Ismā'īl. If she would have left the water alone, it would have been a flowing river." But because of her interference, it was a well. She was trying to contain the water and she did not allow it to flow, [but] if she would have left the miracle as it was going without interfering it would have been a flowing stream. So Rasūlullāh ﷺ smiled and said May Allāh have mercy on her.

Hājar ؓ – think for a moment what were her feelings when she was running up and down those hills; her heart must have been broken, she might have been crying because of the pain and suffering of seeing her son [possibly] die in front of her eyes. Hājar was a Believing woman, she was a righteous woman, and Allāh ﷻ was testing her, and Allāh ﷻ was hiding for her something in the future that she did not know. So at the time, naturally as a mother, she must have been in extreme pain, seeing her son crying and she was in the middle of nowhere running up and down these mountains. Now, just imagine if Hājar was resurrected at the time of Hajj, and she would have a chance to see what Muslims from all over the world are doing. Rasūlullāh ﷺ said, when he was mentioning the story of Hājar going up and down As-Safā Wal-Marwā, Rasūlullāh ﷺ said, "And that is why we go between As-Safā and Al-Marwā." So we are following the footsteps of Hājar ؓ, we are going up and down As-Safā Wal-Marwā to follow the footsteps of our mother Hājar ؓ. If Hājar knew that, if Hājar knew that a time will come when people will come from the four corners of the world to follow her footsteps in *millions* to do what she did, she would have went through As-Safā and Wal-Marwā with a big smile on her face. So dear brothers and sisters, as a Muslim, as a Believer, when you are going through these trials, you might have a certain mindset, you might have a certain feeling, but you do not know what is waiting for you on the other side, you do not know what Allāh is hiding for you in the future. This is the gift, this is the present, that Allāh ﷻ has given Hājar in Dunyā; just think about what Allāh ﷻ will give her in Ākhirah. So when we go through some difficult situations, when Allāh ﷻ puts us through trials and tribulations, let us always remember this,

let us remember that Hājar went through this and Allāh ﷻ provided her with something better, that Allāh ﷻ was hiding something for her.

Mūsā ﷺ, when he was with his family, when he was lost in the desert, it was a cold, windy night, and Mūsā ﷺ lost his way, he did not know [in] which direction was Egypt, and he saw a fire in the distance, so he told his wife, "I will go to that fire so that I can bring you with light and guidance." He wants to bring light because it was a dark night and he wanted to have some warmth in the cold weather, and he wanted guidance; he expected that since there was a fire in the desert then there must be some people there, it was a bonfire and there must be some people around it, so [he thought] I will go and ask them for directions; that was all that Mūsā wanted, he wanted some light for that dark night and he wanted guidance to Egypt. But Allāh ﷻ was hiding something better for him, Allāh ﷻ tells us the story in Qur'ān; when Mūsā ﷺ went there he met Allāh, and Allāh spoke to him, and rather than Mūsā going back with light for that dark night and guidance to Egypt, he came back with light for humanity and he came back with guidance not to Egypt, but to Jannah. He went there and that was the announcement of his Prophethood, it was right then and there. Mūsā ﷺ, lost in the desert, went to the fire, Allāh ﷻ told him: **Indeed, I am Allāh. There is no deity except Me, so worship Me and establish Prayer for My remembrance.**[7] Mūsā ﷺ wanted something but he got something better. The Sahābah ﷺ would go through difficulties but Allāh reserved for them the top levels of Jannah. So let us think about this when we ourselves go through moments of difficulties.

Yemen – Birthplace of the Arab People

Now, in the desert whenever you have a source of water, it will immediately attract forms of life, so now birds were beginning to hover over the well, because nothing was living there, it was a death valley. There was a tribe called Jurhum who were nomads in that particular area, and where did Jurhum come from? Jurhum was a tribe that moved out of Yemen. Yemen

[7] Tā-Hā: 14

was the birthplace of the Arab people and the Arabic language, and that is where the Arab tribes emigrated from. And there were many mass immigrations – or waves of immigrations – that happened from Yemen in different times; one of them [happened] when the dam was destroyed, and there is a whole chapter in Qur'ān called *Saba'*, which was the name of that kingdom. Allāh tells us the story that these were people who built the first dam in the world, and because of that dam they had a year-round source of water. So even though you do not have a lot of rain in Arabia – the precipitation level is low – but because of this dam they had a year-round source of water, and they had a massive network of irrigation that went for hundreds of miles. So suddenly you have this semi-arid area holding a *huge* population because of the existence of water. And there are some stories – they might be exaggeration – but it says that a woman would go out of her house and go for a walk with a basket on her head, and she would come back home and the basket would be filled with fruits; the fruits were just dropping from the trees. But it does say in Qur'ān that because of their wealth and the cultivation that they had, they did not feel any pain in travelling, because it was a continuous series of colonies; wherever they would go there would be villages and towns, and there was so much wealth, so they did not feel the suffering and the difficulty of travelling like the rest of the people of the world would. So these people, because of their arrogance and Disbelief in Allāh, they said, "We want to feel the pain of travelling like everyone else," and they asked Allāh, "O Allāh, make it difficult on us like everyone else," and Allāh did make it difficult on them. And they rejected the Message of Allāh, so Allāh destroyed the dam. The dam was destroyed and it flooded the area and suddenly all of their agriculture collapsed, so you had a huge wave of immigration which spread the Arab people out of Yemen into Najd and Hijāz and 'Irāq and Ash-Shām. So you had some tribes settling in A'mān, some of them settled in Najd, some of them settled in Hijāz, Al-Aws Wal-Khazraj settled in Madīnah, and then you have a few of the Arab tribes who went to Syria, and some of them went into 'Irāq. So that is how the Arab people spread out of their small locality in Yemen. I am giving you this background history because Jurhum was one of these tribes. However, Jurhum might have emigrated from

Yemen before the [incident of] the Dam, Allāhu A'lam, but they are one of the tribes who ended up moving out of Yemen and they went into Hijāz.

Hājar ﷺ Makes Deal with Tribe of Jurhum

They were familiar with the area around Makkah and they knew there was no water in that area, so when they saw birds hovering in the sky, they wondered what was going on in that particular area, so they sent one or two people to go and investigate the matter. So these two men went and they came back and reported to their clan and told them that there was a well in that area. So now Jurhum go to the place where Zamzam is located and they ask Hājar a strange question and they get an [even] stranger answer.

They asked Hājar, "Can we settle in this place?" Now, the reason why this question is strange is because this is a tribe of warriors, and here they were getting permission from a lonely woman with her child. If they wanted, they could have just pushed her away, but they were very kind to ask her for permission to stay there, even though it was an empty place, there was no one living there to start with. And her answer was even more amazing because she started to bargain and negotiate with them. Here you have a woman who is alone with no power and no strength, no weapons, no army to help her, and she is negotiating and bargaining with them and telling them, "Well, if you want to stay then I have a condition, and that is that the water belongs to us." You can stay here but the water is mine, the well belongs to me. They agreed. Rasūlullāh ﷺ says, "Deep in her heart she wanted them to stay from the beginning, because she wanted to have some company," but she was just negotiating with them to [get] a better deal. And she did, and they ended up settling in that area which later became known as Makkah.

Ismā'īl ﷺ Grows Up

Ismā'īl ﷺ grew up with them and he adopted their language, he learned their language which was? What was their language? Arabic. Because Ibrāhīm ﷺ, his language was? What was the language of Ibrāhīm? It was Aramaic from Irāq; Ibrāhīm ﷺ was from 'Irāq and they used to speak a different language in Irāq at the time. So Ismā'īl ﷺ was brought up by this Arab tribe and he

adopted their language and he married a woman from among them. So this is the beginning of the lineage of Rasūlullāh ﷺ; through Ismā'īl ﷺ in Makkah. Now, Jurhum had the political leadership in Makkah. Later on Ismā'īl ﷺ grew up and his father came and they built Al-Ka'bah. The religious leadership in Makkah was with Ismā'īl and it continued down along the line of his descendants. So Jurhum never had the religious authority over Al-Ka'bah, it was always in the hands of the descendants of Ismā'īl ﷺ, but the political leadership was with Jurhum.

Khuzā'ah Fight Jurhum and Take Over Makkah

Jurhum stayed in Makkah for a very long time – 2000 years. They became corrupt, tyrannical, so Allāh ﷻ sent on them Khuzā'ah, and Khuzā'ah kicked them out of Makkah. This [Khuzā'ah] was another tribe that came out from Yemen and they settled in Hijāz, they went in and invaded Makkah and they kicked Jurhum out. Jurhum, before they left, they did two things; number one, they dumped the well of Zamzam; they filled it up and they erased all of its marks, and [number two], they stole the treasures which were inside Al-Ka'bah. Khuzā'ah now became the new leaders of Makkah, while the descendants of Ismā'īl by that time had already increased in numbers and branched out and spread all over Arabia. But there was one branch that remained in Makkah, and that branch was Quraish. So Quraish is one of the many different tribes who descended from Ismā'īl ﷺ, they are called the descendants of 'Adnān. So Quraish were still living in Makkah but now Makkah was ruled by Khuzā'ah.

Qusaÿ Bin Kilāb Drives Khuzā'ah Out of Makkah

One of the leaders of Khuzā'ah was 'Amr Ibn Lahī Al-Khuzā'ī, and we are going to talk about his story later on when we touch upon the religious background of Arabia, but now we want to stick to the lineage of Rasūlullāh ﷺ.

The head of Quraish, Qusaÿ Bin Kilāb, was able to unify Quraish and to lead a revolt against Khuzā'ah, and he was able to drive them out completely from Makkah. So now finally a descendant of Ismā'īl combined [both] the

political and religious leadership of Makkah. Not only that, but Qusaÿ Ibn Kilāb consolidated all of the authorities, or all of the different aspects of power, in his hands. He controlled *Al-Hijābah* which was the guardianship of Al-Ka'bah, which was a very noble thing, so he was the guardian of Al-Ka'bah. He controlled *Siqāyah* and *Nifādah,* which is the provision of water and food to the Pilgrims.

Now, to you this might not seem like a big deal; so what if he was providing food and drink to the Pilgrims? But to them this was considered to be *such* a great honour, that you are the one providing for the guests of Allāh, so they used to fight on this. What this responsibility entailed was that all of the Arabs who would come for Pilgrimage would be hosted by the people of Quraish; they would provide them with food [and water] throughout their stay in the season of Hajj. So Qusaÿ Bin Kilāb was also responsible for that. He also had control over *An-Nadwah*; An-Nadwah was the assembly of Quraish, it was like their parliament, [so] he held control over that. And he also held control over *Al-Luwā;* Al-Luwā is the banner of war, in other words, he was the one who had the power to declare war. So these were the authorities that Qusaÿ Ibn Kilāb had. Basically he had every authority that existed in Makkah, so he was the absolute ruler of Makkah.

Hāshim Introduces Bread to Pilgrims' Soup

When Qusaÿ Bin Kilāb died, these different aspects of authority were split among his children; some of them were with 'Abd Manāf and some of them were with his other brothers. The grandson of Qusaÿ, his name is 'Amr, he ended up inheriting from his father the provisions of Al-Hujjāj, providing them with food and drink. 'Amr did something new in feeding the Hujjāj; rather than providing them with soup – you know, they would cook the meat in big containers and then they would feed the people soup, because that way you can feed a larger number – what 'Amr did was he started crushing bread into the soup. So he would mix bread with the soup which was an upgrade to their meals; now rather than just having soup they were having soup with bread.

Now, the process of crushing the bread in Arabic is called *Hashm*; when you

crush something it is called Hashm, so he was nicknamed Hāshim, so they nicknamed this man ‘Amr and they called him Hāshim, and this was the great grandfather of Rasūlullāh ﷺ. So he was named Hāshim because of crushing bread; that was not his real name, his real name was ‘Amr. Hāshim married from Al-Madīnah, and then he went to Falastīn to do business and he passed away in Ghazzah, he died and was buried in Ghazzah. His wife became pregnant and she gave birth to a child who was named *Shaybah*; Shaybah means old man. Now, why would anybody call a child Shaybah? The reason is [because] he was born with some grey hair, so they named him Shaybah. And because his father passed away, the mother stayed with her parents in Madīnah, and he was brought up by his family in Madīnah.

Al-Muttalib Takes ‘Abdul Muttalib to Makkah

One day a man comes into Madīnah, his name is Al-Muttalib; Al-Muttalib is Hāshim’s brother. He went into Madīnah and he went to claim his nephew, because Hāshim’s son Shaybah was living where? In Madīnah. So his uncle Al-Muttalib came to claim him when he was eight years old or something like that. He said, “We want to take him back to his land in Makkah.” The mother’s side of the family refused to give him up, but then Al-Muttalib was able to convince them by saying that he belongs to the most noble family in Quraish and he has to go back and learn about his heritage and learn about his family and start assuming responsibilities in Makkah. Eventually they agreed to allow him to go, so Al-Muttalib took with him this child into Makkah.

Now, nobody in Makkah had ever seen this child before, and in those days slavery was quite rampant; you go out to the market and you buy a slave and you just walk in with that slave to Makkah. Since this boy was never seen in Makkah before, they assumed he was the slave of Al-Muttalib, so they called him ‘Abdul Muttalib, and this was the grandfather of Rasūlullāh ﷺ. So his real name was Shaybah, but he was nicknamed ‘Abdil Muttalib because they thought that he was the slave of his uncle. And usually they would buy slaves at a young age so that you would raise them up and train them to what you want them to do for you, so they would usually purchase

them when they were young. So they thought that he was a slave and he was named ‘Abdul Muttalib – the slave of Al-Muttalib. So this was the grandfather of Rasūlullāh ﷺ. So now we got as far as the grandfather of Rasūlullāh ﷺ; we talked about Ibrāhīm and Ismā‘īl, we talked about Qusaÿ, and then we talked about Hāshim, [and now] we talked about ‘Abdul Muttalib.

‘Abdul Muttalib and the Well of Zamzam

Now, we will spend some time talking about ‘Abdil Muttalib because two important events happened to him, and we will talk about these two important events that had occurred with ‘Abdul Muttalib.

Remember that the well of Zamzam was now unknown, right? Because Jurhum erased all of its marks, they filled it up and just erased all of its marks, so Zamzam had not been known now for over 300 years, because Khuzā‘ah had rule over Makkah for about 300 years, and then you add to that the time from Qusaÿ Bin Kilāb all the way down to ‘Abdul Muttalib, so we are talking about 300 years plus, so the well of Zamzam was lost for over 300 years. ‘Abdul Muttalib sees a dream; someone comes to him and tells him, “*Uhfur Taybah* – Dig Taybah.” Taybah means pure. ‘Abdul Muttalib in his dream is responding and saying, “What is Taybah?” He did not hear anything back. That was the end of the dream. The following night the same voice comes to him and tells him, “*Uhfur Barra'* – Dig the precious.” ‘Abdul Muttalib asks, “What is the precious?” He does not hear an answer back. The third night the voice comes to him and tells him, “*Uhfur Zamzam* – Dig Zamzam.” ‘Abdul Muttalib asks, “And what is Zamzam?” The voice tells him, “*Zamzam. Lā Tafnā Walā Tudham. Tasqil Hajījil A’zam. Baynil Farsi Waddam. ‘Inda Qaryatin Naml. ‘Inda Naqrat Al-Ghurābil A’sam* – Zamzam. It will never fail or dry up. It will water the grand Pilgrim. It lies between the dung and the blood. Near the nest of the crow with the white leg and the ant’s nest.” So it is symbols, and ‘Abdul Muttalib is unable to decode all of these symbols. “Zamzam. *Lā Tafnā Walā Tudham* – it never runs out of water.” He heard a voice in his dream telling him that Zamzam will never run out of water. “*Tasqil Hajījil A’zam* – And it will provide for the grand

Pilgrim." Meaning Hajj every year. And it will be sufficient to provide water for them. But then it goes on to saying, "*Baynal Farsi Waddam* – Between dung and blood." And then [it says about the] crow with the white leg [and] nest of ants. So all of these are obscure things to 'Abdul Muttalib.

The next day 'Abdul Muttalib was going around Al-Ka'bah and he saw dung and blood; there was a camel that was slaughtered in that place and they left its insides, and the blood was on the other side. And then he saw a crow with a white leg in the same area, and there was a colony of ants. 'Abdul Muttalib realised that this is where the well of my grandfather is, so he calls his son Al-Hārith and they start digging. Now, Zamzam, for those of you who have been to Makkah, is not far away from Al-Ka'bah. So here you have 'Abdul Muttalib and his son digging right next to Al-Ka'bah; obviously this would anger the people of Quraish, [they would think] what are you doing? You are digging right next to Al-Ka'bah. So they asked him, "What are you doing? 'Abdul Muttalib continued working, and they kept on protesting and he was digging with his son Al-Hārith; at the time, 'Abdul Muttalib only had one son. So they were digging and digging and digging and the people were wondering what is going on? What is this man digging for? What is he looking for? So they left him alone. And then suddenly they heard 'Abdul Muttalib shout, praising Allāh ﷻ, and they came rushing, and to their amazement they found that 'Abdul Muttalib had uncovered the rim of the well of Zamzam.

So now all the leaders of Quraish came in and said, "Yes, this is the well of our grandfather Ismā'īl, this belongs to all of us, let us share." 'Abdul Muttalib said, "Wait a minute, I was the one who saw the dream, I was the one who uncovered it, it belongs to me and me alone." They said, "No way, we are all descendants of Ismā'īl ﷺ so it belongs to all of us." 'Abdul Muttalib refused to give up, he refused, and they kept on insisting. So when they were unable to solve the dispute and they were about to go to war over it, someone suggested to them, "Let us solve the dispute by going to the witch of Banī Sa'd." Banī Sa'd had a witch who claimed to have connection with the spirits, so [they said] let us go to her and seek her consultation. So

they travelled to this witch and they were told that she had relocated and went to Syria. So they said, "Well, we will follow her wherever she is!"

And they started their journey towards Ash-Shām, and along the way they ran out of water, and they were in the middle of nowhere in the desert. 'Abdul Muttalib told them, "If we are going to die here, let us at least dig our graves, and whenever one of us dies, the rest could put him in the grave and cover him, so at least in the end we will be left with one person who is uncovered rather than have all of us die exposed. At least let us honour our dead and just have one that is without burial." So they all dug their graves and they were lying inside their graves waiting for death. And then 'Abdul Muttalib said, "This is not right, for men like us to sit here waiting for death. Let us do something, let us go and search for water." So they agreed and they went in different directions searching for water.

After a short while, 'Abdul Muttalib found water, so they came to him and said, "If Allāh has saved you in this desert and provided you with water, and Allāh has shown you a dream in which you uncovered the well of Zamzam, this is surely an indication that it is a blessing for you and it belongs to you. We give up our claim, it is all yours. Let us go back." So they gave it up and they agreed to submit to 'Abdul Muttalib and the well was his. So this is one important story that happened with 'Abdul Muttalib.

'Abdul Muttalib and the Blood-Money

Now, when the whole incident happened, when they pressured, when they came to him and said, "This belongs to all of us," 'Abdul Muttalib felt that he was weak because he had only one son to defend him. You know, in tribal societies, your strength is based on how many men you have on your side, and you can only count on your relatives – that is how life in the desert is. Your strength is based on how many sons, how many men, you have with you, how many brothers, how many uncles – that is your strength. So 'Abdul Muttalib felt weak; he had only one son on his side, Al-Hārith, so he said, "O Allāh, if You bestow me with 10 sons, I will sacrifice one of them for Your sake." And Allāh ﷻ did bless him with 10 sons; he had 10 sons and six daughters. So when he had 10, now it was time for him to fulfil his

promise to Allāh that he will sacrifice one of them. So they had these arrows next to *Hubal* – Hubal was one of their large idols – and they believed that these arrows were divine, so they would cast lots and they would leave their choices, they would leave the decision up to this random way of casting lots.

So ʻAbdul Muttalib had the name of every one of his 10 sons on these arrows, so it came on who? ʻAbdullāh. He did it a second time; it came on ʻAbdullāh. Third time; it came on ʻAbdullāh. So ʻAbdul Muttalib took his son ʻAbdullāh with him right next to Al-Kaʼbah and he was ready with a knife to slaughter him. Abū Tālib, one of the elder sons of ʻAbdul Muttalib, went to his father and said, "We cannot allow you to kill your son." And then the maternal relatives of ʻAbdullāh came and said, "We are not going to allow you to kill our son." And people were coming in and they were telling ʻAbdul Muttalib, "If you do it, then it will become Sunnah for the Arabs after you," because ʻAbdul Muttalib was their leader, so if he did something it would become a trend after that. And they said, "If you do it, then any one of us after that who has 10 sons will follow your footsteps and we will be killing each other." They were already killing their daughters, and now they would start killing their sons. So they insisted on ʻAbdul Muttalib not to do it. ʻAbdul Muttalib told them, "This was a pledge that I made to Allāh, I cannot give it up, I cannot break my promise." They told him, "No, you have to stop it," and they had a dispute.

How could they solve the dispute? "Let us go to the witch!" So they decided to go and visit the witch again. They went to the witch and they told her, "This is the situation." She said, "Alright, come back to me tomorrow so that I can consult my spirits this evening, tonight I will speak to the Jinn." They came back the next day and she had an answer for them, she told them, "What is the retribution that you pay to a person that was killed?" *Diyah*, the blood-money, "How much is it?" They said, "10 camels." She said, "Then put 10 camels on one side and put ʻAbdullāh on the other side, and cast a lot. If it points towards the camels, then slaughter the camels, if it points towards ʻAbdullāh, then add another 10 camels." So they agreed and they went back. So ʻAbdul Muttalib, with all of the people of Quraish, came together, ʻAbdullāh on one side, the camels on the other side. They threw the arrows;

it pointed towards ʻAbdullāh. They added another 10 camels; it pointed towards ʻAbdullāh. They added another 10, so now we are up to 30… 40… 50… 60..., and it was pointing towards ʻAbdullāh – all the way until a hundred. They had a hundred camels on one side, ʻAbdullāh on the other side, and finally it pointed towards the camels. The people of Quraish said, "Finally, we can release your son." ʻAbdul Muttalib said, "Not yet, we will have to do it another time." They cast lots a second time, they cast lots a third time, and it was consistently pointing towards the camels.

So he slaughtered the hundred camels, and he had to pay for it all. And ʻAbdul Muttalib was a very generous man; he refused to take any of that meat, he gave it out, and there was so much meat and the people would take so much of it but there was still enough to feed the birds and to feed the beasts. So later on it became famous among the Arabs that ʻAbdul Muttalib is the one who fed the humans and the animals; *Mutʻim At-Tayr Fissamā'* – he is the one who even fed the birds in the sky. And we will talk about an incident when this saying was brought up in a conversation with Abū Bakr and one leader of a clan.

Now, the people of the Quraish were right when they told ʻAbdul Muttalib, "If you kill your son, it will become a tradition among the Arabs after you." Because when ʻAbdul Muttalib sacrificed a hundred camels to save his son, the blood-money among them changed from 10 camels to a hundred because of what happened with ʻAbdul Muttalib, so the retribution now that was paid was a hundred rather than 10. And by the way, this tradition was kept and reserved by Islām, so the Diyah is still today a hundred camels, however, now they would calculate it in terms of currency, but it is still based on that concept. This is the story of ʻAbdullāh.

Muhammad ﷺ – Son of the Two Sacrificed Ones

Now, ʻAbdullāh and Āminah are the parents of Rasūlullāh ﷺ. Later on, they would tell Muhammad ﷺ that you are the son of the Two Sacrificed Ones. And who are they? Who are the Two Sacrificed Ones? Ismāʻīl and ʻAbdullāh. So Rasūlullāh ﷺ is the son of the Two Sacrificed Ones; his father ʻAbdullāh was sacrificed and his father Ismāʻīl ﷺ was sacrificed.

‘Abdullāh married Āminah Bint Wahb. And we are done with the ancestry of Rasūlullāh ﷺ.[ii]

3

Religious Background in Arabia

Inshā'Allāh, we will talk about the religious background of Arabia so that we know the environment in which Rasūlullāh ﷺ lived. Now, obviously they started on *Tawhīd* because of the Da'wah of Ismā'īl ﷺ – he was their Prophet and they followed him – so the Arabs of Arabia started out as Muslims, as Believers in the Oneness of Allāh. So what went wrong down the line for them to reach the level that they were at when Rasūlullāh ﷺ was sent to them? In the time of Rasūlullāh ﷺ there were three religions in Arabia; Idol-worshipping, Christianity and Judaism, so we will talk about how these three religions came into existence.

Idol-Worshipping

'Amr Bin Lahī Al-Khuzā'ī – do you remember him? He was the leader of Khuzā'ah – this man was very generous, very strong, very much respected by his people. They used to respect him so much and admire him so much

that his words were taken as law – *Kāna Qawlahū Yu'khadh Kash-Shara'*. ‘Amr Bin Lahī Al-Khuzā‘ī travelled to Syria, to Ash-Shām, and I am translating Ash-Shām as Syria even though it is not a correct translation. Ash-Shām refers to Syria, Falastīn, Lubnān, and Jordan; that land is called Ash-Shām, and the centre of Ash-Shām is Jerusalem – *Bait Al-Maqdis*, but it has been translated in English as Syria, so we will just go by that translation for now.

So here we have ‘Amr Ibn Lahī Al-Khuzā‘ī travelling to Ash-Shām, to Syria. He goes there and he finds these idols, so he asks the people, “What are these?” So they told him, “Well, these are intermediates between us and Allāh – *Yuqarrimūna Ilallāhi Zulfah*.” So when we want to ask for rain, we ask them; they appeal on our behalf to Allāh. When we want children, we would go to a different idol, when we want this we would go to that idol, in war we have a certain idol, and they appeal on our behalf to God and they perform things for us. ‘Amr Ibn Lahī said, “Excellent! This is what we need; we need someone to appeal to our Lord to provide us with rain, to provide us with wealth. How about you hand me over one of these idols so I can take it back home?” So they gave him a pretty good idol – big, huge – called Hubal. So he carried Hubal with him back to Makkah and he established it next to Al-Ka’bah in Al-Haram, and he told his people, “These will intercede on your behalf to Allāh ﷻ, ask them whatever you want.”

Now, Makkah being the centre of Arabia, the religious authority of Arabia, bringing an idol to Makkah carried with it such a heavy weight. You had the Arabs coming from all over the Peninsula to make Hajj, so all of them were exposed to this new *Bid‘ah* – innovation in religion, and it started spreading like a wildfire because it was coming from the religious centre, and it was also adopted by ‘Amr Ibn Lahī Al-Khuzā‘ī who was so respected by his people. So now it became a business; in Makkah they would make idols to export to the other tribes. So now every tribe would come to Makkah and they would carry with them an idol to take home because they could not come all the time and ask from Hubal, so they would have these idols that they would carry with them, and then this concept was developed further – it starts out small and then it grows – the concept was carried further so now

they were making portable idols; you carry it in your backpack, whenever you are travelling you have one with you.

Umar Ibn Al-Khattāb ﷺ Laughs at Foolishness of Eating Idols

I do not know if you remember the story of ‘Umar Ibn Al-Khattāb; he was once seen crying and laughing, so he was asked, “Why were you crying and why were you laughing?” He said, “The reason why I was laughing was because I remembered in the time of *Jāhiliyyah*, in the time of Ignorance, I was travelling and I wanted to pray, but then I remembered that I had forgotten to bring my God with me, so what I did was I tried to think of a way that I could pray. So I had some dates with me, so I moulded the dates into the form of an idol and I worshipped it. Later on that night I became hungry, so I ate my idol.” He said, “That is why I am laughing.” You know, now he was looking back and he was saying, ‘What was I doing? How could I do that?’ You see how Islām changed them. See who was ‘Umar Ibn Al-Khattāb [before] and who he became after Islām. You know, these giants, the Sahābah, when we read about them and their wisdom, this is where they were. So this shows you how Islām had the power to change them from being nothing to being the best, how Islām transformed them in a very short period; that is a miracle!

That is a miracle of Islām that it had the capacity to bring such a people, and to bring about in their lives such a change, and make out of them these giants. And ‘Umar Ibn Al-Khattāb; who would ‘Umar Ibn Al-Khattāb be without Islām?! ‘Abbās Mahmūd Al-‘A’qād asked that question in his book about ‘Umar Ibn Al-Khattāb, he says, “Who would ‘Umar Ibn Al-Khattāb be without Islām?” He said, “Maybe he could have grown to be the leader of his clan, his family of Banū ‘Udaÿ who were a very small branch of Quraish, or maybe he could have been one of the prominent leaders of Quraish, or if we extend it further then he might have become the head of Quraish,” which is a far-fetched assumption because the other clans of Quriash who held power in the past would never allow such a thing to happen to start with, so he said, “We would

be stretching it too far to say that he would become a leader of Quraish. But the most likely scenario was that 'Umar Ibn Al-Khattāb would have died at a young age; he used to drink a lot before Islām." So most likely he would have died at a young age and 'Umar Ibn Al-Khattāb would have been an obscure figure of history. But with Islām, not only did he become a leader of Quraish or Arabia, but he became the ruler of two thirds of the world at that time – one of the greatest men that ever lived in history. That is the transformation that Islām brought in their lives.

So idols were being exported and now they were being made in different shapes and forms, and you had a different idol for a different purpose, and Al-Ka'bah was polluted, surrounded with idols – 360 idols were surrounding Al-Ka'bah. *Shirk* now was in every direction; what started out as one idol imported turned into a huge exporting business and [with] Shirk in every direction in Makkah. So that is how the religion of Ismā'īl changed down the line. Rasūlullāh ﷺ says, "I have seen 'Amr Bin Lahī Al-Khuzā'ī dragging his intestines in Hellfire, because he was the first man to change the religion of the Arabs." So Rasūlullāh ﷺ said, "I saw him in Hellfire going around his intestines, trying to pull them back in his stomach." So this is how idol-worshipping was introduced in Arabia. What about the Jewish faith and Christianity?

Judaism

The King of Yemen, Tabbān As'ad, was traveling to do business in Ash-Shām. When he passed next to Al-Madīnah, he left his son in Madīnah to do business until he came back from Syria. The people of Madīnah killed him; [they] killed his son. So when Tabbān As'ad came back and heard the news that his son was killed, he decided to destroy Madīnah. So he attacked, and his army was overwhelming compared to the small armies of Madīnah, so he could have crushed his opposition, but two Jewish rabbis came out of Madīnah. Now, how did Jews get there in the first place? When the Romans destroyed Jerusalem, the Jews dispersed. There were some of them who came down into Arabia in search of the Promised Land where the Nabï would be sent, because they had in their books signs of the Awaited Prophet,

so they were looking for the place where he would emigrate to. They saw these signs in Madīnah and in a few other places, in Hajar and other places, and these are where the Jews settled, because these places had the resemblances or the signs of the place where the Prophet ﷺ would be sent, so that is why they settled in Madīnah, the three Jewish tribes; we had Banū Qaynuqā', Banū Nadīr, and Banū Qurayzah. So that is how they reached Madīnah, so they were ethnically Jewish [and] they emigrated when the Romans sacked Jerusalem.

So these two Jewish Rabbis came out and they went to Tabbān As'ad and they told him, "This place is protected by God, if you attempt to destroy it, Allāh will destroy you." And they were able to convince him. Tabbān As'ad not only agreed to withdraw his army and stop attacking Madīnah, but he was also impressed by their religion and wanted to become Jewish himself, and then he invited these two Jewish Rabbis to go with him to Yemen, and they agreed, and he became Jewish. Now, on his way south heading back to Yemen, the tribe of Hawāzin had a problem between them and Quraish, Hawāzin had a problem with the people of Makkah, so they wanted to make a *Fitnah* – to start a division or cause a problem, between Tabbān As'ad and [the people of] Makkah, and they had succeeded, so Tabbān As'ad was contemplating attacking Makkah.

Now, these two Jewish Rabbis told him, "This is another town that is protected by Allāh, you should not attack Makkah; in fact you should go into Makkah and make *Tawāf* around Al-Ka'bah." Tabbān said, "Well, let us go." They said, "No, we cannot join you." [He asked,] "How come?" They said, "We are scholars, and it is not appropriate for us as scholars to go and make Tawāf around Al-Ka'bah when it is surrounded by idols." So he went in and he made Tawāf, and Tabbān As'ad was the first person ever to clothe Al-Ka'bah, and he would clothe it once a year, and the way they would do it in the past is they would bring the new clothing and place it over the old, because they considered the clothing of Al-Ka'bah to be sacred and that they cannot take it off, so they would keep on piling up one cloth over another until the sheer weight of it was so heavy [that] eventually they decided that they were going to have to take it off and just place one clothing at a time.

Tabbān As‘ad then went with these two Jewish Rabbis to Yemen and they were given freedom and encouragement to spread their religion among the Yemeni tribes, and many of the tribes in Yemen did embrace the Jewish faith. So you have two types of Jews in Arabia; you have ethnic Jews in Khaibar and Madīnah, but then you have Jews by conversion in Yemen. So the Jews of Yemen were ethnically Arab, but they adopted the Jewish faith. So you can see that at some moments of time, Jews did preach their religion, and now they might not do that, but there were points in history where they did preach their religion to others, and an example is Yemen. So that is how the Jewish religion was introduced into Arabia. What about Christianity?

Christianity

When ‘Īsā ﷺ was sent, some of his followers dispersed in the land and Christianity was dividing into many sects very early on, and very early on many of these sects became Disbelievers, there was *Dalālah* – misguidance, [which] was introduced very early on into the sects of Christianity. However, there were pockets of Believers here and there who were able to retain the true Christian faith that was preached by Sayyidinā ‘Īsā [or] Jesus ﷺ; believing in the Oneness of Allāh, believing that ‘Īsā is the Messenger of Allāh rather than being the son of God – these were concepts that were retained by some of the Christians around the world. One of these men made it into Yemen and started preaching in the area of Najrān, and the religion was spreading, but secretly and privately and slowly. By that time, Tabbān As‘ad was dead and the King of Yemen was his son Dhū Nuwās. News of this new religion reached to the King and he banned it and he persecuted the followers.

The King and the Young Boy

There is the story in Sahīh Muslim of the King and the Young Boy; many scholars would attribute this story to the events between Dhū Nuwās and the Christians in Yemen, they would say that the King was Dhū Nuwās, and that story is in Sahīh Al-Muslim, we will go over it. It says that the King used to deal with magic, and he had a sorcerer as his advisor. This sorcerer was

growing old in age and he told the King, "I might pass away at any moment so I need to train someone to take my place, I need to inherit my skills to someone who would carry it on." So they tried to find a very bright and intelligent young man and they handpicked a young man and they assigned him as apprentice with this sorcerer. So the Boy was supposed to leave very early on in the morning from his house and go and study under the sorcerer and then come back home at night.

Now, this young man, on his way towards the *Sāhir* – the sorcerer, saw a worship place, and he heard prayers coming out from this place which were different, so he decided to go and visit, and it was a church of Tawhīd – of unity of Allāh, preaching the true religion of 'Īsā ﷺ. And he was very impressed by what he was hearing, but he was supposed to be studying with the sorcerer, so he asked the Priest, "What can I do?" The Priest told him, "When you leave home, visit me and come and study with me, and then go to the sorcerer, and if he asks you how come you were late, tell him because my parents delayed me. On your way back, visit me, and when you get home, when your parents ask you how come you were late, tell them that the sorcerer delayed me." So you could take a class in the morning and take a class at evening. So he continued doing that for a while.

One day in the marketplace, a certain beast entered into the marketplace and caused chaos among the people and no one was able to deal with it. So this young man said, "O Allāh! Today I want to know whether the path of the Priest or the path of the Sorcerer is the truth, so O Allāh, show me the truth." And everyone was attempting to kill this beast and no one succeeded. And then this boy picked up a rock and he said, "O Allāh, if the path of the Priest is the truth, then kill this animal." And he then threw the rock and it killed the animal immediately. He went back and reported this to the Priest, he told him what happened. The Priest told him, "My son, today you have attained a very high status, therefore, you will be tested, you will go through trials."

No one can reach such a high status without being tested by Allāh. [For example], in exams, the better the student the more difficult the exam should be, because you want to tell the difference between the levels of the

students. So you have easy questions which everyone is able to answer, and then you have medium difficulty, and then you have difficult, and then you have very difficult, because you want to distinguish the A+ from the A-, you want to tell the difference. Same thing; Allāh ﷻ has brought us on this earth for a test, and according to your level you will be tested. Rasūlullāh ﷺ says, “The ones who go through the most difficult tests are the Ambiyā', and then it goes down according to your level.” So this Priest was telling the young man, “You will be tested.” And then he told him, “And when you are tested, do not disclose my name.” Because the Priest was doing his Da’wah in secret and he did not want his name to be exposed. This was not out of fear; this was for security of the Da’wah. So he told him, “And when you go through trials, do not mention my name.” And down the road you will see that the Priest was a very courageous man, because you might wonder, ‘Oh, why is he saying do not mention my name? What is he afraid of? How come he cannot just go outside and say, 'Here, I am a Muslim,' and invite everyone openly? Why is he afraid? Why is he keeping it secret?’ But we will see that the Priest was a very courageous man, but he was a wise man too.

The associate of the King was blind and he came to this young man to cure him, because now the young man had studied under the sorcerer, so now he was the expert, people went to him. So when he went to the young man, the young man told him, “I cannot heal you but Allāh can heal you. Allāh can do it.” And he healed the man. So the blind who was now cured went to the King and the King asked him, “Who cured you?” The man said, “Allāh.” The King said, “And do you have a god other than me?” The man said, “Yes, Allāh is my Lord and your Lord.” The King tortured this friend of his and told him to disclose the name of the person who taught him this, and under the persecution, he gave up the name and said, “It is the Boy.” Now they brought in the Boy and they started to torture him, and the Boy, under duress and pain, did give up the name of his teacher, the Priest. He could not sustain the pain and suffering that he was going through, so he disclosed the name. So now they brought the Priest, and they told the Priest to give up his religion, and he refused. So they brought a saw, and they placed it on top of his head, and they cut him into two, but he refused to give up his religion.

This was the courage that he had, and this was the perseverance and the patience [that the Priest had]; he gave up his life, he was tortured brutally, but he never gave up his religion.

And now they were left with the Boy, so the King ordered a group of his soldiers to carry this Boy and throw him from the top of a cliff. They carried the Boy, and Subhān'Allāh, Allāh was performing *Karāmāt* on the hand of this Boy. Karāmah is a miracle that would occur to a non-Prophet, and miracles [*Mu'jizah*] happen to the Prophets; that is the difference between Mu'jizah and Karāmah. Mu'jizah happens to a Prophet and Karāmah happens to a person who is not a Prophet, but they are both supernatural events. So this Boy made Du'ā' to Allāh and said, "O Allāh! *Ikfīnīhim Bimā Shi't!* – O Allāh! Take care of them the way you want!" I am going to leave it up to you. O Allāh, take care of them the way you want. Allāh ﷻ made them reach the top of the cliff and then the cliff started to shake, and all of the soldiers fell down except he. And now the Boy was walking back and he entered into the palace of the King; here I am again. So the King appointed another group of soldiers to take him – obviously soldiers are disposable with this King – so he appointed a new group of soldiers to take him into a ship, and when they reached into the deep waters, [the plan was to] just throw him in the water. So they were on this boat and he made the same Du'ā' again, "O Allāh! Take care of them the way you want to!" The boat capsized and they all drowned except he. He went back to safety.

So he went to the King and the King was ready to appoint a third group of soldiers to take him, [but] the Boy told him, "Wait, you are not going to be able to kill me unless you do what I tell you." The King asked him, "What is that?" The Boy said, "You tie me to a tree and you gather everyone, and you bring an arrow and you say, '*Bismillāh* – the Lord of the Boy', then you will be able to kill me." So the Boy told him the prescription of how to kill him, and this is one of the many evidences given for the justification of what is referred to as 'suicide bombings'; this is one of the evidences that is given [to say] that it is allowed. Obviously there are restrictions on when it is allowed and where, but the concept itself of a person giving up their life for Allāh ﷻ is a valid one, based on this evidence and many others. Because he

told the King how it was possible to get rid of him; if he had not, he would have survived, so he basically told the King how to kill him, but the Boy did it for a noble cause. What happened was the King followed the instructions and publicly said, "In the name of Allāh – the Lord of the Boy," and the arrow hit him right in his head and he immediately died, but the result of that action was that everyone who attended became Muslim. So he did it for Da'wah, he gave up his life so that everyone else would live, because a person is dead without Islām. The advisors of the King told him, "What you were afraid of has happened." The whole purpose of killing this Boy is to get rid of this religion, and here we are stuck with our whole nation becoming Muslim. Actually, in this situation Christian, but it is Islām, it is the Oneness of Allāh ﷻ.

As'hāb Al-Ukhdūd – People of the Trench

Dhū Nuwās instructed his soldiers to dig trenches. After they dug the trenches they would fill them with wood and ignite them, and anyone who refused to give up their religion they would force them into the fire. And they would bring a lot of people and burn them alive, and these were people who were holding firm to their faith and they did not give up. And then Rasūlullāh ﷺ says that there was a woman with her child in her arms, an infant, and she was walking towards the fire but then she hesitated. Imagine; a mother carrying her infant. So she hesitated for a while and then Rasūlullāh ﷺ says, "But the infant spoke and said, 'O mother, be patient, because you are following the true path.'" And she jumped in the fire. Rasūlullāh ﷺ says, "There are three who spoke in young age; this infant was one of them."

This story was recorded in Sūrah Al-Burūj; Sūrah Al-Burūj is referring to this story. Sūrah Al-Burūj talks about the ones who were burned, *As'hāb Al-Ukhdūd* – the People of the Trench. Now, even though these people were burned alive and they ceased to exist, and the King won, but Allāh ﷻ said that the Muslims were victorious. Now, that is interesting, these people were killed; *they* did not establish any Khilāfah, the King won; how come Allāh

ﷻ said: ***Dhālikal Fawzul Kabīr* – That is the great attainment[8]?** Allāh ﷻ did not only call it victory, Allāh said that is the *great* victory. Why? How come these people lost in terms of worldly standards, nevertheless they are still called victorious? Victory in their regard is the fact that they were able to hold firm on their faith until the last moment, they never gave up – that is victory. Entering Jannah is victory. So even though they did not survive in Dunyā, but they were able to hold firm on to their religion. So the father of ʻAmmār Yāsir has won, Sumayyah has won, Hamzah Bin ʻAbdul Muttalib, even though he was killed in the battlefield, he has won; they have won in the eternal sense of winning, even though they might have lost in a temporary battle in Dunyā, but the eternal battle, they have won it, because they have entered Jannah and Allāh ﷻ says: ***Dhālikal Fawzul ʻAzīm* – That is the great attainment**.[9]

An-Najāshī Sends Army who Defeat Dhū Nuwās

There was one person who survived, and this person travelled all the way to visit the Roman Emperor. Now, he went to the Roman Emperor because the Roman Emperor was Christian. Even though these two people would be from different Christian sects – because by that time the Romans might have already adopted the trinity and the divinity of ʻĪsā – but they still considered themselves to be followers of ʻĪsā. So he went to seek help from the Roman Emperor, he said, "This is what happened to us; we were persecuted, we were killed, we need your help." The Roman Emperor said, "We are too far from Yemen, but what I could do is send a message to the *Najāshī* – the Negus of Abyssinia who is also a Christian, and he can help you." So the Roman Emperor did that, and they sent a message to An-Najāshī, in English the Negus, and he sent an army led by a general named Aryāt. And Aryāt invaded Yemen and fought with Dhū Nuwās, and Dhū Nuwās, when he lost, he committed suicide; they say that he was on his horse and he just jumped into the Red Sea and killed himself. So he lost, and now the Abyssinians were ruling over parts of Yemen, and they did this as a revenge for the

[8] Al-Burūj: 11
[9] Al-Mā'idah: 119

Christians who were killed by the Jews of Yemen.

Aryāt and Abrahah have Duel

Aryāt ruled over Yemen for a while and he was very strict. One of his army generals staged a revolt against him and the Abyssinians in Yemen were divided now; a group of them were with Aryāt and the other group were with the new leader called Abrahah, and they were fighting. Aryāt told Abrahah, "If we kill each other the people of the land will take over, so how about we have a one-on-one fight? A man-to-man; me and you." Abrahah agreed, but Abrahah made a secret agreement with some of his security guards that if you see me winning leave me alone, but if you see that I am losing then jump in and help. So you had all of these people surrounded, and Abrahah and Aryāt were in the middle. Now, Aryāt was described as a tall and thin man and Abrahah was short and chubby, so Aryāt was able to strike Abrahah from the top and he chopped off his nose, so Abrahah was called *Abrahah Al-Ashram*; Ashram means his nose is chopped off. When that happened, the bodyguards jumped in and they killed Aryāt. He betrayed him. Obviously this is against the rules, but the issue was over now, Aryāt was dead.

Abrahah Marches with Army to Destroy Al-Ka'bah

Abrahah now took over and he was the one who was ruling over Yemen. Abrahah wanted to change the religion of the people and force them to become Christian, and since the Arabs were attached to Al-Ka'bah, he decided to build a counterpart to Al-Ka'bah in San'ā' in Yemen, so he built a *huge* cathedral called Al-Qullais, and this [building] was described as a wonderful piece of art; huge, great. He had access of wealth from Abyssinia so they built this huge cathedral in San'ā' to compete with Al-Ka'bah. Now, one man did not like this idea, what he did was a bit crude; he went into Al-Qullais and he defecated, and then not only that, but he took his stool and he spread it all over the walls – imagine stool all over the walls – and he ran away. Abrahah was furious! What is this guy doing?! He was so angry that he decided that he must get rid of Al-Ka'bah; I am going to put an end to this and destroy Al-Ka'bah. He mobilised an army and marched towards

Makkah. There was some resistance along the way – one of the chiefs of a tribe whose name was Nufayl put up some resistance – but he was defeated [as] Abrahah had a huge powerful army, and they captured Nufayl as a prisoner of war.

When Abrahah reached to At-Tā'if, the people of At-Tā'if assisted Abrahah and one of them offered to be a guide for Abrahah for the rest of the journey, and this man's name was Abū Rughāl. So Abū Rughāl went out with the army, but then immediately when they got out of At-Tā'if, he died. So then the Arabs were so upset with Abū Rughāl[10] that they built in place of his death a monument that they would stone because of his betrayal. Anyway, Abrahah made it to the outskirts of Makkah and there were some shepherds with camels grazing; he took possession of them. 200 of these camels belonged to 'Abdul Muttalib, the grandfather of Rasūlullāh ﷺ, so 'Abdul Muttalib came out of Makkah to meet with Abrahah. Now obviously with Abrahah you could not just walk in and meet him, he was such an important figure, so 'Abdul Muttalib had to have some connections to get in. 'Abdul Muttalib happened to be a friend of Nufayl who was captured as a prisoner of war. Nufayl was carried with the army and he became friends with a man called Unais, and this man Unais was such an important person in the army, he was the pilot of the elephant which was their most valuable piece of equipment, so Nufayl now was very well-connected, he knew Unais. So 'Abdul Muttalib came to Nufayl and told him, "I want to meet with Abrahah," and Nufayl told him, "Sure, I will arrange for you a meeting through my friend Unais." So Unais arranged a meeting with Abrahah, and Abrahah welcomed 'Abdul Muttalib.

'Abdul Muttalib Meets Abrahah

'Abdul Muttalib walked in, and 'Abdul Muttalib was described as being a man with a very strong presence; by just seeing him a person would become impressed, be in awe. So when 'Abdul Muttalib came in, Abrahah held him in high esteem, even though they did not even talk yet. Now, the rules were

[10] I believe the Sheikh mistakenly said 'Aryāt' in place of Abū Rughāl.

that Abrahah sits on a very high throne and people sit under his feet, so [if] you come and have a meeting with Abrahah you were sitting under his feet. Abrahah, when he saw ‘Abdul Muttalib, he did not feel comfortable at all having ‘Abdul Muttalib sit under him, but he could not also allow ‘Abdul Muttalib to sit with him on the throne because nobody should sit on the throne except he, so what he did was he came down from his throne and sat with ‘Abdul Muttalib on the floor, and he told the interpreter to ask ‘Abdul Muttalib what does he need. ‘Abdul Muttalib straight ahead told the interpreter, “Abrahah has taken possession of 200 of my camels, I want them back.” Abrahah responded and said, “When I saw you, I had so much respect for you, but I have lost it all. I am coming to destroy your honour and the honour of your fathers, I am coming to destroy the centre of your livelihood, I am coming to destroy Al-Ka’bah, and you are asking me about camels?!” ‘Abdul Muttalib responded and said, “I am the owner of the camels so I am responsible for them, and this House belongs to Allāh and Allāh will protect it.” I am here to ask for what is under my authority, my responsibility; the House belongs to Allāh, Allāh will take care of it and Allāh will protect it. Abrahah said, “Give him back his camels.”

Abrahah’s Elephant Refuses to Move

‘Abdul Muttalib went back to Makkah and he told the people of Makkah, “Do not fight, withdraw out of Makkah.” ‘Abdul Muttalib gave them clear instructions; we are not going to fight Abrahah, we are going to leave. And they all went up to the mountains, and ‘Abdul Muttalib was the last one to leave, and before he left, he was hanging on to the handle of the door of Al-Ka’bah and he was praying to Allāh ﷻ to protect this House, and then he left. So everyone had evacuated Makkah and Abrahah now issued his instructions to march forth, but the elephant refused to move. They turned the elephant to a different direction; he would stand up [and start] running, they turned him towards the direction of Makkah; he would sit down. How come? A miracle from Allāh, but it is said in the story that this man Nufayl who was a prisoner of war, released himself from his chains and he jumped to the ear of the elephant and he said to the elephant, “This is the House of Allāh, do not attack it,” and he ran away. But whether that was the reason or

not, the elephant refused to march in the direction of Al-Ka'bah. And they would beat it, they started poking it with their spears and the elephant was bleeding, but it refused to move. Eventually they decided that they were going to have to leave the elephant and they made their move forward.

Allāh ﷻ Sends Birds to Destroy Abrahah and his Army

Allāh ﷻ sent on them an army. No one knows the soldiers of Allāh, anything can be a soldier of Allāh; water, which is the source of life, can be a soldier of Allāh; water is what killed the tyrant Fir'aun. Wind is a soldier of Allāh. Allāh ﷻ says: **And none knows the soldiers of your Lord except Him.**[11] So Allāh ﷻ sent an army of birds, every bird carrying with it missiles, that were sent on the army of Abrahah and destroyed them all; they were all killed. And this event was recorded in Sūrah Al-Fīl: **Have you not considered, [O Muhammad], how your Lord dealt with the Companions of the Elephant? Did He not make their plan into misguidance? And He sent against them birds in flocks. Striking them with stones of hard clay. And He made them like eaten straw.**[12]

These are the events up to the year in which Rasūlullāh ﷺ was born. Rasūlullāh ﷺ was born in the Year of the Elephant.[iii]

[11] Al-Muddaththir: 31
[12] Al-Fīl

4

Early Life of Muhammad ﷺ

Situation Around the World before Birth of Rasūlullāh ﷺ

The situation in Arabia and around the world was very desperate, and for more information in that regard, you could refer to an excellent book written by Sheikh Abul Hasan Nadawī called *Mā Dhā Khasar Al-A'lam Bi-Inhitāt Al-Muslimīn? – What has the World Lost by the Downfall of the Muslims?* And he has a whole chapter in his book talking about the situation in the world at the time of Rasūlullāh ﷺ. Over here we just have the situation in Arabia, but over there he talks about the situation in the Persian Empire, China, India, Roman Empire – all around the world. And it was in a very desperate state, it needed the light of Prophethood. It was not entirely evil; [some] people around the world still retained some good qualities, and Al-Būtī talks about some of the good qualities that the Non-Believers of the Arabs had in the time of Muhammad ﷺ, and he mentions a few examples like generosity and hospitality, fulfilling of a

pledge, pride and denial of shame and injustice, firm will and determination, perseverance and deliberateness, a pure and simple life; so these are some aspects that were taken advantage of by Islām.

You see, the Sahābah ؓ, because they held these qualities, they were successful in spreading the Religion, their generosity and hospitality made them welcome in the nations they would go to, people around the world would welcome the Sahābah ؓ, they were not like a despised occupier; the Sahābah were welcomed in the lands they went to, the people saw them as a liberating army that would free them from slavery and the servitude that they were going through. This held true for example when it came to the people of Egypt and the people of Syria who were ruled by the Romans; they did not see the army that was coming in as displacing another occupying army; no, they saw them as people who were liberating them. And then there was something among the Sahābah ؓ; they did not care for power and authority. In many places they would go, they would train among the local people leadership and then they would hand it over to them. The Sahābah were out to call people to Islām, not to rip their resources like we had in the colonial era of Europe and the imperial powers of Europe; France, Britain, Italy, Holland. These European powers went all over the world taking advantage of the people and stripping them of their wealth; that was not the case with the armies of As-Sahābah ؓ. Their fulfilment of pledges, their firmness and determination; they were strong, you could count on them, they were powerful, when they gave a word, they would stick to it. So these were qualities that were very important for Da'wah, and that is why Allāh ﷻ chose that particular area to host the last Message. It was not a haphazard thing that Allāh ﷻ chose Makkah to be the birthplace of Rasūlullāh ﷺ; the people in that area at that time had qualities which made them the fittest to carry the Message, and they pledged their lives for it, and they gave their lives; they sacrifice everything for Islām.

Birth of Rasūlullāh ﷺ

Anyway, we talked last time about the story of the Elephant – Al-Fīl. Rasūlullāh ﷺ was born in *'Aam Al-Fīl*, he was born in the year in which

Allāh ﷻ destroyed the army of Abrahah. There are many stories mentioned referring to the birth of Rasūlullāh ﷺ, miracles that happened, and you could go into other books to study these stories. We are not going to go through them for the simple reason that I am trying to stick to a certain standard of narration, and these stories are usually weak. Rasūlullāh ﷺ, when his mother Āminah was pregnant, ‘Abdullāh, his father, was on a journey to Ash-Shām, but he ended up dying close to Madīnah and he was buried there, so he died before the birth of Muhammad ﷺ. Rasūlullāh ﷺ was born, and his mother saw a light that was coming out of her, and this light was reaching towards Ash-Shām, and that was interpreted as the light of the Message of Muhammad ﷺ reaching to the world. There are a few Ahādīth that we will state, but first of all, Allāh ﷻ says: **Allāh is most knowing of where He places His Message.**[13] So Allāh ﷻ chose the best to be His Messenger – Muhammad ﷺ.

Rasūlullāh ﷺ – The Best of the Best

Now, Imām Ahmad narrates a Hadīth that people were talking different things about Muhammad ﷺ, for example, they said that Muhammad ﷺ was like a green tree growing in a desert. What they were trying to say was that Muhammad ﷺ was the only good person among his clan. So Ibn ‘Abbās says, “Certain things the people were saying reached the Messenger of Allāh, so he mounted the pulpit and asked, ‘Who am I?’ They replied and said, ‘You are the Messenger of Allāh.’ He replied, ‘I am Muhammad Bin ‘Abdillāh Bin ‘Abdul Muttalib.’” Meaning I am Muhammad, son of ‘Abdillāh, son of ‘Abdul Muttalib. [He continued], “Allāh devised the creation and made me part of His best creatures. He made them all into two groups, placing me in the better of them. He created the tribes, subdivided them into clans, and placed me in the best one. I am the best of you, both in clan and in spirit.” Rasūlullāh ﷺ was saying that I am not a good person among a group of evil people, he said [that] I am the best but I am also from among the best, so my clan and my tribe are the most noble. Rasūlullāh ﷺ also says, “Verily Allāh granted eminence to Kinānah from amongst the

[13] Al-An‘ām: 124

descendants of Ismā'īl, and He granted eminence to the Quraish from among Kinānah, and He granted eminence to the Banī Hāshim among Quraish, and He granted me eminence from the tribe of Banū Hāshim." So Rasūlullāh ﷺ was the greatest from among Banū Hāshim, and Banū Hāshim were the most noble among Quraish, and Quraish were the most noble among Kinānah, and Kinānah was the most noble of the descendants of Ismā'īl.

Pure Ancestry of Rasūlullāh ﷺ

Now, Rasūlullāh ﷺ says in another Hadīth, "I was the product of true marriage (not fornication) from Ādam right on up to when my father and my mother had me. I was not at all tainted by the fornication of Jāhiliyyah." In the time of Jāhiliyyah, because of the corruption and lewdness that occurs when people are far away from the true Message, their hearts become perverted, and a lot of immoral acts occur among the people. Rasūlullāh ﷺ is saying [that] even though part of my ancestry lived in those times, but I was a product of marriage all the way up to Ādam, so there is not any of my ancestors who had a relationship of *Zinā'*, it is all through marriage all the way to Ādam ﷺ, and that is something that Allāh has granted to Muhammad ﷺ, it was all through true marriage. I hope the meaning of this is clear that the lineage of Rasūlullāh ﷺ, from him all the way up to Ādam ﷺ, was a product of marriage.

Names of Rasūlullāh ﷺ

The famous names of Muhammad ﷺ that we know are Muhammad and Ahmad, but he has some additional names, and we will talk about the meanings of these names.

Muhammad

The name that was given to him by his family[14] was Muhammad ﷺ, and who was the one who named him Muhammad? Who was it? His grandfather; 'Abdul Muttalib was the one who named him Muhammad ﷺ. Now, the name Muhammad means to be eternally praised, for he ﷺ

[14] Sheikh said 'parents', I have changed it to 'family'.

obliges praise from people for his characteristics, his sayings, his actions, and he is the embodiment of praise and he is therefore Muhammad. So Muhammad means a person who draws praise. Muhammad ﷺ, as we mentioned earlier, is praised eternally. Allāh ﷻ has fulfilled the meaning of his name. There is no human being who ever lived in history who was praised like Muhammad ﷺ; he is praised day and night.

Ahmad

The name *Ahmad* comes from the same root. You see, Muhammad and Ahmad come from the root *Hamd*, and what does Hamd mean? Praise. When you say Alhamdulillāh, [it means] praise be to Allāh. So both the names Muhammad and Ahmad are derived from the same root. Muhammad means a person who draws praise, so he is praised, [and] Ahmad means that he praises Allāh. So Rasūlullāh ﷺ is the most among us in praising Allāh ﷻ. So there is no person that ever lived [or lives] who praises Allāh ﷻ like Muhammad ﷺ. So here you have two meanings; Muhammad means he is the most praised, Ahmad [means] he praises Allāh the most. These are the two famous names of Muhammad ﷺ.

Al-Hāshir

But he has also told us some of his other names, and these are from Ahādīth. One of his other names is *Al-Hāshir*. Al-Hāshir means 'The gatherer to whom humanity will be resurrected in his wake'. The Prophet ﷺ is the first to be resurrected among the creation, then mankind will be resurrected following him. So the first person to be resurrected will be Muhammad ﷺ and then people will come after that, so he is the first on the Day of Judgement.

Al-Muqaffī

Al-Muqaffī – The Successor, for he ﷺ is the last of the Prophets and Messengers and there shall be none succeeding him. So Muhammad ﷺ is the last, Al-Muqaffī is the last.

Al-Māhī

Al-Māhī – The eraser who erases and eradicates Kufr. There is no Prophet who will succeed in eliminating Kufr entirely except Muhammad ﷺ. Now, that mission has not been fulfilled yet because his Ummah are still carrying on that mission, but the eventual victory of Islām, which will be the culmination of human history, will be a moment of time when the whole world will be Muslim, and that will be carried on by the Ummah of Muhammad ﷺ under the leadership of ʻĪsā ؑ – Jesus, may peace be upon him. So Muhammad ﷺ is the one who will be successful in eradicating [and] erasing Kufr from the face of the earth. So he is called Al-Māhī, he will erase and eradicate Kufr.

Nabïyyul Malhamah

One of his other names is *Nabïyyul Malhamah* – The Prophet of the Fierce Battle. Now, Malhamah is a fierce battle and it is also a series of battles. Rasūlullāh ﷺ was named the Prophet of Malhamah, the Prophet of Fierce Battles, [and] one can give different interpretations to that. One meaning is that his Ummah are the greatest in terms of Jihād – there is no Ummah that has fought Jihād like the Ummah of Muhammad ﷺ – that is one meaning. Another meaning that could be drawn from this name of Rasūlullāh ﷺ is that the future of humanity after Muhammad ﷺ will be that of very fierce battles, and we have seen examples of that in World War One and World War Two. History is divided into stages; we are now living in the stage of Muhammad ﷺ which extends until the Day of Judgment. So events that are happening now, even though they might not be done by Muslims, but we are still living in the era of Muhammad ﷺ, and everyone living on the face of the earth is part of the Ummah of Muhammad ﷺ in the sense that he is their Prophet. Now, whether they accept it or not is a different question, but they are part of his Ummah, and they will come on the Day of Judgement and will they be asked about who? They will not be asked about ʻĪsā, they will not be asked about Mūsā, they will be asked about Muhammad ﷺ – did you follow him or not?

Infancy of Rasūlullāh ﷺ

Umm Ayman Nurses Rasūlullāh ﷺ

Rasūlullāh ﷺ was nursed initially by his mother and Umm Ayman, whose name is Barakah, and Umm Ayman was an Abyssinian woman who lived in Makkah. She later on became Muslim, and Rasūlullāh ﷺ married her to his emancipated slave, Zayd Bin Hārithah. Zayd Bin Hārithah was a slave and Rasūlullāh ﷺ freed him and he married him to Umm Ayman. So she also nursed Rasūlullāh.

Halīmah Fosters Muhammad ﷺ

It was a tradition among the urban Arabs to send their children to grow up in the desert. They used to believe that the desert was more pure and had a cleaner environment and was healthier for them to grow in. They also believed that this would strengthen their character; because of the harshness, it would make them stronger people. So they would send their children out of the cities to live in the desert, and that happened with Rasūlullāh ﷺ, he was brought up in the land of Banū Sa'd. Halīmah Sa'diyah narrates to us this story, she says that she came with her friends to Makkah so that they could take with them children to nurse, and for them this was something that they were paid for. So you would have these Bedouin women come into Makkah and they would try to adopt or nurse some children. Halīmah Sa'diyah came into Makkah and she said that that particular year was a year of famine, so they were very poor. Now, she and her friends went around the houses of Makkah searching for children who needed to be nursed.

She said that Muhammad ﷺ was presented to each and every one of them and they all declined to accept him, they all refused to accept Muhammad ﷺ. Why? Because he was an orphan. And they were saying, "What good is an orphan? Who will pay us if his father is dead?" So they would not agree on a certain amount of money; what they would do is they would nurse the child and then they would be given some financial compensation as a gift. Since Muhammad ﷺ was an orphan, no one accepted him because he did not have a father to pay for him, and they said that his mother

would not really be able to pay us much, so they all declined to accept Muhammad ﷺ. Halīmah says, "At the end of the day all of my friends were going back to their camps with children except myself, I found no one to take with me. So at night I told my husband, 'I am going to go next day in the morning and accept that child called Muhammad since we have no one else, I am not going to go back home empty-handed.'" She said, "My husband agreed. So I went next day in the morning and I went to Muhammad's mother, Āminah Bint Wahb, and I said that I accept to take your child."

Blessings of Muhammad ﷺ Become Apparent

Halīmah says, "The night before, we could not get any sleep, because our camel was not providing any milk, and because of the famine and the hunger I was not able to provide my own child with milk, so he would cry throughout the night and keep us awake." That was their situation; very poor. Halīmah says, "As soon as I picked up Muhammad ﷺ and took him back to my camp, my breast immediately welcomed him and provided him with all the milk that he needed until he was satisfied, and the milk was enough for my son, and that was the first night that we were able to get a full night of sleep, because my son was not able to sleep for quite a few nights." So immediately the Barakah of Muhammad ﷺ was apparent. She said, "And then my husband went out to milk the camel and it was providing so much milk that my husband came back and said, 'O Halīmah, you have brought us a blessed soul.'" There is something going on; all of these blessings are showering us since you brought this young child in our house.

So now they were still camping in Makkah, and they were ready now to go back to the desert. Halīmah says, "When we were coming to Makkah, I was riding a donkey that was so old and weak it was slowing down the whole group and it was annoying everyone else." She said that this donkey was old and weak. You know, sometimes you would have a donkey which rather than going straight it would go sideways – very tired and disoriented! She said, "When we were going back, my donkey was the fastest among the group. My friends were asking me, 'Is this the same animal you brought

with you when we came to Makkah?'" She said, "Yes." They said, "By Allāh, something is going on."

Now they went back to their land. Halīmah said, "Me and my husband would send out our goats to graze; they would come back full and we would milk them whenever we wanted, while everyone else in our tribe, their animals would be hungry without any milk." Now, people were starting to complain to the shepherds telling them, "Why do you not go and graze the animals in the same place where Halīmah is grazing hers?" She said, "So they would take their animals after us following us to the same place, yet ours would come back full and theirs would come back empty." And she said, "The child was growing up and we were seeing the blessings of Allāh on all of us because of him." There is a statement here where she says, "And God went on blessing us this way and we recognised it. Then he reached two years of age; he was already growing up a very fine boy, not like the other children. I swear that by the age of two, he was a sturdy boy. So we took him to his mother."

Time for Muhammad's ﷺ Return to his Mother Āminah

When he was two years old, now it was time for them to return the child – that was it. And Subhān'Allāh, it seems that the Arabs of Makkah learned that the city is not a very healthy environment, especially with Makkah, because it received a lot of visitors from all over Arabia; you know, they could bring with them different diseases and germs into town. But the desert is very pure; the desert is hot and dry, and that makes it an unsuitable environment for the growth of bacteria, and it would be a very healthy place to be. So now at the age of two it was time for them to return Muhammad ﷺ to his mother. They went to Makkah, they told Āminah, "We want to keep Muhammad with us." You know, it is not good for him to be in Makkah and it might be dangerous; they were bringing up all of these excuses, they wanted to keep Muhammad ﷺ, they loved him so much, they knew that he was blessed. They wanted to keep him and they kept on trying and trying and trying until Āminah agreed. Subhān'Allāh, that was the

blessing of Allāh following Muhammad ﷺ. She eventually agreed, so they took him back with them.

One day Muhammad ﷺ was playing with his foster-brother, so his foster-brother came in rushing and said, "My brother from Quraish!" They asked, "What happened to him?" He said, "Two men dressed in white came down and knocked him to the ground and then they opened up his chest[15]." So Halīmah said, "Me and his father went rushing, and we came to see Muhammad ﷺ, his colour was pale, and we asked him what happened, he said, 'Two men came and they opened my chest and they took out something from it.'" Halīmah, she loved Muhammad ﷺ so much and she did not want anything to harm him, plus she did not want anything bad to happen to him when he was with her. So she rushed back to Makkah and went to Āminah and said, "Here is Muhammad, you can now have him. We have fulfilled our responsibility." Āminah said, "How come you are bringing him back when you were so interested in keeping him?" They said nothing. She insisted, she said, "Tell me what happened. You were so insistent on keeping him and now you want to bring him back? What happened?" Halīmah said, "She kept on questioning us until we eventually told her." Āminah responded and said, "Are you afraid for him that Satan might hurt him? By Allāh, that will not happen. When I was pregnant with him, it was the lightest pregnancy, and when I delivered him, his birth was unlike any other child, and when he came out, I have seen light that was reaching to Ash-Shām. So the protection of Allāh is with him, and I am sure that he will have a great future." So now Muhammad ﷺ was back with his mother [Āminah].

Āminah and 'Abdul Muttalib Pass Away

His mother passed away when he was at the age of six, so now he lost his father and mother. He was adopted by his grandfather 'Abdul Muttalib who raised him up, and 'Abdul Muttalib passed away when Muhammad ﷺ was at the age of eight. And Muhammad ﷺ was then taken care of by his uncle

[15] Sheikh said 'abdomen', I changed it to 'chest' as he goes on to say chest further on.

Abū Tālib, who protected him and helped him and supported him for the next 40 years in the life of Muhammad ﷺ.

This is the early years of Muhammad ﷺ. We will talk about a few important events here and there that happened before Prophethood; we are not going to spend much time on the pre-Prophethood era, but we will talk about the important events that happened.

Events Pre-Prophethood

Rasūlullāh's ﷺ Prevention from Attending Parties

Rasūlullāh ﷺ was protected by Allāhl he would not commit sins which were usual and normal amongst his people, Allāh ﷻ was keeping him away from these sins. Rasūlullāh ﷺ narrates an example of this, he says, "I was a shepherd, and one day I told my friend who was also a shepherd with me, 'Tonight I want to go into Makkah to attend the parties that my peers attend.'" Rasūlullāh ﷺ was a young man at the time and all of his friends would attend parties except he, he was the only one who would not join them in these parties, so Rasūlullāh ﷺ said, "One day, I wanted to go and see what they were doing, so I told my friend to take care of my flock until I come back; he agreed. I went into Makkah and I arrived at the place where they were having this party. As soon as I was hearing the music, Allāh ﷻ struck my ears so I fell down asleep. By the time I woke up, the party was over." He said, "The next day, I decided to attend another party. I went into Makkah [with] the same arrangement with my friend, and as soon as I reached the place and I was hearing the music, Allāh ﷻ struck my ears again and I fell down asleep. And I woke up after the party was over and I realised that this is a sign to me from Allāh; Allāh ﷻ is giving me a sign."

Rasūlullāh's ﷺ Natural Dislike towards Idol-Worshipping

We have another example that was mentioned by Zayd Ibn Hārithah. Zayd Ibn Hārithah, who was a servant of Rasūlullāh ﷺ, narrates and says, "There were brass idols called Isāf and Nā'ilah which the Polytheists would touch as they performed Tawāf. The Messenger of Allāh said, 'Do not touch

it.'" So you had Isāf and Nā'ilah, and the people of Quraish, when they would make Hajj or 'Umrah, they would touch these two idols, it was part of their worship. Rasūlullāh ﷺ told Zayd, "Do not touch them." Now, how did Rasūlullāh ﷺ know that he was not supposed to touch the idols? It was *Hidāyah* coming from Allāh ﷻ. [Zayd continues], "So as we went round again, I told myself that I would touch it to see what would happen. When I did so, the Messenger of Allāh asked me, 'Were you not forbidden to do that?'" Zayd then stated, "The Messenger of Allāh never saluted an idol right up to when Allāh the Almighty honoured him and He gave him the Revelation." Rasūlullāh ﷺ never made Sujūd to an idol, never touched the idols in the sense of worship, and Rasūlullāh ﷺ had a natural dislike towards idol-worshipping, and he even applied those rules on his family; Rasūlullāh ﷺ told Zayd Ibn Hārithah, who was his servant, 'Do not be involved in touching these idols.' And that is why 'Alï Ibn Abī Tālib never worshipped an idol; why? Because he was raised up in the house of who? In the house of Rasūlullāh ﷺ. When Abū Tālib was poor, Rasūlullāh ﷺ offered to take care of his son 'Alï Ibn Abī Tālib, so 'Alï Ibn Abī Tālib was raised up by Rasūlullāh ﷺ, and 'Alï Ibn Abī Tālib therefore never made Sujūd to an idol, he never worshipped idols because he was brought up in the house of the Messenger of Allāh ﷺ.

Allāh ﷻ was guiding him ﷺ towards some of the 'Ibādāt that no one else knew about. Among the people of Quraish, during Hajj, they would be the only people not to participate in 'Arafah. So you have different rituals of Hajj; you have Tawāf around Al-Ka'bah, you have Sā'ī between As-Safā Wal-Marwā, you have standing in 'Arafah, you have camping in Minā. The people of Quraish would participate in all of these rituals with the exception of 'Arafah. Why? Because 'Arafah is considered out of Al-Haram, 'Arafah is outside the boundaries of the sacred place – Al-Haram. So all of the Arabs would go to 'Arafah in Hajj with the exception of the people of Quraish, they would say, "We are the dwellers of Al-Haram; how can we go outside of Al-Haram?" That was their logic; if we are part of Al-Haram, if we are the people of Makkah, how can we get out of the boundaries of Makkah? So they would stop at the borders with 'Arafah. Al-Mut'am Bin Jubair [once]

lost his camel and he went to look for it and he ended up searching for his camel in ‘Arafah. To his amazement, who does he find there? Muhammad ﷺ. Al-Mut‘am said, “Is he not from among the people of Quraish? What is he doing in ‘Arafah?” But Allāh ﷻ was guiding Muhammad ﷺ by *Fitrah* to go to ‘Arafah during the time of Hajj.

Shepherding – Rasūlullāh’s ﷺ First Profession

The first profession for Rasūlullāh ﷺ was shepherding; that is the first thing he did. And in Bukhārī, Rasūlullāh ﷺ says, “Allāh has not sent a Prophet who was not a shepherd.” His Companions then asked, “And you?” He said, “Yes, I used to herd sheep with compensation from the people of Makkah.” Every Prophet has been a shepherd. It is striking that Allāh ﷻ has trained all of his Ambiyā' by going through this line of work; being a shepherd.

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Lessons Ambiyā' Learnt from Being Shepherds

What are the lessons that we can learn from Ambiyā' being shepherds? There are lessons to be learned from them being shepherds and there are lessons to be learned from them being shepherds of specifically sheep, because that is what the Hadith states; it did not just make an unqualified statement that they were shepherds, it states that they were shepherds of sheep. Actually, the Hadīth says *Rā‘i Al-Ghanam*, and Ghanam could mean either sheep or goats; the same word in Arabic refers to both.

Responsibility

The most important lesson to learn from that – we are talking about lessons that the Ambiyā' learned from being shepherds – the most important lesson that they learn, the most important training that they get from being shepherds, is responsibility. And Rasūlullāh ﷺ says in the Hadith, “You are all shepherds, and you are all responsible for your herd.” And then he said that the Imām – meaning the leader of the Muslims – is responsible for

his people, the man is responsible for his household, the woman is responsible; everyone is responsible. So the first lesson to learn from being a shepherd is responsibility. You know, a shepherd usually is working for someone else who owns the flock, so they are hired by someone else, so they have to report to a higher authority, they have to report to someone else. Now, a shepherd cannot go back to the owner and say, 'Well, I am sorry I lost one sheep because that sheep happened to be stupid.' It does not matter what the sheep do, you are responsible. Anything that happens to this flock, even if the sheep was wrong, you are responsible for it. You cannot go back and say, 'Well the sheep was wrong, it is not my fault.' No, it is your fault. So they learned to be responsible for a herd even if the herd is not responsible for itself. They still feel that they are going to be held accountable for the flock regardless of whether the flock is intelligent or not, whether they are united or not, whether they obey or not; I am accountable for them. So it is a very important lesson for the leader; you are responsible for your herd. And the Ambiyā' of Allāh, one day, are going to be accountable to Allāh ﷻ for their people. So that is the first lesson they learned; being responsible.

Patience

Second Lesson: It teaches them patience. Taking out sheep to graze; they take their time, they are slow, and you have to wait, you have to be patient. They might end up fighting with each other, they might end up playing with each other; you have to wait, you have to be patient. And you cannot really tell them, 'Come on guys, finish up, we have to leave!' You cannot. They are going to take their time, and you have to sit there waiting. You see, shepherds sometimes, when their sheep are grazing, they would just sit on a rock and wait until the sheep have their fill. So it teaches patience, and you are doing this day in and day out, on a daily basis; you leave in the morning, you come back at sunset. And you have to be patient with these animals, you have to bear with them. Even if you are not communicating well with them and if they are not communicating well with you, you still have to be patient and bear with them.

So the Ambiyā' learned to be very, very patient with their people. Look at what Mūsā ﷺ went through with Banī Isrā'īl – unbearable! But Mūsā had training in shepherding longer than maybe any other Prophet; he was a shepherd for 10 years. When he left Egypt and he got married to the daughter of Shu'aib, what did his father-in-law tell him? "You work for me eight years or 10." So the contract was eight years, and then he told him, "And if you want to add two years to that, it is a favour that you would do me." Now, the Āyah in Qur'ān does not state whether Mūsā worked for eight or 10. Rasūlullāh ﷺ wanted to know, so he asked Jibrīl, "How long did Mūsā work?" Jibrīl told him, "He worked the most complete and perfect term." In other words, 10 years. Being a Nabī of Allāh, he was going to do the best job, so even though the contract stated eight years, he did 10. Mūsā ﷺ went through a lot, but he was patient; he was patient with his people. Nūh ﷺ – 950 years in Da'wah, and he was still patient with his people. He tried every different way; **I invited my people [to truth] night and day.**[16]…**Then I invited them publicly. Then I announced to them and [also] confided to them secretly.**[17] I tried every way, and they were rejecting my Message. Imagine doing the same thing, meeting the same people who are turning you down, for 950 years!

Protection

Third Lesson: Protection. The shepherd protects the flock. Now, there are various dangers, seen or unseen; you have wolves, you have other beasts, and then you have diseases. The shepherd needs to be on top of this all and needs to consistently make sure that no dangers are affecting the flock. And the Ambiyā' of Allāh are very protective of their people, they try to protect them from physical and psychological dangers. In Madīnah, at night, suddenly a commotion was heard, so some of the Sahābah immediately picked up their weapons and were on their horses and were racing towards the source of the sound. They went there, and to their amazement they found Rasūlullāh ﷺ already on his way back, telling them, "*Lan Turā'u*." He

[16] An-Nūh: 5
[17] An-Nūh: 8-9

told them everything was fine. So even though these Sahābah were so fast and swift in getting there, Rasūlullāh ﷺ was already there before them, and he checked it out, made sure that it was fine and came back. Rasūlullāh would warn them from Shaitān, would warn them from everything. Rasūlullāh ﷺ has not left any danger that could afflict us without warning us – everything; he even talked about events in the future – Ad-Dajjāl. He told the Sahābah, "I have warned you about Ad-Dajjāl like no other Prophet has warned his people." Meaning I have given you more details than anyone else. "If he comes out while I am among you, I will take care of that. If he comes out after I pass away, then everyone is responsible for their own protection." So that is another lesson that the Ambiyā' learned from being shepherds.

Clear Vision

Fourth Lesson: These animals are closer to earth, and their sight is very limited. Sheep can only see so far; any small obstacle would block their view, but a human being, standing up tall, has a longer view, and from that vantage-point can see danger while it is approaching; the sheep cannot. Because the shepherd is standing up and staring at every direction, the first to notice danger would be the shepherd, and the shepherd therefore would give an advance warning to the flock. So you would have this flock of sheep grazing around happily and they do not know that there is some danger a few feet away; because of their short-sightedness, they cannot see it, while the shepherd can, and that is the case with the Ambiyā'; they sense and they detect the danger before it approaches us, and they have the clearest vision, and they have the longest view, and they have a vantage-point that none of us have, and they know what is good for us. Rasūlullāh ﷺ says, "The analogy of me and you is like someone sitting next to a fire at night." When you have a fire at night, what happens? It would attract insects. If you have a lamp outside of your house and it is night time, you would have all of these moths flying around it; they are attracted by any source of light. Now, if they see fire, they think it is light, not knowing that it will burn them. So all of these moths and flying insects are attracted to the fire thinking it is light, and they get there and they burn, you just hear a sound; what you are

hearing is really an insect exploding, so it is burning alive. Rasūlullāh ﷺ says, "That is the analogy of me and you; I am like someone standing next to this fire, and you are attracted to it and you are jumping in it while I am grabbing you by your clothes dragging you away and you are forcing yourselves into it." I am holding you, dragging you by your clothes, and you are releasing yourself from me, jumping into the fire. He knows that it is fire; we do not. He sees the danger; we do not. Rasūlullāh ﷺ is inviting the people to Jannah, and they are forcing themselves to the path of Hellfire.

So the *Rā'i* – the shepherd, sees the danger and realises it, and is warning; giving very strong warnings to the flock. If you see in front of you a blind man walking, and in front of this man is a deep trench, and this man is blind, he cannot see, so within a few steps he is going to fall in that trench and he might kill himself, in that situation what would your response be? You would jump up and scream and give that man an immediate warning; be careful! You are not going to sit there, think about it, and try to think about some very polite and pleasant words that you could deliver to this man. You are going to scream to the top of your voice and tell him, "Be careful!" And that is what the Ambiyā' were doing; they were giving a very plain, straight-forward warning. Not because they lack in sensitivity and they are attempting to hurt the feelings of others; no, because they want to save the other people, because they really cared about them. And the Rā'i might hit some of the animals, not because he wants to hurt them but because he wants to save them. So whenever we see a Nabï of Allāh standing up and giving what seems to be a very direct and staunch warning, it is because they care about their people. It is reported that Rasūlullāh ﷺ stood on the pulpit in the Masjid and told the people, "*Andhartukumun Nār! Andhartukumun Nār! Andhartukumun Nār!* – I am warning you [of] Hellfire! I am warning you [of] Hellfire! I am warning you [of] Hellfire!" And his voice was going up and up and up; the narrator of the Hadīth said that the people in the marketplace could hear Rasūlullāh ﷺ in the Masjid. And he was repeating the same thing again and again – I am warning you Hellfire. So they have a long view.

Simplicity

Number Five: Simplicity. A shepherd is living a very simple life. You cannot have all of the accessories of life with you in the desert. You cannot take your Mercedes Benz car and your refrigerator with all of the different fruits and types of food [in it], and you have a couch with you in the desert, and you have a TV and a remote control; you cannot have that in the desert. In the desert all what you can carry with you are a few items and that is it, you have to give up all of the things you have. Even if you are a wealthy person, you cannot have these things with you out there while you are shepherding, you cannot have it. You are going out in the desert walking with these animals, you have to be light. So it teaches them to lead a simple life. A shepherd is eating very simple food, is having very simple accommodations; it teaches them simplicity, they become very simple, and it teaches them to get accustomed to different environments. It could be raining; you still need to feed the animals, it could be cold, hot, windy – all different climates; a shepherd needs to deal with that. And a shepherd is the last to take cover; you are responsible for these animals, you have to take them in, you have to protect them. So it teaches them to get accustomed to different ways of life. So Rasūlullāh ﷺ would travel from one place to another, would go out in battles, and he was able to get accustomed to all of this because of his experience as a shepherd.

Closeness to the Creation of Allāh

[Number] Six: Closeness to the creation of Allāh. It pulls you out of the artificial world; you are out with the creation of Allāh, close to nature. Dear brothers and sisters, the life that we are leading could leave some harmful scars on our hearts and our way of thinking. Living in this concrete world where everything is artificial, is against the natural disposition of our creation. We were created from this earth, and we are close to nature, we are part of it, and keeping us away from that in this artificial world is keeping us away from contemplating in the creation of Allāh. Look at how many references are made in Qur'ān to the creation of Allāh; the sun, the moon, stars, heavens, mountains, rivers, oceans, plants – all of this is mentioned in

Qur'ān. Why is Allāh talking about all of these things? To draw our attention to His creation, because His creation is a mirror of His abilities; the creation of Allāh is a mirror of the attributes of Allāh. If you want to learn about the greatness of Allāh, look at His creation. If you want to learn about the wisdom of Allāh, look at His creation. If you want to learn about the knowledge of Allāh, look at His creation. Basically, if you want to learn about all of the names of Allāh ﷻ, you will find some reflection of them in the creation of Allāh. So when we want to learn about Allāh, all what we have to do is look at His creation; that is how we can learn the *'Azamah* – the greatness, of Allāh. A shepherd spends a lot of time close to nature, and that gives them a chance to contemplate. Not every shepherd will take advantage of that, but the opportunity is given, and the Ambiyā' of Allāh took advantage of that opportunity. Rasūlullāh ﷺ would spend time thinking about the creation of Allāh, wondering about it.

So these are some lessons – there are some others – some lessons to be learned from being shepherds.

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Why Specifically Shepherds of Sheep

Now, what about [the Ambiyā' of Allāh being shepherds of] sheep? How come specifically sheep? How come it did not say they were shepherds of camels? Shepherds of cows? How come specifically sheep? Now, we might say that in the case of Rasūlullāh ﷺ being brought up in Arabia, it was not their custom to raise cows, but they did raise camels, and Rasūlullāh ﷺ was never in his life a shepherd of camels. Other Ambiyā' who lived in other areas, how come it was specifically sheep? Well, sheep are very weak animals, they are weaker than cows and much weaker than camels, therefore they need more protection, they need more care, and because of this weakness they could easily fall prey. And when Rasūlullāh ﷺ wanted to warn us from Shaitān, what did Rasūlullāh ﷺ say? He brought in his experience and he said, “Stick with the Jamā‘ah,” – be with the group, be

close to the group of the Muslims – "because the wolf eats from the stray sheep." So Rasūlullāh ﷺ learned as a shepherd that if one sheep goes astray, that will be the target of the wolf; the wolf will not hit the flock, the wolf will hit the one that is alone. And we are weak as these sheep when it comes to Shaitān, Shaitān can tempt us and attack us.

We are Affected by the Environment we Work In

We talked about the weakness of sheep and how similar that is to our weakness, but there is another important lesson to learn, and this is the fact that we are affected by the environment we work in; our work leaves permanent influence on our personality. Shepherds of sheep are different than shepherds of camels and shepherds of cows, shepherds of sheep are different than cowboys, and cowboys are different than shepherds of camel. Why? Because they are dealing with a different animal. Sheep tend to be very compassionate, very merciful, and they are weak, so the shepherd learns to become merciful and kind with them because they are very fragile animals; you cannot be too harsh with sheep. So the Ambiyā' of Allāh learn how to be compassionate with their followers. But when it comes to camels for example, camels tend to be very arrogant animals, and you cannot be soft with a camel otherwise it will take advantage of you. With a camel you have to meet that arrogance with strength, you meet the pride with pride, and that makes the shepherds of camels rough, and it makes them very tough, and they could be rude, and that is something that is learnt because of the environment that they are living in. And we could talk about the qualities or the characteristics of cows and draw their influence on their shepherds.

What you do affects you. Teachers tend to have a different personality than doctors, doctors have a different personality than engineers, engineers have a different personality than skilled workers, farmers have different personalities than so and so; your work affects your personality. So after being a doctor for a few years, you lose the ablity to write, you start scribbling. Being a teacher for a very long time makes a person such a fatherly figure and he is always giving advice. They might do this with people who are their peers, but because they are used to dealing with

children, they start dealing with others in a similar way. People who stay in the academic field for a very long time tend to be very scholarly, even when they are outside the academic world; the way they speak, the sophistication of their talk, the words that they pick would be different than someone who has less education. And mechanics, since they are always dealing with machines, would tend to have a personality that is different than a farmer who is always dealing with plants and is close to nature.

Actually, the influence is both ways; your personality will affect your profession and your profession will affect you, because people with a certain interest would tend to choose a profession that suits their personality, but then that profession would push them further in those traits and they would end up developing those. People who stay in the political world for a very long time tend to be more deceptive than others – and it also depends on the political situation that you are working in – because that is your daily business, that is how you have to be from morning till night. For example, an actor, somebody who is always acting, putting on a different face, imitating a different personality; that teaches them something, doesn't it? It affects their personality. So our work affects us, therefore as a Muslim you need to be careful on what type of work you do. Now, this is not to say that we should not spread in different fields, but keep in mind that you need to choose a work that would suit your personality, and also keep in mind that your work will affect you and influence you. Every type of work out there has something good in it, try to take advantage of that good and try to eliminate the bad of the field. I mentioned for example being deceptive and lying in politics. Now, that does not mean that we should not go into that field, because as Muslims we need to change that image of politics. With the Sahābah ﷺ, almost every Sahābï had that involvement. When you look at a certain time after Rasūlullāh ﷺ passed away, you would rarely find a Sahābï who did not assume office in one place or another, whether it was a governorship, or whether it was mayor-ship of a town, or whether it was leading an army, but the political environment they lived in was absolutely different than what we have today; it was an environment of honesty and

straight-forwardness, and being accountable and responsible to the people and serving them. So our work does affect and influence us.

Comments by Ibn Hajar Al-'Asqalānī ﷺ

Enough said about shepherds of sheep. Ibn Hajar – a side note here but just a little bit about him – Ibn Hajar is one of the classical scholars, he wrote the most prominent commentary on Sahīh Al-Bukhārī. Ibn Hajar was a scholar in different fields; Hadīth, Fiqh, 'Aqīdah. His commentary on Bukhārī is the most famous and the most prominent. There are other commentaries on Bukhārī, but none of them gained the [same] prominence as *Fath Al-Bārī* by Ibn Hajar Al-'Asqalānī. Since this Hadīth is in Bukhārī, here I have a quote from Ibn Hajar commenting on this particular Hadīth, he says,

> "The wisdom behind having the Prophets as shepherds before Prophethood is that they may become skilled in herding a flock, as they will be responsible for their respective nations in the future. In herding, one attains forbearance and mercy and it endues patience, for when a shepherd is obliged to gather his flock and herd it from one area to another at once, knowing the traits of all, and all the while protecting the flock from predators, he has thus attained the skills necessary to lead a nation and protect it from its enemies, both within and abroad. Thus the Prophets learned patience when leading their people and attained an understanding of the different natures of people, they learned to show kindness to the weak and resolve with the dominant. The reasons for which Allāh ﷻ had chosen the sheep for the Prophets as opposed to the communal cows or camels, is that they are animals that are weak and need extra guidance and attention. Sheep are more difficult to maintain as a flock because of their propensity to go astray and wander away. This is akin to human traits within a society, and it is the divine wisdom of Allāh to train these Prophets accordingly. The Prophet's ﷺ mentioning of this humble trait shared by all Prophets attests to his humility to Allāh."

Muhammad Al-'Abdah, who is a current writer, also comments on this [Hadīth] and he states: "This faith excels through the free-thinkers, the courageous, the intelligent, and those who are just; and one cannot

encompass it except by distancing themselves from lowly character. It is therefore incumbent upon the Muslims to take on the pure characteristics embodied in humanity's natural disposition. This was the example that was sought by the early Khalīfah 'Umar Ibn Al-Khattāb ؓ when he pleaded with his people to toughen up and learn how to ride a steed, he feared for his people the longing for this life and adopting reprehensible characteristics. This does not mean that one must abandon an urban living in order to achieve the stated objectives, but it does mean that one should abandon those things in their life that turned them away from the difficulties of this Message."

Muhammad Al-'Abdah is actually commenting on Rasūlullāh ﷺ living as a shepherd in the desert and also Rasūlullāh ﷺ being brought up in the desert in the early years of his life. And then he draws in the saying of 'Umar Ibn Al-Khattāb when he was a Khalīfah, he could have access to the best that this world could offer, but he still lived a simple life, and he was warning the Muslims, telling them that you need to toughen up, because this Message demands sometimes you going through some difficult situations and you need to be prepared and ready for that. Da'wah is one aspect; a *Dā'iyah* cannot be sincere and be whole-heartedly involved in Da'wah if they cannot have patience and they are not willing to go into situations that might be difficult.

Hilf Al-Fudūl

The next important event that happened during the early years of Rasūlullāh ﷺ was a pact called Hilf Al-Fudūl. The story behind this is that there was a man who came from Zabīd in Yemen, he came to do business in Makkah. His merchandise was taken by Al-'Aas Bin Wā'il who promised to pay him back; he was going to sell it and pay him back. Al-'Aas Bin Wā'il, after a while, refused to pay this man; he was taking advantage of the fact that that he was a foreigner, he was not from Makkah. He told him frankly, "I am not going to pay you." Al-'Aas expected that this man would just walk away; he was a foreigner, who would help him? But the man did not; the man stood up for his right and he went to a public place in Makkah and he started

calling the people of Quraish, and he was telling them, "I was oppressed in your land. Are you people who are going to stand up for my rights? Will you allow this oppression to happen in your land?" And he said a few emotional words, so some of the clans of Quraish decided to meet together to bring about an agreement on protecting the rights of the weak in Makkah, [they thought] we cannot allow this to happen, and among these families of Quraish was the family of Rasūlullāh ﷺ – his uncles.

Rasūlullāh ﷺ at the time was a young boy, but he said, "My uncles took me with them to attend this meeting." The meeting was held in the house of 'Abdullāh Ibn Jad'ān. This was symbolic for them to have it in his house because 'Abdullāh Ibn Jad'ān was a man who was very generous, very kind to others, and he was a person who would stand up for what was right, so they decided to honour him by having this meeting in his house. So they came together and they made an agreement that we will stand together –all of us present here – we will stand together to protect the rights of the oppressed, of the weak. This happened before Prophethood, it was a pact that occurred between Non-Believers, between Mushrikīn. Rasūlullāh ﷺ said, "I witnessed in the house of 'Abdullāh Bin Jad'ān a pact made that I would not have exchanged it for the choicest herd, and if it had been suggested after Islām, I would have responded positively to it." Rasūlullāh ﷺ is saying that if I am invited to it today, after the Message of Islām has been given to me, I would have still responded to it, even though it was held by Non-Believers. The important lesson to learn from this is that Muslims should side with what is right no matter what the source is, no matter where that is coming from. Muslims should stand for human rights, should stand for the oppressed, should stand for the needy, no matter what their religious background is; we should stand up for what is good. As a Muslim, we stand up for what is right, and Rasūlullāh ﷺ was making this point by stating that I would respond to it today if I was invited. The man was given back what belonged to him after that.

An incident happened later in the time of Al-'Amawiyyīn – we are talking about a few decades after Rasūlullāh ﷺ passed away – it happened between Al-Husain Bin 'Alï, the son of 'Alï Ibn Abī Tālib, and Al-Walīd Bin

'Utbah Bin Abū Sufyān who was the governor of Madīnah. Because Al-Walīd was the governor, he was taking advantage of his position and he had taken away some property that belonged to the son of 'Alï Ibn Abī Tālib, Al-Husain. What Al-Husain did was he went to Al-Walīd and told him, "You either gave me back what belongs to me otherwise I am going to walk into the Masjid and invite the people to Hilf Al-Fudūl, I am going to remind them about Hilf Al-Fudūl." Now, 'Abdullāh Ibn Az-Zubair was with Al-Walīd at that time, and he said, "And I too swear by Allāh that if he does invoke it, I will draw my sword and stand there with him until he gets his justice, or we will all die together." And then some other people heard about that; Al-Miswar Bin Makhramah, and 'Abdur-Rahmān Bin 'Uthmān Bin 'Ubaid, and others, and they gave similar statements, so now it was picking up, and Al-Walīd realised that it could become quite dangerous so he gave back to Al-Husain what belonged him. The reason why I am bringing this up even though it happened way after Seerah of the life of Rasūlullāh ﷺ is to show that Muslims would not allow wrong to happen in front of them. Here you have people who were living under a particular leader, Al-Walīd Bin 'Utbah, nevertheless they stood up and they protected their brother who was in need, even if they had to give up their lives. So a Muslim should stand up for what is right.

Sheikh Muhammad Al-Ghazālī comments on this pact, he says, "This pact shows that no matter how dark life becomes and oppressive dictators become, noble characteristics will still remain in certain people who stand up for justice and *Birr* – righteousness. Allāh has made co-operation in enjoining good an obligation upon Muslims which He has called to in the verse: **And co-operate in righteousness and piety, but do not co-operate in sin and aggression.** [18] So for a group of Muslims to enter into a treaty or a contract, such as the aforementioned, is made permissible because it is only a reinforcement for an Islāmic obligation. However, this by definition must be dissimilar to the situation of Masjid Dirār (this was a mosque created in Madīnah to exclude groups of Muslims), where the co-operation

[18] Mā'idah: 2

turns into a nationalistic or elitist strategy to exclude Muslims. As for the Muslims contracting with the people of other faiths in order to remove oppression or to face an oppressor, this becomes permissible for them if there is in it the welfare of Islām and Muslims in the present and the future. The basis for this is essentially the Prophet's ﷺ willingness to answer the call for the pact even after Islām."[iv]

5
Important Events

Marriages of Rasūlullāh ﷺ

Rasūlullāh ﷺ and Khadījah ؓ

The next important event is the marriage of Rasūlullāh ﷺ to Khadījah. Khadījah was a well-known and prosperous woman in Makkah, she was wealthy. She was not married, she was old in age, and she used to hire a man to travel for her and do business, because the trade of the people of Makkah used to be based on travelling to Yemen and Syria, Ash-Shām, Allāh ﷻ describes that in Sūrah Quraish: **For the accustomed security of the Quraysh - Their accustomed security [in] the caravan of winter and summer. Let them worship the Lord of this House, Who has fed them, [saving them] from hunger and made them**

safe, [saving them] from fear.[19] They had a journey of winter and a journey of summer; one to Yemen and one to Ash-Shām.

Khadījah ﷺ Hires Rasūlullāh ﷺ

So Khadījah would hire men to work for her and take care of her business. She happened to hire Muhammad ﷺ; she heard about his honesty and she was running into trouble with a lot of men who were not being honest, so she wanted to hire someone who was trustworthy. She heard about Muhammad ﷺ so she hired him, and she had her servant accompany Muhammad ﷺ, her servant's name was Maisarah. Muhammad ﷺ went to Ash-Shām, did business for her, came back, and Maisarah reported back to his master. Maisarah went to Khadījah and told her, "This man's trustworthiness and honesty is amazing, it is outstanding," and he was praising Muhammad ﷺ.

Rasūlullāh ﷺ Marries Khadījah ﷺ

Well, Khadījah became very interested in Muhammad ﷺ; his character was admirable. Khadījah ﷺ, who was a wealthy woman, who was sought after by the noble men of Quraish, she said, "I want to marry you," and Rasūlullāh ﷺ agreed. Rasūlullāh ﷺ was 25 and she was 40, the difference was 15 years; she was his senior. And Rasūlullāh ﷺ never married anyone else before Khadījah ﷺ passed away. All of the surviving children of Rasūlullāh ﷺ were from Khadījah ﷺ; Fātimah was the daughter of Khadījah ﷺ, she bore six children for him; Zainab, Ruqayyah, Umm Kulthūm, Fātimah, Al-Qāsim and 'Abdullāh. And none of them ended up having descendants except Fātimah ﷺ, and that is where the lineage of Rasūlullāh ﷺ is continuing; through the descendants of Fātimah and 'Alï.

Rasūlullāh's ﷺ Love for Khadījah ﷺ

Rasūlullāh ﷺ loved Khadījah ﷺ so much, and Rasūlullāh kept his loyalty to Khadījah even after she passed away; he would always remember her, always mention her name, and that sometimes would cause jealousy among

[19] Sūrah Quraish

the other wives of Rasūlullāh ﷺ. But Rasūlullāh ﷺ had so much love and admiration for Khadījah and so much respect for her because Khadījah is the one who stood up for him and supported him when everybody else betrayed Muhammad ﷺ. ‘Ā'ishah ؓ, who was the most beloved to Rasūlullāh ﷺ after that, she would sometimes feel this jealousy. In Sahīh Muslim it says that ‘Ā'ishah said, “I did not become jealous of any of the wives of the Prophet ﷺ except Khadījah, and I have not seen her. The Messenger of Allāh ﷺ used to at times slaughter a sheep and say, ‘Send it to the friends of Khadījah.’” So not only did Rasūlullāh ﷺ always remember her, he kept on maintaining a relationship with the friends of Khadījah. [‘Ā'ishah ؓ continues], “And one day I angered him by replying out of jealousy of Khadījah, so he ﷺ said, ‘I have been given by Allāh her love.’” Once he mentioned the name of Khadījah, so ‘Ā'ishah was upset, Rasūlullāh ﷺ responded and said [that] this is something from Allāh, I was given her love, it is not something that I control; Allāh has put her love in my heart.

In another Hadīth narrated by Ahmad and At-Tirmidhī, ‘Ā'ishah ؓ said, “The Messenger of Allāh used to, at many times, not leave his home without praising Khadījah.” This is amazing, how much love Rasūlullāh ﷺ had for her. “One of the days he praised her, and out of jealousy I said, ‘Was she not but an elder woman that Allāh has replaced her for you with what is better?’ He became angered and said, ‘No! By Allāh, He did not replace me with anyone better, for she had faith in me when the people rejected, she believed me when the people belied me, she made comfortable with what she had when the people denied me, and Allāh has blessed me with children from her.’” So Rasūlullāh ﷺ would become angry when he would hear anything against Khadījah ؓ. And this shows us an aspect of the personality of Rasūlullāh ﷺ; his loyalty to the people who were close to him. This was years after Khadījah passed away; opportunist people take advantage of a person, and whenever that person is gone, that is the end of the relationship. Rasūlullāh ﷺ would always remember his old friends, old relatives; Hamzah Bin ‘Abdul Muttalib, Khadījah ؓ, Mus‘ab Bin ‘Umair. In fact, Subhān'Allāh, one amazing thing that brings a person to tears [is that] before

Rasūlullāh ﷺ passed away, one of the last things he did was to go and visit the cemetery of his friends who died in the Battle of Uhud. The 70 Companions who died in the Battle of Uhud, when Rasūlullāh ﷺ felt that he would be leaving Dunyā soon, he went to the cemetery and made Du'ā' for them, and he was saying in that Du'ā' that soon we will meet. Rasūlullāh ﷺ was missing them so much, and was asking Allāh ﷻ to bring him with them and to join them together in Jannah.

So Rasūlullāh ﷺ had this strong relationship with his Sahabah and loyalty, and he never forgot his wife Khadījah who stood with him in moments of difficulty, he never forgot that, and he would continuously make Du'ā' for her and mention her name. And Khadījah was a special person; Khadījah ؓ, when she was living, Jibrīl descended on Muhammad ﷺ and said, "Khadījah is going to approach you now and she is carrying for you some food, when she arrives, tell her that Allāh is giving her Salām, and tell her that I am giving her Salām." That is how special Khadījah was; Allāh ﷻ sends down Jibrīl ؑ to tell Khadījah that I am giving Salām to you, and Jibrīl is then adding his own Salām to the statement and telling Muhammad ﷺ, "And tell her that Jibrīl is giving her his Salām." And then Jibrīl ؑ said, "And give her the glad-tidings of a palace in Paradise." So she was granted a place in Jannah.

Khadījah ؓ among Four Greatest Women who Ever Lived

Khadījah is one of the four greatest women that ever lived. Rasūlullāh ﷺ says that the greatest women that ever set foot on the face of the earth are four; Maryam Bint 'Imrān, Khadījah Bint Khuwaylid, Fātimah Bint Muhammad, and Āsiyah Bint Muzāhim; these are the greatest women. The greatest among them is Maryam ؑ by the verse in Qur'ān: **And [mention] when the angels said, "O Mary, indeed Allāh has chosen you and purified you and chosen you above the women of the worlds."**[20] [She is the greatest woman] by the statement of Qur'ān. Second is Khadījah, she is number two; she was the second greatest woman. Number three; Fātimah Bint Muhammad, and number four; Āsiyah Bint Muzāhim. And all of these

[20] Āl-'Imrān: 42

four women had something to do with a Nabï; two of them were ones who brought up Ambiyā' – Maryam ﷺ brought up ‘Īsā, she was his mother, and Āsiyah brought up Mūsā. And then Khadījah was the wife of a Nabï, and Fātimah was the daughter of a Nabï.

Answering Orientalists – The Professional Enemies of Islam

Rasūlullāh ﷺ reached the age of 25, and in his Seerah, Rasūlullāh ﷺ was known as being chaste in an environment that was corrupt. And the reason why I am bringing this up is because some of the orientalists, the ones who are professional enemies of Islām, use that as [a way of showing] their animosity towards Islām, it is their role in life, they try to attack the person of Rasūlullāh ﷺ, and one of the areas that they attack is his marriage life. They talk a lot about his marriage to ‘Ā'ishah, they talk about the fact that he married 12 women, and they try to accuse Muhammad ﷺ of being a womaniser. So let us look at the marriage life of Rasūlullāh ﷺ, let us study it.

Number One: Rasūlullāh ﷺ Remains Chaste in an Environment that is Corrupt

Number One: Rasūlullāh ﷺ reaches the age of 25 in an environment where *Zinā'* – adultery and fornication, is widespread. And you might have read the Hadīth of ‘Ā'ishah ﷺ which is in Bukhārī where she talks about the four different [types of] relationships that existed between men and women; one of them was the traditional marriage, the other one was brothels that were legal in Makkah, and they would have flags on top of them as signs for anybody who is interested in this corrupt behaviour, and then they had this other type of relationship where a woman would sleep with a group of men which could go up to 10, and then if she becomes pregnant and she delivers, then she could call these men in and she could just pick any one out of them and say that you are the father of the child. And [the fourth type was where] they had this strange relationship where a man would allow his wife to sleep with a noble man in order to have some noble lineage. So it was quite a corrupt environment; young men would party and sleep with women with whom they had no legal relationship. Rasūlullāh ﷺ lives up to the age of

25 and he was able to fight the tide and stay away from all of this corruption, all the way until he reached the age of 25. So that is number one.

Number Two: Rasūlullāh ﷺ Marries Woman Fifteen Years his Senior

Number Two: At the age of 25, he chooses to marry a woman who is 15 years older than himself, and she is divorced. Now, Rasūlullāh ﷺ, being from the noble family of Banū Hāshim, he could have chosen for himself any woman he wanted in Makkah, and if he was interested in these desires, he would have chosen for himself a young woman to marry rather than marrying a lady who is 15 years older than him; she was 40 years old when Rasūlullāh ﷺ married her.

Number Three: Rasūlullāh ﷺ Remains with Khadījah ؓ until Fifty

Number Three: Rasūlullāh ﷺ remains with Khadījah until he reaches the age of 50, and we know that the age in which men would have strong desires towards women would be from a young age to around the age of 50; that is the young age of a man when the desires would be the strongest. So for Rasūlullāh ﷺ to remain married to Khadījah in a very happy marriage – and it is not reported at all that Rasūlullāh ﷺ had any intentions of marrying anyone else, he did not even contemplate the idea, there are no reports of that – so for Rasūlullāh ﷺ to continue with Khadījah ؓ from the age of 25 to the age of 50, is a clear indication that Rasūlullāh ﷺ had none of those thoughts in his mind, and I think this completely destroys that argument.

After Khadījah ؓ passes away, Rasūlullāh ﷺ remains as a bachelor for about two to three years. Later on, he marries another widow, As-Sayyidah Sawdah ؓ. The reasons for him marrying Sawdah are because Sawdah ؓ was in Abyssinia, she came back to Makkah, and her husband passed away. So Rasūlullāh ﷺ, out of care for his Companions, he married her; husband died, she does not have anyone to provide for her, [so] Rasūlullāh ﷺ marries her. And she was quite old in age, because later on in Madīnah, we know that Sawdah ended up giving up her night to ‘Ā'ishah ؓ because she was very old in age.

Wisdom behind Rasūlullāh's ﷺ Many Marriages

Suddenly, within the last 10 years of [the life of] Rasūlullāh ﷺ, Rasūlullāh ﷺ married many women to the extent that when he died, he left behind nine widows. So how come this change? From the age of 25 to 50 he only married Khadījah ؓ, but then within the last 10 years of his life he marries and he leaves behind nine widows. What are the reasons?

Number One: Forging Alliances with Different Tribes

When we study the marriage life of Rasūlullāh ﷺ, we need to look at the life of Rasūlullāh ﷺ comprehensively. The Messenger of Allāh Muhammad ﷺ devoted *all* of his efforts – underline all – all of his efforts, for the promotion of Islām. Everything that he would do, even his decisions in marriage, would be based on the benefit of Islām. Whatever Rasūlullāh ﷺ did in his life, the intention of it was to promote the Religion of Allāh. He would not do anything to purely satisfy his human desires, he would do it to please Allāh ﷻ. Therefore we need to look at his marriage life in this light. He married a few of his wives to forge alliances with different tribes, to bring them closer to Islām, like his marriage of Juwairiyyah which ended up making the whole tribe of Banū Mustaliq becoming Muslim.

Number Two: Caring for his Companions

Caring for his Companions, his followers, like the example we gave of Sawdah ؓ.

Number Three: Strengthening of Ties with his Closest Companions

Rasūlullāh ﷺ wanted to strengthen his ties with his closest Companions. Rasūlullāh ﷺ had a strong brotherly feeling towards his Companions, and there was a special group among them with whom Rasūlullāh ﷺ wanted to have a stronger relationship, and that was not only an Islāmic brotherhood but to add to it family ties. And for someone who did not experience Islāmic brotherhood, it is difficult for them to appreciate this. What if you have lived like Rasūlullāh ﷺ with his Companions for 23 years? What bond would develop between them? They were, Subhān'Allāh, together in moments of

ease and in moments of difficulty, on the battlefield and in times of peace, they would eat together, travel together. The relationship that Rasūlullāh ﷺ had with the Sahābah ﷺ was *so* strong. When we get into the Madīnah era and we talk about the time when Rasūlullāh ﷺ passed away and the feelings of loss that the people of Madīnah had, it is something that we cannot even describe. So Rasūlullāh ﷺ wanted to strengthen the relationship between him and his close Companions. So Rasūlullāh ﷺ married the daughter of Abū Bakr ﷺ, and he married the daughter of ‘Umar Ibn Al-Khattāb ﷺ, and he married his daughter to ‘Uthmān Ibn ‘Affān ﷺ, and when this daughter of Rasūlullāh ﷺ passed away, he married ‘Uthmān [to] another of his daughters, and then she passed away, [and] Rasūlullāh ﷺ said, “If I had 99 daughters, I would marry them to ‘Uthmān Ibn ‘Affān one after another.” Rasūlullāh ﷺ wanted to have this relationship between him and ‘Uthmān Ibn ‘Affān. And he married his most beloved daughter Fātimah ﷺ to ‘Alï Ibn Abī Tālib. So now he had a family relationship between him and the four Khulafā'; Abū Bakr, ‘Umar, ‘Uthmān and ‘Alï.

Number Four: Conveying the Religion

Number four, and this is very important; conveying the Religion. We are to follow the Sunnah of Rasūlullāh ﷺ. He has a Sunnah as a statesman, a Sunnah as a teacher, a Sunnah as an Imām, a Sunnah as a military leader, and he has a Sunnah as a family man. Now, we have hundreds of Companions to convey to us his Sunnah as a statesman, hundreds of Companions to tells us how he acted as a military leader, we have hundreds of Companions to tell us how we was as a teacher and as an Imām; how many do we have to tell us about his family life? How many? Rasūlullāh ﷺ did not have a lot of children who survived him, only Fātimah ﷺ, so who would convey to us his family life? It is his wives. Now, if Rasūlullāh ﷺ only had one wife, first of all, it would be difficult on this one wife to recall every aspect of the family life of Rasūlullāh ﷺ. Number two, she could easily be discredited because we only have one source, and we know the vicious attack that is being directed at Abū Hurairah ﷺ because the enemies of Islām know that if they can discredit Abū Hurairah ﷺ they can completely destroy over 5,000 of the sayings of Rasūlullāh ﷺ; by

discrediting one man, they could undermine 5,000 of the Ahādīth of Rasūlullāh ﷺ. And we already know that that has happened for a fact, there is an attack on Abū Hurairah ؓ.

And the family life of Rasūlullāh ﷺ was one of the most important aspects of his Sunnah because it relates to every one of us; not every one of us will be an Imām, not everyone will be a military leader, not everyone will be a statesman, not everyone will be a teacher, but almost everyone in the Ummah will be a member of a family. So how will they learn on how to conduct their lives as members of a family without receiving information about how Rasūlullāh ﷺ was a family man? Therefore Rasūlullāh ﷺ had multiple wives so that they would convey to us this body of knowledge of how Rasūlullāh ﷺ acted in his private life. Many of the Sunnan relating to how Rasūlullāh ﷺ treated his wives, how he treated his servants, how he ate, how he dressed, how he would spend his time at home, his 'Ibādah at night; that was all conveyed to us by the wives of Rasūlullāh ﷺ. So it is not only limited to the section of family Sunnah, but it also relates to the 'Ibādah; how Rasūlullāh ﷺ would spend his nights – how did we know that? It was through the wives of Rasūlullāh ﷺ.

So having multiple wives, first of all, they compensate each other, so if one of them forgets, the other would remember. Number two, you have more than one chain of narration; it is coming through multiple sources rather than one. And number three, it becomes impossible to discredit, because now we have more than one person involved. And that is an extremely important thing for us, and remember, Allāh ﷻ has sent Muhammad ﷺ as a living embodiment of Qur'ān, and therefore Allāh guaranteed that his ﷺ Sunnah will reach to us because it is part of the promise of Allāh to protect Qur'ān; the protection of Qur'ān is not only that the words of Qur'ān will be protected but also part of its interpretation by Rasūlullāh ﷺ would survive, and that was done through the Sahābah ؓ and most importantly through the wives of Rasūlullāh ﷺ. So for us, the Ummah, it was very critical that Rasūlullāh ﷺ had multiple wives, and that was why he was excluded from the ruling of having four or less [wives]; Allāh ﷻ has allowed him to have

more because of the special circumstances of Muhammad ﷺ, this was done and destined by Allāh ﷻ as a protection of His religion.

Controversy Surrounding Rasūlullāh's ﷺ Marriages to 'Ā'ishah ؓ and Zainab ؓ

Now, the two most controversial marriages of Rasūlullāh ﷺ are his marriage to 'Ā'ishah and his marriage to Zainab Bint Jahsh; these are the most targeted marriages of Rasūlullāh ﷺ. We do not have a lot of complaints about his marriage to Umm Salamah or Umm Habībah or Sawdah, but there are a lot of attacks directed at his marriages to 'Ā'ishah ؓ and Zainab Bint Jahsh. 'Ā'ishah ؓ because Rasūlullāh ﷺ married her at the age of six, and the marriage was consummated at the age of nine. And the attack against Zainab Bint Jahsh is because she was married to his adopted son and then Rasūlullāh ﷺ married her later on. So these are the two marriages where you have a lot of controversy, so let us look at these two particular cases.

Subhān'Allāh, it so happens that the two particular marriages that are targeted are the only two marriages of Rasūlullāh ﷺ that were divinely instructed; none of the other marriages of Rasūlullāh ﷺ were instructed by Allāh except these two. His marriage to Zainab was instructed in Qur'ān in Sūrah Al-Ahzāb: **And [remember, O Muhammad], when you said to the one on whom Allāh bestowed favour and you bestowed favour, "Keep your wife and fear Allāh," while you concealed within yourself that which Allāh is to disclose. And you feared the people, while Allāh has more right that you fear Him. So when Zayd had no longer any need for her, We married her to you in order that there not be upon the Believers any discomfort concerning the wives of their adopted sons when they no longer have need of them. And ever is the command of Allāh accomplished.**[21] [In this Āyah, Allāh states:] **So when Zayd had no longer any need for her, We married her to you.** So it is in Qur'ān.

[21] Al-Ahzāb: 37

And the marriage of Rasūlullāh ﷺ to ‘Ā'ishah ؓ was divinely inspired through the dream which Rasūlullāh ﷺ saw, and this dream is mentioned in Bukhārī. Rasūlullāh ﷺ says, “Jibrīl came to me, and I saw you (‘Ā'ishah) wearing a silk dress, and when I uncovered you – (this is in the dream, before Rasūlullāh marries her) – when I uncovered you, I saw you, and Jibrīl told me, ‘This is your wife in Dunyā and in Ākhirah.’” So Rasūlullāh ﷺ saw a woman, and when he took a look at her, it was Ā'ishah, and then Jibrīl told him, “This is your wife in Dunyā and in Ākhirah.” And Rasūlullāh ﷺ saw this dream twice, and we know that the dreams of the Ambiyā' are all Revelation; *Ru'yal Ambiyā' Wahī* – Rasūlullāh says that the dreams of Ambiyā' are Revelation. So the marriage of Rasūlullāh ﷺ to ‘Ā'ishah is instructed by Allāh, and the marriage of Rasūlullāh ﷺ to Zainab was instructed by Allāh.

Response to Muslims

So you have two types of people who would attack this; one type would be Muslims who have weak faith and they wonder how Rasūlullāh ﷺ would do something like this. The response to them would be; it was not Rasūlullāh ﷺ who did it, he was commanded by Allāh to do it. So as a Muslim, do you believe in the command of Allāh or not? It was an exceptional situation that is not allowed for you, that is why it is not part of the Sunnah of Rasūlullāh ﷺ; we cannot marry more than four, that is not part of the Sunnah that we follow, and also his situation with ‘Ā'ishah ؓ is also not something that is allowed for us, it was an exception that was made for Rasūlullāh ﷺ for particular reasons which I will talk about. But for a Muslim this would be the response, that these were divinely commanded by Allāh ﷻ therefore we have no right to question them, it was not something that was initiated by Muhammad ﷺ, it was done by Allāh.

Response to Kuffār

Now, for the ones who are not Muslim and are attacking Rasūlullāh ﷺ and saying that this is an act of, you know, all of the horrible accusations that are directed at Rasūlullāh ﷺ, the response will be that your problem is not really that Rasūlullāh ﷺ married ‘Ā'ishah, your problem is that you do not

believe that he is the Messenger of Allāh, you do not believe that he was receiving Revelation, so your problem runs deeper. The issue of bringing up ‘Ā'ishah is just a front in order to attack Islām; even if Rasūlullāh ﷺ did not do it, you would still be attacking him. [As with the response to the Muslims,] we can still say that this was divinely instructed, [but] the response will be, ‘Well how convenient it is, whenever there is something that seems strange, you say that God commanded it,’ – that could be a response; they would say, 'Well these particular two marriages that we are attacking, you say that God is the One who instructed them.' The response will be that we need to then discuss the issue of whether Rasūlullāh ﷺ was a Prophet of Allāh or not, and that would settle the argument. If he is the Prophet of Allāh, then we have no right to question what Allāh ﷻ told him to do. If we establish that he was a Messenger of Allāh receiving Revelation from Allāh, then whatever Allāh ﷻ tells him to do, we should accept it. If Allāh tells one of us to stand against the wall with one foot up in the air until we die, we have no right to question that; it is God who is instructing us to do it, who am I to go against what my Creator wants me to do? Allāh owes nothing to us and we owe everything to Him. Therefore if something is instructed by Allāh, I do not have to understand why it is that I am instructed to do this, I just have to do it.

So I hope that we get the point here, that the enemies of Islām are attacking the marriage of Rasūlullāh ﷺ to ‘Ā'ishah. Even if that did not happen, the attack would still continue, because their problem is that they do not believe in Islām, they do not believe that Muhammad ﷺ is the Messenger of Allāh, they do not believe that he was receiving Revelations from Allāh. So it is pointless to argue on the point of ‘Ā'ishah ؓ because there is a major problem, and that is they do not accept him altogether, and that would take us back to the accusations of the people of Quraish that were thrown at Muhammad ﷺ; Allāh ﷻ revealed: **We know that you, [O Muhammad], are saddened by what they say. And indeed, they do not call you untruthful, but it is the verses of Allāh that the wrongdoers reject.**[22] They are not disbelieving you; they are disbelieving the Message of Allāh.

[22] Al-An‘ām: 33

They are attacking you because you are the Messenger. They are not attacking your personality just because of your personality, they are attacking you because you are conveying the Message of Allāh to them. So these attacks that are hurdled at Muhammad ﷺ are because he is the Messenger of Allāh.

The Significance of Rasūlullāh's ﷺ Marriage to 'Ā'ishah ؓ

Marriage of Rasūlullāh ﷺ to 'Ā'ishah ؓ is one of the Greatest Blessings of Allāh on the Ummah

Now, the marriage of Rasūlullāh ﷺ to 'Ā'ishah; how come it was so important? Let me make this statement first; one of the greatest blessings of Allāh on us as Muslims, again, one of the greatest blessings of Allāh on us as Muslims, is that Rasūlullāh ﷺ married 'Ā'ishah. This particular marriage that some people have doubts in their hearts due to the fact that Rasūlullāh ﷺ marries a girl who is six years old, they do not realise that it would have been a disaster on the Ummah if Rasūlullāh ﷺ did not marry 'Ā'ishah, it is one of the best things that has happened to us.

Ā'ishah ؓ Possessed Mind of a Scholar and had an Informal Relationship with Rasūlullāh ﷺ

'Ā'ishah ؓ had a mind of a scholar; she had a very bright mind, [was] very intelligent, and she had an inquisitive nature. 'Ā'ishah ؓ describes herself and says, "The Companions of Rasūlullāh ﷺ used to hear the Hadīth of Rasūlullāh and they would immediately follow it, while I would ask Rasūlullāh ﷺ questions about it." 'Ā'ishah ؓ, being the wife of Rasūlullāh ﷺ and being the most beloved of his wives, had this informal relationship with Rasūlullāh ﷺ, so she could afford to question him and ask him, while the others were very respectful of Rasūlullāh ﷺ and they would not dare do that. So it needed someone who had this intimate relationship with Rasūlullāh ﷺ to be able to ask questions and to enquire about the certain statements of Rasūlullāh ﷺ. And [if] you remember, we talked about 'Amr Ibn Al-'Aas, and we said how much he loved Rasūlullāh ﷺ, and when he was dying he said , 'If you would ask me to describe to you Rasūlullāh ﷺ

I would not be able to do so, because I had such love and admiration and respect for him; I lived with him for years and I could not even look him straight in the eye because of the deep respect that I had for Rasūlullāh ﷺ.

But ‘Ā'ishah ؓ, being very young and playful at that age, and having a very close relationship with Rasūlullāh ﷺ, Rasūlullāh could say something and she would ask, and she would argue with Rasūlullāh ﷺ; no one else could afford to do that. So we learned so much because of that. Plus, ‘Ā'ishah ؓ had the mind of a scholar, and she became one of the greatest scholars of Islām. Among the top seven narrators of Hadīth, ‘Ā'ishah ؓ comes number four; ‘Ā'ishah is one of the top seven narrators of the Ahādīth of Rasūlullāh ﷺ. Number one is Abū Hurairah; 5,000 plus, number two, ‘Abdullāh Ibn ‘Umar; 2,600, number three, Anas Ibn Mālik, number four, ‘Ā'ishah ؓ; 2,200. So really the differences between ranks four, three and two is not much, Abū Hurairah is the one who is outstanding, he is almost double the second place. Open any book of Fiqh; it is impossible study a book of Fiqh without going through the name of ‘Ā'ishah, her narrations and her opinions in Fiqh, in *every* Fiqh – Hanafī, Shāfi‘ī, Hanbalī, Mālikī – ‘Ā'ishah ؓ, her knowledge is there. So we have learnt so much from ‘Ā'ishah ؓ.

Destiny of Allāh ﷻ that Rasūlullāh ﷺ Marries ‘Ā'ishah ؓ

It was the destiny of Allāh that Rasūlullāh ﷺ would marry ‘Ā'ishah ؓ, and just as it was a divine inspiration to Rasūlullāh ﷺ, and maybe he did not think about it before, it was a surprise to Abū Bakr. When Rasūlullāh ﷺ went and proposed to Abū Bakr that he wants to marry his daughter, Abū Bakr As-Siddīq was surprised, he said, “I am your brother,” meaning we are very close in age, “I am your brother.” Rasūlullāh ﷺ said, “You are my brother and your daughter is appropriate for me”. This was a command from Allāh ﷻ, and Subhān'Allāh, it was a blessing from Allāh ﷻ on this Ummah. Sometimes something would appear to be in a certain way, however if we would just dig a little bit deeper, we would see something completely different; **But perhaps you hate a thing and it is good for you.**[23] So we

[23] Al-Baqarah: 216

should be very proud and happy that Rasūlullāh ﷺ married ‘Ā'ishah ؓ, and we should be thankful to Allāh that that happened, rather than having these doubts in our hearts and having this fear and inhibition; it is a blessing of Allāh ﷻ on us.

Just a final comment, Rasūlullāh ﷺ did not marry any virgin woman except ‘Ā'ishah ؓ, and Rasūlullāh ﷺ never married any woman who was young except ‘Ā'ishah ؓ; it was an exceptional case. If we want to study the marriage life of Rasūlullāh ﷺ that was initiated by him, we need to look at every wife except ‘Ā'ishah and Zainab, and you will know who were the women that Rasūlullāh ﷺ was marrying, [like] Sawdah.

Umm Habībah ؓ

Umm Habībah ؓ [was one of the wives of Rasūlullāh ﷺ], she is the one who migrated to Abyssinia and her husband ‘Ubaidillāh Bin Jahsh converted to Christianity, and she went through a miserable time. [They were] very difficult moments on Umm Habībah, being the daughter of Abū Sufyān, the head of Quraish. So later on her husband passed away, [and] Rasūlullāh ﷺ sent a letter with ‘Amr Bin Umayyah Ad-Damrī to send to An-Najāshī, asking An-Najāshī to marry him to Umm Habībah ؓ. Because Rasūlullāh ﷺ had sympathy for what Umm Habībah went through, Rasūlullāh ﷺ wanted to marry her even though she was hundreds of miles away. The scholars say that was the furthest marriage of Rasūlullāh ﷺ; she was in Abyssinia and he was in Madīnah. So it was symbolic to first of all take care of Umm Habībah, [and] also, Umm Habībah was the daughter of Abū Sufyān, so Rasūlullāh ﷺ wanted to bring the staunchest enemies of Islām closer, he wanted to soften their stance. And when Abū Sufyān heard of the news that Rasūlullāh ﷺ married his daughter, even though Abū Sufyān was now the leader of Quraish – he was their leader in fighting Islām – Abū Sufyān was happy that this marriage took place, he said, “And who is better to marry than Muhammad ﷺ.” Abū Sufyān knew the lineage of Muhammad ﷺ so that is how he looked at it. [He was thinking] he is from Banū Hāshim, it is an honour for us to marry our daughter to someone from Banū Hāshim; our issue with him is because of religion. So he was proud

and happy that his daughter got married to Muhammad ﷺ. So that softened Abū Sufyān a little bit, it brought him closer to Islām. [Alongside this,] Rasūlullāh ﷺ also intended in taking care of Umm Habībah ؓ in those difficult moments that she was going through.

Umm Salamah ؓ

Another marriage [of Rasūlullāh ﷺ] would be [that of] Umm Salamah. Umm Salamah ؓ was also one of the ones who made Hijrah to Abyssinia, then they came back and they went to Madīnah. Later on, Abū Salamah passed away, [and] Rasūlullāh ﷺ married Umm Salamah.

Rasūlullāh ﷺ – The Father of this Ummah

So he would take care of the wives of his Companions who died, and these were older women, but Rasūlullāh ﷺ is the Father of this Ummah, just like his wives are called Mothers of the Ummah. What is the name given to the wives of Rasūlullāh ﷺ? *Ummahātil Mu'mineen* – The Mothers of the Believers. So Rasūlullāh ﷺ viewed himself as a caretaker of this Ummah. Even if he does not have a direct blood-relationship with this Ummah, he still felt that he is their father. So he would take care of their needy, he would take care of the hungry, and that is the statement that [came up] in the conversation that happened between Asmā' Bint ʻUmays and ʻUmar Ibn Al-Khattāb, when ʻUmar Ibn Al-Khattāb said, "We have more rights to Rasūlullāh ﷺ than you, because we made Hijrah before you." Asmā' Bint ʻUmays had just arrived from Abyssinia. Asmā' Bint ʻUmays responded by saying, "No, that is not true. You were with Rasūlullāh ﷺ; *Yutʻimu Jāʻi'akum* – he was feeding the hungry among you, *Wa Yuʻallim Jāhilakum* – and was teaching the ignorant among you." So Rasūlullāh ﷺ was the father of this Ummah, and that is how his marriage life, even, is a reflection of that.

History of Al-Ka'bah

The Flood

An important event occurred during the Prophethood of Muhammad ﷺ; a flood had affected the structure of Al-Ka'bah. Al-Ka'bah is located in a low valley between mountains, and Makkah was once flooded, and the flood had caused cracks on the walls of Al-Ka'bah. So the people of Quraish felt the need to rebuild Al-Ka'bah again. Now, Al-Ka'bah in total has been built and rebuilt five or four times, depending on who was the first to build it. There is a difference of opinion on whether Ibrāhīm ﷺ was the first to build Al-Ka'bah; some scholars refer our father Ādam ﷺ as the first one to build Al-Ka'bah, however, the majority opinion is that it was Ibrāhīm ﷺ who first built it. Now, the ones who say that Ādam ﷺ was the one who built it, they say that we are not contradicting Qur'ān because Qur'ān says: **And [mention] when Abraham was raising the foundations of the House and [with him] Ishmael, [saying], "Our Lord, accept [this] from us. Indeed You are the Hearing, the Knowing."**[24] They say that Qur'ān states that Ibrāhīm was raising the foundations of the House, meaning there was already something there for him to raise above it. So they say that the foundations of the House were established in the time of Ādam ﷺ, but the common belief among our scholars is that it was Ibrāhīm ﷺ who first built it. However, there is no dispute in the holiness of the place since the earth was created; all of our scholars say that even if it was not Ādam who first built it, the place was sacred, was holy, and was visited by the Prophets of Allāh. So they say it used to be like a small hill which was destined as a sacred and holy place and the Ambiyā' of Allāh would visit it. And we have references of quite a few Ambiyā' visiting the House of Allāh. There is a Hadīth that states Hūd visited Al-Ka'bah, there is a Hadīth that says that Sālih visited, and Nūh. And there is a saying attributed to Rasūlullāh ﷺ that 'Īsā ﷺ, when he comes down again, when he descends to Earth in his second-coming, he will make Hajj. So it is either Ādam ﷺ or Ibrāhīm ﷺ who first built Al-Ka'bah, but we all know that it was the first House built

[24] Al-Baqarah: 127

for the Remembrance of Allāh; **Indeed, the first House [of worship] established for mankind was that at Makkah - blessed and a guidance for the worlds.**[25] The first House established for [Allāh's] worship was the one in Bakkah; Bakkah is also another name for Makkah.

First Rebuilding of Al-Ka'bah

People of Quraish Break Down Al-Ka'bah

So you have Ādam and Ibrāhīm; let us start counting from Ibrāhīm ﷺ, so [let us assume that] Ibrāhīm ﷺ was the first [to build Al-Ka'bah]. The second time [Al-Ka'bah was built] is this time we are talking about now, when Makkah was flooded. The people of Quraish wanted to rebuild it, they gathered together and they had to tear it down, but none of them agreed to make that move. So they were all waiting, ready with their equipment around Al-Ka'bah, but no one wanted to go ahead and start breaking it down. This is how much honour and respect they had for Al-Ka'bah, even though at the time they were Mushrikīn, but they feared Allāh ﷻ and they thought that it was a dangerous thing to tear down the walls of Al-Ka'bah. And then one of them said, "I will be the first to do it," and he gathered all of his sons and they came early in the morning and they started bringing the rocks of Al-Ka'bah down and they were saying, "O Allāh, do not be afraid, all what we want is good. O Allāh, do not be afraid, all what we want is good." So you can see their false understanding of the divinity of Allāh ﷻ; they were trying to calm God by telling Him, "Do not be afraid, all what we want is good." Allāh ﷻ knows what is in your hearts, you do not have to tell Him that. So even though they believed in Allāh, but in terms of the attributes of Allāh – *Al-Asmā' Was-Sifāt*, they had some problems with them. So they brought down the walls of Al-Ka'bah. Now, it so happened that there was a Roman ship that had crashed on a port on the Red Sea close to Makkah, so they brought some of the wood on that ship. And there was a Roman builder who was on that ship, so they also had him help with the wood. So this was the first time they made the ceiling of Al-Ka'bah from wood; they used some of this wood from this ship.

[25] Āl 'Imrān: 96

People of Quraish Decide to Use Halāl Money Only

Now, the People of Quraish knew that money from interest was no good, and they made a decision that they were only going to use Halāl money in the rebuilding of Al-Ka'bah; they were not going to use money from interest or money from prostitution, because at the time, to show their corruptness, [prostitution was a common business]. And by the way, there is a Hadīth that is narrated by Al-Bukhārī [where] 'Ā'ishah ﵂ talks about the types of marriages that existed in Arabia, we will refer to it later on. But prostitution was something that existed, and you would have men hiring their slave-girls as an income-generating source for them, but they knew that this was not good, [yet] they would do it. They would deal with interest, but they knew that this was not good. So they decided that they were not going to use this money in the rebuilding of Al-Ka'bah.

Al-Ka'bah was Originally Rectangular in Shape

Al-Ka'bah originally was a bit of a rectangle rather than a square, it was rectangular in shape. Because the people of Quraish ran short of funds, they ended up shortening Al-Ka'bah from one side, so they made it a square rather than a rectangle to save money. The area of Al-Ka'bah which they left out is what we refer to today as *Al-Hijr* – the enclosed area in that semi-circle. If you ever visited Al-Ka'bah, you would see that on one side of Al-Ka'bah there is a semi-circle; that used to be part of the original building of Al-Ka'bah. And Al-Ka'bah also had two gates, [and] they made it [into] one. And they raised the doorstep, so now in order to get access to the door you have to climb; the gate was made very high. Rasūlullāh ﷺ says in this Hadīth where he talks to 'Ā'ishah, "Do you not know that your people had insufficient funds for the expenses? If it were not for the fact that your people were only recently Unbelievers, I would have torn down the Ka'bah and made for it one door on the east and another on the west, and I would have included the Hijr area within it." When Rasūlullāh ﷺ opened Makkah, he was thinking about reconstructing Ka'bah on the original foundations, but then he told 'Ā'ishah that the reason I am not going to do this is because your people just became Muslim, their Islām is soft, their

Īmān is weak, and it might be for a *Fitnah* for them, it might cause them a problem if I reconstruct Al-Ka'bah. So he did not do it.

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Dā'iyah Needs to Take Condition of People into Consideration

There is an important lesson to learn from this Hadīth, and that is that the Dā'iyah needs to take the condition of the people into consideration. Even though Rasūlullāh ﷺ wanted to do this [i.e. build the Ka'bah], but he did not [do so] because he was worried that it might affect the Īmān of the people. So as a person who is calling to Islām, you need to take into consideration the condition of the people who you are directing the Message to. 'Abdullāh Ibn Mas'ūd says that if you tell the people something that is beyond their comprehension or understanding or Īmān, it might be a trial for some of them, it might cause a backlash with some people. Sometimes we throw out information on a particular subject which is absolutely true and valid, but because the people are not ready for it yet, because their Īmān is weak, it causes a backlash with them. Some things people just are unable to grasp.

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Quraish Raised Door High to Control Access to Al-Ka'bah

Now, Rasūlullāh ﷺ said [to 'Ā'ishah ؓ] that the reason your people Quraish made the door so high was because they wanted to have control of who would go in and out, it was an issue of power. They did not want to make the door low so that it would be accessible to anyone; they made it high so that they could control who would go in and out, it was a matter of influence, having authority. So the door of Al-Ka'bah was raised. Rasūlullāh ﷺ said, "If I would rebuild it, I would lower the gate and I would make for it two gates, so that people could come from one side and leave from the other," rather than having to come in and out from the same door.

Second Rebuilding of Al-Ka'bah and Placement of the Black Stone

Rasūlullāh ﷺ participated in the rebuilding of Al-Ka'bah, and at the time he was maybe around 35 years old – that is a rough estimate. So now the people of Quraish were building Al-Ka'bah, they reached to the holiest part of Al-Ka'bah which is the Black Stone, and now a dispute erupts among them; who will have the honour to place the Black Stone in its spot? Because when they were rebuilding Al-Ka'bah every tribe took responsibility of building one side of it, they all wanted to participate in this honour, but with the Black Stone they disputed; every tribe wanted to have the honour of putting it in its place. Banū 'Abd Ad-Dār gathered all of their men and they came in front of Al-Ka'bah with a pot of blood, and they placed it in front of everyone and they all stuck their hands in the blood and pulled it out. In other words, they were telling everyone that this is what will happen if we do not place the Black Stone in its place, so it is like pledging to die and to fight; we will do it, otherwise this is what will happen, blood will flow. Even though that was a drastic measure and quite a threat, but that was not enough to deter others. Another tribe went and brought in their own pot of blood, and they started sticking their hands in and pulling them out. And then everybody was bringing their own pots of blood, and it was four or five days [and] they could not solve the problem and war was about to erupt between them.

And then the eldest man among them, Umayyah, had a suggestion. He came and said, "Let us agree that the first man to walk in towards Al-Ka'bah will be given complete authority in judging between us." So they all gathered next to Al-Ka'bah and they were waiting for the first person to come, and the first person to walk in was Muhammad ﷺ. They all stood up and said, "*As-Sādiqul Amīn, Radīnā! Radīnā!* – The truthful and the trustworthy, we all agree!" Now, they had already agreed that they would give complete authority to the person who would come in, but they were so happy that this person was Muhammad ﷺ because they knew that he would not be biased in his ruling. You know, it would be expected that if someone came from a particular family he would give authority to his family to place it in its place, and that was the expected thing, that we are going to leave it randomly for

the first one to come in and his family would take it, but when they saw that it was Muhammad ﷺ, they were so happy because they knew his fairness, so they told him, "We give you complete authority in solving this dispute." Rasūlullāh ﷺ asked them to bring a piece of cloth; he picked up the Black Stone and he placed it on this cloth. And then he asked a representative from each clan to hold the cloth from one side [each], and then they all raised it up together at the same time, therefore every one of them would participate in lifting the Black Stone, and when they all lifted it up, then he, with his blessed hands, picked up the Black Stone and placed it in its place. So it was Rasūlullāh ﷺ who put the Black Stone in its spot. So that was the second time Al-Ka'bah was rebuilt.

Third Rebuilding of Al-Ka'bah

Rasūlullāh ﷺ opened Makkah and then he said that if it was not for the fact that the people were new Muslims, I would have rebuilt it on the foundations of Ibrāhīm. Years later, 'Abdullāh Ibn Az-Zubair became the Amīr of Makkah, [and] he knew of this Hadīth because 'Ā'ishah was his aunt. 'Abdullāh Ibn Az-Zubair's mother was Asmā' Bint Abī Bakr, the sister of 'Ā'ishah, so 'Ā'ishah was his aunt, and he was familiar with this Hadīth, so he decided to rebuild Al-Ka'bah on the original foundations, because now the people had been Muslims for a long time, they were not new Muslims anymore, [therefore] they would be able to handle the situation. He decided that he was going to rebuild Al-Ka'bah, especially since Al-Ka'bah was burnt, because Al-Hajjāj Bin Yūsuf As-Saqafī had laid siege on Makkah. At that time there was a war between 'Abdullāh Ibn Az-Zubair and Banī Umayyah in Syria, and the army general of Banī Umayyah had laid siege on Makkah, and one of the catapults had hit Al-Ka'bah and it caused some damage and it burnt [Al-Ka'bah]. Now, that damage could have been fixed without tearing down Al-Ka'bah, but 'Abdullāh Ibn Az-Zubair wanted to take advantage and rebuild Al-Ka'bah on the original foundations, which he did, and he fulfilled the description that was given by Rasūlullāh ﷺ in the Hadīth, that he would lower the gate and have an eastern door and a western door and expand the size of Al-Ka'bah towards Al-Hijr – which he did. So that was the third time Al-Ka'bah was rebuilt.

Fourth Rebuilding of Al-Ka'bah

'Abdullāh Ibn Az-Zubair ended up losing the war and he was killed. Al-Hajjāj Ibn Yūsuf took over. The Khalīfah of that time, 'Abdul Malik Ibn Marwān, was not familiar with this Hadīth, so he gave his commands to take back Al-Ka'bah to the way it was before 'Abdullāh Ibn Az-Zubair, so Al-Ka'bah was shortened again according to the way the people of Quraish built it. After the Khilāfah of Banī Umayyah, Banū Al-'Abbās were the family of Khulafā'. One of the Khulafā' of Banī 'Abbās was thinking about rebuilding Al-Ka'bah again on the original foundations and he consulted Al-Imām Mālik. Imām Mālik told the Khalīfah, and he gave him a very wise answer, "We do not want Al-Ka'bah to be a toy in the hands of kings; they keep changing its size every now and then. Even though the plan of Rasūlullāh ﷺ and his desire was to build it on the foundations of Ibrāhīm, but let us keep it the way it is and not change it anymore." Because it was going back and forth on the foundations of Ibrāhīm, and then the way Quraish built it, and then again on the foundations of Ibrāhīm, and Imām Mālik said that the people have known Al-Ka'bah and they have known these stones the way they are; do not keep on changing it, keep it the way it is. And that was a very wise advice from Al-Imām Mālik which the Khalīfah followed.

Ka'bah of Today is Built on the Foundations of Quraish

So the Ka'bah that we have today is built on which foundation? The foundations of Ibrāhīm or the foundations of Quraish? Quraish. But Alhumdulillāh that is something good. Why? If Al-Ka'bah was built on the original foundations of Ibrāhīm, we would have been deprived the chance of praying inside Al-Ka'bah, but since it is shortened, that area which is enclosed by the semi-circle is actually part of Al-Ka'bah, so when you pray in that area, it is as if you have prayed inside Al-Ka'bah. And you know that Rasūlullāh ﷺ did pray inside Al-Ka'bah; when he opened Makkah, he prayed eight Rak'ah inside Al-Ka'bah. So now we have a chance to pray in Al-Hijr, otherwise we would have to get permission to get inside Al-Ka'bah and it would be very cumbersome and difficult, but now you can pray inside Al-Hijr and it will count as if you prayed in Al-Ka'bah.

Size of Al-Ka'bah has Always Remained Constant

Now, over the times, the height of Al-Ka'bah has increased, but the size of it has remained constant. Now, with the stones that Al-Ka'bah is built from, many of them are remnants of the original stones that were used by Ibrāhīm ﷺ, but not all of them; some other ones were introduced later by Quraish and others.

The Black Stone is the Original Stone given to Ibrāhīm ﷺ

But the Black Stone is the original stone that was used by Ibrāhīm ﷺ, the Black Stone has never changed, it is the original stone that was given to Ibrāhīm ﷺ. And there are many stories about the Black Stone itself; some say it originated from Jannah. There is a Hadīth that is authentic that says that the Black Stone was white, but then it turned black because of the sins of the sons of Ādam. And there is a Hadīth that says that the Black Stone is the Right Hand of Allāh on Earth. So the Black Stone is very special, it is very honoured, and it is very respected, and it is the only part of Al-Ka'bah that is kissed and is the only part of Al-Ka'bah that is pointed to from a distance. Some people point to the Yemeni corner which is wrong, Al-Yemeni corner you can touch it when you are passing by it, but one should not point towards it or greet [it] from a distance, that is only for the Black Stone.

So this is the history of Al-Ka'bah.

Rasūlullāh ﷺ Would Spend Time in Solitude

The Prophet ﷺ would leave Makkah and spend time in the Cave of Hirā', in a mountain that is fairly close to Makkah, a few kilometers away from Makkah. Rasūlullāh ﷺ would take with him provisions – some food – and he would go and stay in seclusion, solitude, in this cave, worshiping Allāh ﷻ. And from the cave, it is said that you were able to see Al-Ka'bah in those old days. So Rasūlullāh ﷺ would spend days and nights continuously in the cave worshiping Allāh ﷻ before Prophethood, so he knew Allāh ﷻ and he was worshipping Allāh ﷻ in that cave. And this was a chance for

Rasūlullāh ﷺ to do reflection and contemplation in the creation of Allāh, and this was training for him. Allāh ﷻ was training him through these moments of reflection and contemplation because they purify the heart. Sa'eed Hawwā comments on this, he says:

> "Solitude was the tradition of some who seek the guidance of Allāh with the Remembrance of Allāh and worship. It was used to illuminate the hearts and remove its shadows by disconnecting it from its heedlessness and desires. Some would advise this in the beginning of the journey to Belief as this was the example of Prophet ﷺ when he spent time in solitude before and at the beginning of his Apostleship."

So as a Muslim you are recommended to spend time alone in Dhikr, for example, early in the morning, after 'Asr, between 'Asr and Maghrib on Friday. So you [should] spend time alone remembering Allāh in solitude, and our scholars talked about the benefits of solitude. Now, one should not go into the extremes of leaving the society completely or immersing oneself in the society completely, he should have a middle road. So you spend some time with people socialising, but you also spend time alone between you and Allāh. Qiyām Al-Layl is a chance for solitude; praying at night alone when everyone is asleep, so it is something between you and Allāh. There is an element of sincerity there that might not exist with other 'Ibādāt that are done collectively. So now you are doing this alone, nobody can see you, you are not showing off. Who are you doing it for? You are doing it for Allāh. So it is very important for one to spend this time in solitude to purify the heart, because the scholars say that too much socialisation, too much laughing, too much attachment to Dunyā, obscures the heart and throws veils on it, and the way to purify the heart is by spending some time worshipping Allāh ﷻ in solitude. And Allāh ﷻ says about *Tafakkur*: **Indeed, in the creation of the heavens and the earth and the alternation of the night and the day are signs for those of understanding. Who remember Allāh while standing or sitting or [lying] on their sides and give thought to the creation of the heavens and the earth, [saying], "Our Lord, You did not create this aimlessly; exalted are You [above such a**

thing]; then protect us from the punishment of the Fire."[26] So Allāh ﷻ is saying here that His servants contemplate in the creation of the heavens and Earth, and they say, 'O Allāh, You have not created this in vain, there is purpose in creation, there is wisdom in everything that exists.'[v]

[26] Āl 'Imrān: 190-191

6
In Pursuit of the Truth

The time preceding the Prophethood of Muhammad ﷺ was a time of darkness, however, there were some glimpses of light here and there, but they were too few and far in-between, and humanity was in dire need of *Hidāyah* – guidance. But again, there were some individuals here and there, scattered apart, who had a sense of right and wrong, and their hearts directed them to the truth, and we will talk about a few of these examples.

Zayd Bin 'Amr Bin Nufayl

One of them was Zayd Bin 'Amr Bin Nufayl. Zayd Bin 'Amr Bin Nufayl went out in search of truth, he travelled out of Makkah searching for the truth. He was from Quraish, but he travelled around in search of guidance. So he went to the Jews and enquired about their religion, but he decided not to follow it. And then he went to the Christians and enquired about their

religion, and decided not to follow it. And then in the end he came to learn about the way of Ibrāhīm ﷺ; *Al-Hanīfiyyah* – worshipping Allāh alone, and he became a *Hanīfī* – a follower of Ibrāhīm ﷺ. Zayd Ibn 'Amr Bin Nufayl was a lone voice in this sea of darkness in Makkah. Asmā' Bint Abī Bakr said, "I have seen Zayd Bin 'Amr Bin Nufayl with his back leaning on Al-Ka'bah, and he was speaking to his people of Quraish and telling them, 'O people of Quraish! None of you is following the way of Ibrāhīm except myself.'" Because the people of Quraish used to claim that they were the inheritors of Ibrāhīm, they were the ones following his path, but Zayd Bin 'Amr Bin Nufayl would tell them [that] none of you is following the true path of Ibrāhīm ﷺ other than me. Asmā', the daughter of Abū Bakr, said, "I saw Zayd Bin 'Amr Bin Nufayl leaning his back against the Ka'bah saying, 'O tribe of Quraish! By Him in Whose Hand is Zayd's soul, not one of you apart from myself follows the religion of Ibrāhīm.' He would also say, 'O God! If only I knew the way most favoured by You, I would worship you by it, but I do not know.'"

Subhān'Allāh, he believed in Allāh, he knew the truth, but he did not know how to apply it, how to worship Allāh ﷻ, he did not have a *Sharī'ah* to follow. He has the Belief, he has the faith, and he wants to pray to Allāh ﷻ, but he does not know how. And there are people like Zayd in every time, people whose hearts guide them to the truth. They know that there is no God but one, and they want to worship Allāh ﷻ, but they have not been exposed to the way [in which] to do it. And in fact, some reverts have been through such an experience. I know of one brother who later on became a Muslim, he became a Muslim at the age of 40, he used to say that in my heart I knew that Allāh is one and Allāh had no son, and I would not drink and I would not eat pork because I thought that these are not good, and I would avoid the sins that people would participate in; I felt that in my heart, and I wanted to pray to Allāh ﷻ, but I would not know how, until I learnt about Islām. So here you have Zayd Ibn 'Amr Bin Nufayl going through the same experience, he is saying, 'O Allāh, I want to pray to you but I do not know how.' And we will talk about Abū Dharr who has some similar words.

It is amazing to see how many things Zayd knew by his natural disposition. For example, he would not participate in the killing of girls that existed in Makkah, in fact, whenever he heard about a father [who was] about to kill his daughter, he would go to that father and say, "Give her to me, I will take care of her." So he would adopt all of these girls and raise them up. It says here, "He would give life back to girls about to be killed at birth, telling a man wishing to kill his daughter, 'Do not kill her, give her to me to look after. When she grows up, you can take her back, or if you wish, give her to me.'" So he would raise up these daughters and then go back to the father and say, 'If you want her back, here she is, otherwise I would still take care of her.' He used to refuse to eat the meat that was slaughtered in Makkah. It mentions that once a meal was presented to Rasūlullāh ﷺ; some meat; Rasūlullāh ﷺ refused it and he passed it over, so it was given to Zayd Bin 'Amr Bin Nufayl. Zayd Bin 'Amr Bin Nufayl said, "I do not eat from this meat which you slaughter for your Gods." In fact, there is a quotation by him, he would go to the people of Quraish and he would criticise them for slaughtering their beasts in the names of their gods, he would say, "Sheep were created by God, and He brings down from the skies the water that makes vegetation grow for them from the earth, so why do you slaughter them in the name of gods other than Allāh, denying all that and venerating them?" He said that Allāh is the one who created these cattle and you know that, and Allāh is the one who is bringing down rain for them, and then you are slaughtering them in the name of other gods?

Now, Zayd Bin 'Amr Bin Nufayl died prior to the Prophethood of Rasūlullāh ﷺ. His son Sa'eed was one of the Believers, and he is one of the 10 who were given the glad-tidings of Jannah; Sa'eed Bin Zayd. Sa'eed Bin Zayd went to Rasūlullāh ﷺ and enquired about his father, he wanted to know what will be the fate of his father, because he had died before Prophethood. Rasūlullāh ﷺ told Sa'eed, "Your father will come on the Day of Judgment as a nation alone." Rasūlullāh ﷺ had given Zayd Bin 'Amr glad-tidings of Jannah, and he also mentioned that on the Day of Judgment, Zayd Bin 'Amr Bin Nufayl will be standing as a nation by himself. On the Day of Judgment people are going to be divided into

nations, and every nation is led by a Prophet, so you will have the nation of Nūh, the nation of Mūsā, the nation of ‘Īsā, the nation of Ibrāhīm ﷺ, and you will have the nation of Muhammad ﷺ. Because Zayd Bin ‘Amr Bin Nufayl was not part of a particular nation of a Prophet, he will come on the Day of Judgment as his own nation, he will be standing alone. And that is also an honour for Zayd Bin ‘Amr Bin Nufayl that he is standing on the Day of Judgment alone and Allāh ﷻ will grant him Jannah, because he knew the truth and he worshipped Allāh ﷻ the best he could.

Waraqah Bin Naufal

Another example is Waraqah Bin Naufal. Waraqah Bin Naufal was the cousin of Khadījah ؓ. Waraqah Bin Naufal was a Christian, and he was a lettered man, and he used to copy some of the scripture of the Christians and study from it, and he had some of these scrolls, and he was a believer in one God; he was a believer in Allāh ﷻ. And again, there were some Christians here and there who still believed in the Oneness of Allāh ﷻ and they would not attribute divinity to ‘Īsā ﷺ, [and] Waraqah Bin Naufal was one of them. And Waraqah Bin Naufal was the one Khadījah consulted when Rasūlullāh ﷺ first received the Revelation. Immediately after that, Waraqah Bin Naufal passed away, so people were wondering what would happen to Waraqah Bin Naufal, and some of them were saying Waraqah Bin Naufal is in Hellfire because he died before Rasūlullāh ﷺ started preaching the Message. Even though Rasūlullāh had received the Message, but he had not started preaching it yet, and Waraqah Bin Naufal died before that, so they said that he would be in Hellfire. Rasūlullāh ﷺ said, “I have seen him in a dream and he was wearing white clothes. If he was a man in Hellfire, he would not be wearing white clothes.” Later on Rasūlullāh ﷺ saw another dream, and Rasūlullāh ﷺ saw that Waraqah Bin Naufal had two gardens in Paradise. So he was in Jannah, because he had the true Belief, he had the right belief.

Salmān Al-Fārsī ؓ

Now, the next example is a long one, it is the story of Salmān Al-Fārsī ؓ.

Salmān Al-Fārsī Follows Religion of Al-Majūsiyah

Ibn ‘Abbās ﷺ went to Salmān Al-Fārsī in his old age and he requested Salmān to tell him his story, so Salmān is now narrating his story to Ibn ‘Abbās ﷺ. He says, “I was a Persian man from Isfahān,” Isfahān is in current day Iran, “from a village called Gee, and my father was the headman of the village, and I was striving and taking pain in the religion of *Al-Majūsiyah.*” Al-Majūsiyah I think is translated as Magian, it is a religion where they believe in good and evil and they worship fire. So they believe that there are two forces that are fighting good and evil; it is a form of Shirk considered to be *Wathāniyah*, it is not part of *Ahl Al-Kitāb*. So Salmān Al-Fārsī says, “I took pains to be a good Magian,” and he grew in the religion until he became the ‘Keeper of the Fire’; he was the one who would light the fire and then never let it go off. So they had this fire; in every village they would have [it] in the Temple of Fire, and the fire needed to be kept by a certain person to ensure that it was always burning, and that was supposed to be a high position in their religion; to be the Keeper of the Fire, the one who is entrusted with the fire.

Salmān Al-Fārsī Discovers Church

He said, “My father owned a large farm. One day he was busy constructing a building of his and he wanted me to go out and take care of business in the farm.” But Salmān Al-Fārsī says, “My father loved me *so* much, he closeted me in his house and would never let me leave.” So Salmān Al-Fārsī says, “On that particular day, my father was busy with this building of his and he wanted me to go and take care of some business in his farm, but then he told me, ‘O my son, you know how dear you are to me. If you are late, then I will be so concerned about you. And you are more important to me than the farm or my building, so please come early.’”

Salmān Al-Fārsī literally said, “I was kept in his house like a slave-girl, he would not allow me to go anywhere.” Salmān Al-Fārsī left on that day to go and do this business for his father, he said, “I passed by a church for Christians and I heard them pray, so I wanted to go and investigate. I did not know much about people because I never left home, so this was something

new to me and I came to realise that there is another religion and some people are praying in a different fashion, so I decided to go in and investigate. I went into the church and I was quite impressed by their method of prayer, I ended up staying with them until sunset and I neglected my father's work." He said, "My father was so worried, he started sending out people to find me. I came back late and my father said, 'O my son, did I not tell you not to be late? What happened?'" Salmān Al-Fārsī said, "I passed next to a church of Christians and I went in to see their prayer, and I forgot to do the job you asked me to." His father told him, "O my son, their religion is no good, and your religion and the religion of your forefathers is better." Salmān Al-Fārsī responded to his father and said, "No, their religion is better than ours."

So now the father of Salmān Al-Fārsī was extremely worried, he ended up chaining his son and imprisoning him at home; he put chains on his legs. He was so terrified and afraid that his son might change his religion that he ended up locking him up at home. When Salmān Al-Fārsī was at the Church, he asked the church members, "Where is the centre of your religion?" [Meaning] where did this religion originate from. So they said, "From the Holy land," [meaning] from Falastīn, from Ash-Shām. Now, when his father put him in shackles, he managed to send out a message to the Church telling them, "If you ever receive or know of a caravan that is in town from Ash-Shām, let me know." So a caravan did come in and they sent him word. Salmān Al-Fārsī was able to release himself and run away, and he went with this caravan all the way to the Holy Land in search of the truth.

Salmān Al-Fārsī Travels to Ash-Shām in Search of Truth

Salmān arrived in Syria and he asked [them], "Who is the most learned man that you have in this religion?" He wanted to go and study under the greatest. He was told, "Go to a bishop in this particular church." He went to the Bishop and he told him, "This is my situation; I came all the way [from Isfahān], I want to study from you." So the Bishop told him, "You are welcome, you can stay with me." So he ended up staying with the Bishop in the church, living there. Salmān Al-Fārsī said, "This man used to ask the

people to donate, to give alms, charity, and then he would end up keeping it for himself." Rather than distributing it to the poor, he would keep it to himself. Salmān Al-Fārsī said, "He was such an evil man and I hated him so much, nevertheless I remained with him." And then when he died, the Christians of that Church wanted to have a burial for him, and Salmān Al-Fārsī went and told them, "This was an evil man." They said, "How you dare say that?" He said, "I will show you the proof," and Salmān Al-Fārsī took them to the place where this man used to hide all of the money, and he pulled out seven containers filled with gold and silver; this man was ripping off the people and keeping the money for himself. Salmān Al-Fārsī said, "The people were so angered, they ended up crucifying his dead body and stoning him."

And then they appointed someone in his place. Now, Salmān Al-Fārsī says about this particular man, "Then they brought another man to take his place, and I never saw a man who did not attend the five Prayers, who was better than he, nor more ascetic, nor more enthusiastic about the Afterlife, nor more devoted both day and night. I loved him as I had never loved before." So now a truly pious person took his place. Salmān Al-Fārsī ended up spending time with this man, learning from him, studying the Religion, worshipping in the church, but then death started approaching this man; he was already at old age. Salmān Al-Fārsī said, "I went to him when he was on his deathbed and I told him, 'You know my story and how I came all the way to study this religion, and now since the decree of Allāh is befalling you, who do you entrust me to, who would you recommend for me to continue my study?'" He told him, "My son, I do not know anyone who has done as I have – people have either died or changed or abandoned most of their prior practices – except for one man in Mosul, he practices as I did, so join him."

Salmān Al-Fārsī Travels to 'Irāq, Nasībīn and Turkey in Search of Truth

So now Salmān Al-Fārsī is going to travel all the way from Ash-Shām – Falastīn or Syria – to 'Irāq, Al-Mosul, in search of knowledge. The Bishop

died and Salmān Al-Fārsī embarked on that journey, and he went to this Bishop of Al-Mosul and he told him his story, and he said, "You were recommended to me by the Bishop in Ash-Shām. Will you accept me to be with you?" He said, "Yes, of course, you can be my student." So Salmān Al-Fārsī spent time with him. But this person was also an old man and he was approaching death, so after a short while he was dying, so Salmān Al-Fārsī told him, "I came to this person and he recommended you to me, and now you are passing away, who do you recommend?" He told him, "I do not know of anyone who is following this same path of ours except the Bishop of Nasībīn." And now Salmān Al-Fārsī was travelling all the way from Mosul to Nasībīn. And he went to the Christian man in Nasībīn and he told him the story, "I went from this person to this person and now I ended up coming to you," and he spent time with the Bishop of Nasībīn. But then this man was approaching death too, you see, this was a dying breed; they were dying one after another and they were leaving no one behind them to carry on the torch. He went to the scholar in Nasībīn, he spent time with him, and he was dying, and when he was dying he said, "I do not know of anyone who is following our way except a man in 'Amūriyah," in Byzantine, Turkey. So now Salmān Al-Fārsī was travelling all the way to Turkey.

The Scholar of 'Amūriyah Advises Salmān to Await Emergence of the Prophet ﷺ

Over there in 'Amūriyah, in addition to his studies and participation in the worship services, Salmān Al-Fārsī started a business, and he accumulated enough wealth to purchase some sheep and cows. When death was approaching his teacher in 'Amūriyah, Salmān Al-Fārsī asked him, "Who do you recommend me to study with?" He responded and said, "My son, I do not know anyone who is as we were to whom to send you to. But the time is near for a Prophet being sent with Ibrāhīm's religion who will come forth in the land of the Arabs, he will move to refuge to somewhere with date palms growing between two scorched rocky plains, he has signs that are unmistakable, he eats things given to him as gifts but not alms, and between his shoulders there is the Seal of Prophethood. If you can go there, do so." So now the scholar of 'Amūriyah is saying that there is no one living today

who is following this same path; the ones who believe in the true Message of Jesus, they have all passed away. Therefore, [he was told that] it is time for a new Message to come, because now the world is void of guidance, so now it is time to fill that void. So a Prophet will come, and he is approaching, and his time is near, and he has unmistakable signs, and these are his signs; number one, he will take refuge in a place that grows palm trees and is between two rocky tracks, i.e. volcanic rocks. [Number two], he does not eat *Sadaqah* – charity, but he accepts gifts. And [number three], there is the Seal of Prophethood, a sign, between his shoulders on his back.

Salmān Al-Fārsī Sold as Slave on his Way to Madīnah

Salmān Al-Fārsī said, "I was trying to find a way to reach the land of the Arabs," it was far away, "until I met some merchants from the tribe of Kalb. I asked them to carry me with them and I will pay them all of the money that I have; my cows and my sheep are yours, just take me to the land of the Arabs." Allāhu Akbar, look at the sacrifice of Salmān. He worked very hard to build up this small business and accumulate this wealth, and now he was willing to give it up just to be transported to the land of the Nabï. The story of Salmān Al-Fārsī is an amazing story of someone who is searching for *Al-Haqīqah* – truth. They [the merchants] agreed, and they carried Salmān Al-Fārsī with them. When they reached to Arabia, to a place called Wādī Al-Qurā, these merchants ended up betraying Salmān Al-Fārsī and they sold him as a slave to a Jewish man. Now, if you get stuck into slavery, that is it, you are stuck in there, and nobody will believe you when you say that you are a free man. So they claimed that he was a slave and they ended up selling him, so now Salmān Al-Fārsī was stuck in bondage. They sold him to this Jewish man; this Jewish man took him to Wādī Al-Qurā. Salmān Al-Fārsī said, "When I saw Wādī Al-Qurā, I thought this might be the place that was described to me," because Wādī Al-Qurā has some palm trees, so he was fine to stay there. He said, "Then a cousin of my owner, a Jew from Banī Qurayzah, visited my master and he purchased me." So now Salmān was sold from this man in Wādī Al-Qurā to a Jew in Banū Qurayzah. Where did Banū Qurayzah live? In Madīnah. Salmān Al-Fārsī said, "I was carried from Wādī Al-Qurā to Madīnah, and in the name of Allāh, as soon as I saw

Madīnah, I knew this was the place." This is it, because Madīnah is very rich with palm groves, it has a lot of palm trees, and it is located between two rocky tracks*; Al Hārrah Al-Sharqiyyah Wal Hārrah Al-Gharbiyyah*. These are two rocky tracks of volcanic rocks, scorched, very dark. And by the way, this was the natural protection of Madīnah; in the Battle of the Trench, did Rasūlullāh ﷺ make a trench all over Madīnah? No, he dug the trench on one side only because on two sides Madīnah was protected by these rocky tracks. These are not mountains, these are very sharp rocks that are filling the plain and these are volcanic rocks, and it is very difficult for an army to move through it, so these are two natural barriers. And then from the south, Madīnah is protected by palm trees; that is where all of the palm groves are. So Madīnah can be attacked from the North; that is the direction where the attack could be made from, and that is where Rasūlullāh ﷺ had dug the trench. So Salmān Al-Fārsī knew this was the place. He said, "Rasūlullāh ﷺ was sent, and he spent years in Makkah and I had no idea about it because I was busy in the toils of slavery." You know, a slave is busy with work and does not have any idea on what is going on around him and the world, so Salmān Al-Fārsī said, "I had no idea that Rasūlullāh ﷺ was already preaching the Message."

Salmān Al-Fārsī Meets Rasūlullāh ﷺ and Tests him on Signs of his Prophethood

Salmān Al-Fārsī said, "One day, I was working on top of a palm tree and my master was sitting under the palm tree. One of his cousins came to him and he was angry, you could see anger on his face, and he said, "May God damn the children of Qaylah!" Children of Qaylah was the name given to Al-Aws Wal-Khazraj, the Jews used to call Al-Aws Wal-Khazraj Banū Qaylah. He said, "May God damn them, they have assembled in Qubā' in support of a man who came from Makkah who claims to be a prophet." Salmān Al-Fārsī said, "When I heard that, a chill went down my spine and I started to tremble, and I was almost going to fall down from the palm tree and land on my master." Ya'nī Subhān'Allāh! Salmān Al-Fārsī had been waiting for this moment for years; he had given up his life, he had left his family, left his homeland and came into foreign lands, different languages, different

cultures, different people! In those days it was not easy to travel and go amongst people who were foreign, it is not like today [where] you can have interpreters and translators and access to people who would speak your language, in those days it was very difficult. Salmān Al-Fārsī had to leave Persia, and then he went to Ash-Shām, and then he went to Turkey, and 'Irāq, and now he was in the land of the Arabs which was a very secluded area. The land of the Arabs was surrounded by deserts, it did not have contact with the outside world; the Persians were away from it, the Romans were away from it, it was a very secluded, very difficult, very harsh. And then Salmān Al-Fārsī was living alone as a slave! Imagine the feelings of home-sickness that such a person would have. Sold as a slave, living in a foreign land, and now he has heard the news he had been waiting for for years. He said, "I came running down the tree and I went to the man and I was asking him questions." He said, "My master grabbed me and punched me in my face and told me, 'It is none of your business, go back to work.'" Salmān Al-Fārsī said, "Later on that evening, I prepared some food and I travelled to Qubā'." Qubā' was outside Madīnah, Qubā' is on the outskirts of Madīnah and that is where Rasūlullāh ﷺ first arrived and he built the Masjid of Qubā'. Now it is pretty much in the district of Madīnah, but in those days it was considered to be of an independent village. Salmān Al-Fārsī said, "I took some food with me and I went to visit Rasūlullāh ﷺ at night. I came in and I told Muhammad ﷺ, 'I heard that you are a very good man, and that you have Companions who are strangers and needy, so I have brought you this food as charity, and I think that you are the one who deserves it most.' And I handed it to him." He said, "Rasūlullāh ﷺ received the food from me and then he told his Companions to go ahead and eat, but he did not join in with them." Sign number one; he ﷺ does not eat charity, he does not eat from alms. He said, "Now test one is done. Later on, I prepared some food and I went to Rasūlullāh ﷺ and he was already on his way to Madīnah. I went up to him, I greeted him and then I told him, 'Last time I presented you with food and I told you that this is charity and you refused to eat from it, so I want to honour you with this gift,' and I handed the food to Muhammad ﷺ. Muhammad ﷺ invited the Companions to come in and eat and he joined in with them." Sign number

two. He said, "And then I went to him and visited him when he was in *Baqī' Al-Gharqad* – Cemetery of Madīnah; he was following a Janāzah. I went up to Mohammed ﷺ, I greeted him, and then I went around him to see the sign on his back." Salmān Al-Fārsī said, "Rasūlullāh ﷺ sensed that I was trying to look for something that was described for me, so Rasūlullāh ﷺ uncovered his back, he threw off the cloak that was covering his shoulders. And right there in front of my eyes was the Seal of Prophethood." Sign number three. Salmān Al-Fārsī said, "When I saw the seal of Prophethood on his back, I fell down and I prostrated myself to Muhammad ﷺ, I made Sujūd to him, and I started kissing his feet and I was crying." That was the moment that Salmān Al-Fārsī had been waiting all of his life for, so he made Sujūd to Muhammad ﷺ and he was kissing his feet and weeping, crying. He said, "Rasūlullāh ﷺ immediately told me to stand up." Rasūlullāh ﷺ does not accept Sujūd for him, so he told Salmān to stand up. [Salmān continues,] "And then he told me, 'Tell me your story,' so I narrated my story to him. Rasūlullāh ﷺ told me, 'I want you to narrate this same story to my Companions, I want you to tell them this story.'" The story of a man who was searching for truth all of his life. Salmān Al-Fārsī said, "And I narrated my story to them just like I am narrating it to you Ibn 'Abbās." I was mentioning to them the same thing.

Rasūlullāh ﷺ and Sahābah ؓ Help Salmān Al-Fārsī Free Himself

Salmān Al-Fārsī said, "Because I was a slave, I ended up missing the Battle of Badr and the Battle of Uhud. And then Rasūlullāh ﷺ told me one day, 'O Salmān, free yourself from slavery – *Kātib*.'" *Mukātabah* was a deal that was made by the slave and the master that the slave would work for a certain time and generate a certain income and ransom themselves. So Salmān Al-Fārsī went to his owner and said, "I want to be free," so his owner told him, "You have to plant for me 300 palm trees and they all have to survive, so at the end I have to have 300 living palm trees, and you pay me 40 ounces of gold." So he came to Rasūlullāh ﷺ and said, "This is the huge amount of money that I have to pay to ransom myself." Rasūlullāh ﷺ said, "Do not worry," and then Rasūlullāh ﷺ gathered the Sahābah and told them, "Help your brother." Salmān Al-Fārsī said, "Some of them would bring 30

seedlings of a palm tree, some of them would bring 20, some 15; everyone would bring as much as they can, until I had 300 seedlings." Rasūlullāh ﷺ told him, "When you collect the 300 seedlings, go and dig the holes for them, but do not plant them, come and tell me first." So Salmān Al-Fārsī gathered the 300 seedlings, he went and he dug the holes for them, and then he went to Rasūlullāh ﷺ and said, "It is all ready." Salmān Al-Fārsī said, "Rasūlullāh ﷺ, by himself, would go and carry the seedlings and plant them one by one with his own blessed hands." Salmān Al-Fārsī said, "None of those 300 palm trees died, they all survived." Now, the ratio of palm trees that end up growing is usually a small ratio, many of them die at a young age because of their fragility and the heat of the desert and the difficult weather, but Rasūlullāh ﷺ wanted to do it himself so that they would survive, so he planted them one by one and they all lived.

So now Salmān Al-Fārsī had to pay 40 ounces of gold, and he had no clue where he was going to get that amount of money from. Later on one day, a small amount of gold was given to Rasūlullāh ﷺ, so the Messenger of Allāh said, "Where is your Persian brother? – *Ayna Akhākum Al-Fārisī?*" So they went and called Salmān Al-Fārsī. Rasūlullāh ﷺ told him, "Take this gold and free yourself with it." Salmān Al-Fārsī said, "O Rasūlullāh, what would this do?" When Salmān saw the amount of gold, it appeared to be very small and [he thought] it would not be sufficient. Rasūlullāh ﷺ told him, "Take it, and it will be enough." Salmān Al-Fārsī said, "I took it and it was weighed and it came out 40 ounces exactly." He said, "And then I was free and I never missed anything with Rasūlullāh ﷺ after that." And the first battle he participated in was? Al-Khandaq. And we all know his participation in it; he was the one who came up with the idea of the trench.

So that is the story of Salmān Al-Fārsī ؓ.

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Lessons from Story of Salmān Al-Fārsī ﷺ

A few notes on his story:

Never Give Up Pursuing the Truth

Who was the first man Salmān Al-Fārsī ended up studying with? He was the Bishop in Syria. What did Salmān Al-Fārsī say about him? He said, "So I joined him, but he was an evil man, demanding alms from his people, and whatever they collected he would store away for himself and not give to the poor. Eventually, he had gathered seven jars of gold and silver. I hated him mightily for what I saw him doing." So here we have someone who is in search of the truth, and he ends up meeting a person who has all the qualifications of turning him away, of making him give up, but the zeal that Salmān Al-Fārsī had was stronger than that. Nowadays we say that sometimes our actions as Muslims is what causes the people to turn away from Islām, well that is true to a certain extent, but if someone is sincere in their search of finding the truth, they should realise and understand that the truth is something and what the people are doing is something else. Salmān Al-Fārsī did not reject Christianity because the man he met was such a corrupt person; he stuck with him and he remained, and then Allāh ﷻ rewarded him for that later on, he ended up being with the best man that he had ever seen, and in the description of that man what did he say? He said, "Then they brought another man to take his place, and I never saw a man who did not attend the five Prayers who was better than he." What Salmān Al-Fārsī means by a man who did not attend the five daily Prayers is that this is the best man I have ever seen before meeting the Muslims, before the followers of Muhammad ﷺ, because they are the ones who pray five times a day. So he [actually] said, 'The best person I met, the most righteous and pious person I met, before I met the Sahābah of Rasūlullāh ﷺ, was this man.' Allāh rewarded him for his *Sabr* – patience, and we learn two things from this:

Number One: Allāh Will Grant Guidance to the Ones who Search for it

Allāh ﷻ says: **And those who are guided - He increases them in guidance and gives them their righteousness.**[27] The ones who search for guidance, Allāh will give it to them, but you have to look for it, you have to put in some effort, and when you do, the reward that you get is more than what you put in; if you walk towards Allāh, Allāh will run towards you, if you take one step towards Allāh, Allāh will take many steps towards you, but you have to take that first step, you have to take it. Salmān Al-Fārsī was searching for it and he got it; Allāh ﷻ ended up guiding him even though he belonged to a land that was hundreds of miles away, but he ended up receiving the truth because of his sincerity.

Number Two: We Should Not Be Turned Off or Let Down when we See People Doing Wrong

We should not feel turned off or let down when we see someone who is not doing the right thing; that is something that has nothing to do with the Message itself. And Salmān Al-Fārsī realised that and he remained with the man until he died, and then he ended up being with a better person.

There Will Always Remain True Believers

The second note is that there were remnants of true Believers before the time of Rasūlullāh ﷺ, but they were dying and they were not leaving anyone behind, and that was why the world was thirsty for the Message of Muhammad ﷺ.

The Muslim Community Must Be Supportive of its New Members

The third lesson to learn is that the Muslim community must be supportive of its new members. Rasūlullāh ﷺ helped Salmān Al-Fārsī free himself from slavery, and he requested the Sahābah to pitch in and participate. As Muslims living in the West, it would become a duty among us to take care of the needs of the newcomers to the Religion, and many times these needs

[27] Muhammad: 17

would be financial, and they need to be helped, and this is part of Da'wah, because Da'wah is not that you throw out words which are free to give – it does not cost you anything – Da'wah is also that you have to be responsible for the people who will join in your ranks. And notice that many of the early Muslims were people who were in need; Bilāl ﷺ was freed by Abū Bakr. Many of the early Muslims were slaves who were in need of a lot of financial help because they were thrown away by their masters, or you would have for example someone like Mus'ab Bin 'Umair who came from a very wealthy family, but his mother refused to give him *anything* after he became Muslim. So these members are in need of support in their initial stages, and the risk is that if they do not get help in those critical stages, they could apostatise[28]. And there was a study that was done in America that found that quite a significant number of reverts end up leaving Islām – quite a large number. I do not remember the exact figure, but a lot of them end up leaving Islām because of the difficulties that they face. First of all, many of them are stripped from their social life; their families neglect them, their friends leave them, so they are in need of a social belonging, they have to have a new association. Number two, many of them come with some dire financial needs, and if they do not get them, you know, a human being is a human being, if the belly is going empty [then you will forget everything], like I mentioned in the Hadīth [where] Rasūlullāh ﷺ said [to] do the good deeds before seven things could happen, and one of them is poverty that will make you forget. If your stomach is empty, you will forget everything. A person who is going around hungry cannot think about spirituality and learning *'Ilm* – knowledge; a person in that stage would want to feed their stomach. So these are things that are part of our programme of Da'wah; we have to have institutions that would satisfy and fulfil the needs of the new Muslim, and that is part of our duty as Muslims living in Non-Muslim societies where there are people who are embracing Islām.[vi]

[28] Replaced 'apostate' (as in to apostatise in the verb tense) to 'apostatise' throughout the book.

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7
The Glad-Tidings

We will move on to the next subject, and we are going to talk about some of the glad-tidings of the coming of Muhammad ﷺ before his Prophethood.

Jews Reject Muhammad ﷺ

[There is] this Hadīth which is mentioned by Ibn Is'hāq, the one who is stating this Hadīth is Salamah Bin Salām Bin Waqsh, he says, “We had a Jewish neighbour from Banū ‘Abdil Ash'hal, and he came out of his house one day to us. At that time I was the youngest of my household, I was wearing a fur gown I had and was lying in it in the courtyard of my family’s house. The Jew talked about the Resurrection, the Day of Judgement, the Reckoning, the Scales, Paradise and Hellfire; this he told to Polytheists/Idolaters who did not believe in any life after death. They replied, ‘Come on now, you really think people can be sent after their death

to some place where there is a Paradise and a Fire where they will be punished for their deeds?' 'Yes indeed,' he replied, 'And by Him by whom oaths are sworn, anyone going into that Fire would prefer being placed in the hottest oven in the house and having it covered over him, and he being let out of it only next day.' Then they said, 'Good Gracious! But what proof is there?' they asked. He said, 'A Prophet is being sent from the hereabouts in these lands,' and he gestured over towards Makkah and Yemen. 'When will we see him?' they inquired. He looked over at me, I being the youngest one there, and he said, 'If this lad lives a normal lifespan, he will live to this time.'" Salamah said, "And a day and a night had scarcely passed thereafter until God sent the Messenger of Allāh who lived among us, and so we believed in him, but he, the Jew, disbelieved in him out of evil and envy."

So this Jewish man who was studied, he learnt from his books, learnt from the old scripture that there is a Prophet who will be sent from the direction of Makkah, and that there is Hellfire and Paradise, and he knew that the time was approaching and it was very near, however, when the Prophet was sent, this man refused to follow him out of envy. And there are many narrations similar to this of Jews knowing that the time of Muhammad ﷺ has approached. In fact, the Jews who were in Madīnah, as we mentioned, were there because they were expecting the Prophet; that was the whole reason behind them settling in Madīnah. And they used to tell the Arabs of Madīnah, Al-Aws Wal-Khazraj, they used to tell them whenever they would have a dispute that one day there is going to be a Prophet sent among us, and when that happens we are going to kill you like the people of 'Ād were killed. And Subhān'Allāh, that was a preparation for Al-Aws Wal-Khazraj, because Al-Aws Wal-Khazraj used to hear this from the Jews [and] they were aware unlike the other Arabs, they were aware that a Prophet was coming. So when they met Muhammad ﷺ in Makkah, they immediately believed, because they knew that this was the person the Jews were talking about. In fact, what they said in that meeting – when they met with Rasūlullāh ﷺ on the first day – they went back to their tents and they said, "This is the man the Jews have been threatening us with, let us follow him first." Let us be the first to follow him, let us not let the Jews beat us to him.

So they were in fact in a hurry to believe because they wanted to be the first. But then *Al-Yahūd* refused to follow Muhammad ﷺ.

Glad-Tidings of Muhammad ﷺ in Bible

We will talk about some of the glad-tidings of Muhammad ﷺ in the present day Bible. Obviously the Bible went through a series of developments and changes, so not all of the glad-tidings that were there exist, but still there is a sufficient number [of glad-tidings] in the Bible that should be an indication to current day People of the Book to follow the Message of Muhammad ﷺ.

Prophecy of Muhammad ﷺ in the Book of Deuteronomy

There is a verse in Deuteronomy, it is verse 18:18, this verse states: **I God will raise them up a Prophet from among their brethren like unto thee (Moses), and will put my words in his mouth, and he shall speak unto them all that I shall command him.** Now, this prophecy fits Muhammad ﷺ like a glove; exactly, and it fits no one else. The verse starts by saying that **I God will raise them up a Prophet from among their brethren like unto thee (Moses)**, so Allāh is saying that Allāh will send a Prophet who is like Moses.

Resemblances between Mūsā ﷺ and Muhammad ﷺ

Now, who was the Prophet who resembled Moses the most? The Christians claim that this is talking about Jesus, so let us see who resembles Mūsā more, Muhammad ﷺ or ʻĪsā.

Number One: Moses had parents, Muhammad ﷺ had parents, while ʻĪsā had only a mother. So that is the first similarity between Mūsā and Muhammad which is not shared by ʻĪsā – Jesus ﷺ.

Number Two: Both Moses and Muhammad ﷺ had children, while Jesus never had children.

Number Three: Moses was born in a natural way, Muhammad ﷺ was born in a natural way, while ʻĪsā ﷺ was born in a miraculous fashion; he was born without a father.

Number Four: Mūsā was accepted by his nation, and Muhammad ﷺ was accepted by his nation, while Jesus was rejected by his nation, so that is another resemblance. It says in the Bible: **He [Jesus] came unto his own, but his own received him not.**[29] He was sent to the Jews and the Jews rejected him, while Mūsā was sent to the Jews and overall they accepted him, and Muhammad ﷺ was sent to his people and they accepted him.

Number Five: Moses and Muhammad ﷺ were rulers on Earth, while ʻĪsā ﷺ was not, and when we say rulers, [we mean] they had the power to inflict capital punishment. We know in our Sharīʻah that only the *Sultān* can enforce *Hudūd*, right? The Hudūd, which is the capital punishment and the other forms of punishment, cannot be done by a scholar or any [other] Muslim, they have to be done by the Sultān, by the ruler. Both Muhammad ﷺ and Mūsā had that power. For example, with Mūsā there is an incident when the Jews brought before Mūsā an Israelite who had been caught collecting firewood on the Sabbath, so Mūsā had him stoned to death – that is in Numbers, 15:36. So Mūsā did stone a person to death, and Muhammad ﷺ did apply punishment when the woman came to him professing adultery, but with ʻĪsā ﷺ, when they brought him a case of a crime, he refused to inflict punishment and he said: "**My kingdom is not of this world."** My kingdom is not of this world; I am not a ruler here. And this is in John, 18:36. So now we have pointed out five similarities.

Number Six: Muhammad ﷺ came with a new law; the law of Qur'ān, Mūsā ﷺ came with a new law, and that is the law of the Torāh, while ʻĪsā ﷺ – Jesus, came to follow the law of Mūsā ﷺ. He says in one verse: **"I came to follow the Law, jot by jot, dot by dot, letter by letter."** And he also said in Matthew 5, verses 17-18, **"Do not think that I have come to abolish the Law or the Prophets; I have not come to abolish them but**

[29] John, 1:11

to fulfil them, for truly I tell you, until heaven and earth disappear, not the smallest letter, not the least stroke of a pen, will by any means disappear from the Law until everything is accomplished." [Meaning] I came to fulfil the law of Mūsā ﷺ. So these are six points of similarity. Subhān'Allāh, the resemblance between Muhammad ﷺ and Mūsā is striking.

Number Seven: Mūsā has led his people in Hijrah in a mass exodus out of Egypt to the Holy Land, Muhammad ﷺ has led his people in Hijrah, while ʻĪsā ﷺ had never left his land and never made Hijrah. And one of the most important events to us Muslims in the history of Rasūlullāh ﷺ was Hijrah, and that is why it is the beginning of our calendar, that is where we start counting history from, so it is a very important event. And to the Jews, the Hijrah of Banī Isrā'īl out of Egypt is a very important event to them, in fact, many of their celebrations are based on that event. So this is a very important point of similarity between Muhammad ﷺ and Mūsā.

Number Eight: Both Mūsā ﷺ and Muhammad ﷺ were victorious against their enemies; Moses won against Fir'aun, and Muhammad ﷺ won against the ones who fought him, while ʻĪsā has never won in the worldly sense, he has never won in a battle in this world. In fact, the Christians believe that he was killed; this is not a belief that we share with them, but this is where they stand. So that is point number eight.

Number Nine: Mūsā ﷺ died a natural death, Muhammad ﷺ died a natural death, the Christians believe that Jesus was killed, while the Muslims believe that he was elevated, so either way it was not a natural death.

Number Ten: Both Mūsā ﷺ and Muhammad ﷺ are buried in the ground, while the Christians believe Jesus was buried and then resurrected, while the Muslims believe he was never buried to start with.

Number Eleven: [This] is a similarity that we can bring up according to the Christian belief [i.e. we can use a belief of the Christians to prove them wrong]. Most Christians claim that Jesus is God, and the reason why we could use this as an evidence is because they are the ones who are claiming

that Jesus is similar to Moses, so we can bring up the point; how do you believe that he is God and then you say he was similar to Mūsā who was a Prophet? While the Muslims say that Muhammad ﷺ was a Prophet.

Number Twelve: When did Muhammad ﷺ become a Prophet? At the age of 40. When did Mūsā ﷺ become a Prophet? At the age of 40, and that is stated in the Bible. And the Bible states that ʻĪsā – Jesus, peace be upon him, became a Prophet at the age of 30. So Muhammad ﷺ and Mūsā were given Prophethood at the same age, while ʻĪsā ﷺ was given Prophethood at a younger age.

Number Thirteen: Christians claim that Jesus was resurrected after his death; neither Muslims nor Christians claim that Mūsā or Muhammad ﷺ was resurrected, therefore Muhammad ﷺ is like Moses but Jesus is unlike Moses.

And we could go on with some further points. I think the point is made that the person who most resembled Moses ﷺ is Muhammad ﷺ, no one came after Mūsā ﷺ who resembled him like Muhammad ﷺ, by all standards.

Who the Prophecy of Deuteronomy Talks about

Now, we have talked about the similarity between this Prophet and Moses – **Like unto thee –** so let us look at other aspects of the prophecy. Now, since we have determined that this prophecy does not apply to ʻĪsā Ibn Maryam, so who does it apply to then? Could it be someone else from among the Jews? Since Mūsā is giving a prophecy and is speaking to the Jews, could it be someone other than Jesus? Well, he cannot be a Jew; the person whom this prophecy talks about cannot be a Jew, because it says in Deuteronomy, 34:10: **And there arose not a Prophet since in Israel like unto Moses.** So this statement makes it clear that there would be no one among Banī Isrāʼīl – the Children of Israel, who is similar to Moses. Again: **And there arose not a Prophet since in Israel like unto Moses.** So none of the Prophets of Banī Isrāʼīl are comparable to Moses. So who is it then? Well the answer is right there in the prophecy, it says: **Prophet from among their brethren,** so in the prophecy it also excludes the Jews, it says from among their brethren,

the brethren of the Jews. So here we have a Prophet from among the brethren of the Jews, and who are the brethren of the Jews? Actually there is only one nation that fulfils this description, and that is the Arabs. Why? Because Ibrāhīm ﷺ had two sons and two sons only; Is'hāq and Ismā'īl. Is'hāq is the father of the Jews [and] Ismā'īl ﷺ is the father of the Arabs. Is'hāq had Ya'qūb and Ya'qūb is the father of the 12 tribes. So the Jews trace their ancestry to Is'hāq while the Arabs trace their ancestry to Ismā'īl. So this verse is very clear, it says that here you have a Prophet like Moses, and we saw the similarities between Muhammad ﷺ and Moses, and he is not a Jew but he is from among the brethren of the Jews, who are the Arabs.

And then the prophecy goes on to say: **And will put My words in his mouth.** So God is saying that I will put My words in his mouth, in other words, this Prophet will not be speaking of his own, but he will be speaking the words which are put in his mouth. And again, this fits exactly on the situation of Muhammad ﷺ; Allāh ﷻ says: **Nor does he speak from [his own] inclination**.[30] Muhammad is not speaking from his own, he is not speaking from his own desire, he is speaking the words that are put in his mouth by Allāh ﷻ. So Jibrīl is putting the words of Allāh in the mouth of Muhammad ﷺ. And you have in the Qur'ān many verses [in which] Allāh ﷻ is speaking; **I am your Lord**[31], **I am Allāh. There is no deity except Me**[32]**,** and other verses. And the Qur'ān – all of Qur'ān – is the words of Allāh ﷻ put in the mouth of Muhammad ﷺ. Now, the Bible is different; Christians claim that the Bible was inspired by God, but the words are the words of men, and they admit that the Bible has many authors, *many* different authors, and the books of the Bible are named after these authors. So you have John, you have Matthew, you have Luke; so these are the names of the authors of these books. Dr W Graham Scroggie of the Moody Bible Institute says in his book, *It is Human, Yet Divine,*

[30] An-Najm: 3
[31] Al-Ambiyā': 92
[32] Tāhā: 14

> "Yes, the Bible is human, although some out of zeal, which is not according to knowledge, have denied this. Those books have passed through the minds of men, are written in the language of men, were penned by the hands of men and bear in their style the characteristics of men."

Qur'ān is different; Qur'ān is by Allāh, and Muhammad ﷺ was only the one who was speaking it, but it is the words of Allāh ﷻ put in his mouth.

The final part of the prophecy states: **And he shall speak unto them all that I shall command him,** meaning he will not withhold any information; everything that he is given, he will speak it. And Allāh ﷻ says in Qur'ān: **O Messenger, announce that which has been revealed to you from your Lord, and if you do not, then you have not conveyed His Message. And Allāh will protect you from the people. Indeed, Allāh does not guide the Disbelieving people.** [33] Allāh ﷻ is telling Muhammad ﷺ [that] O Messenger, convey everything that you have received, and if you do not do so, then you have not conveyed the Message, meaning if you only withhold one word that was given to you, you have not fulfilled your role, you have not fulfilled your responsibility. So everything that Muhammad ﷺ received, he delivered it, even when it was verses of Qur'ān criticising an action of his, like for example in Sūrah 'Abasa, when Rasūlullāh ﷺ was speaking to the noble man from Quraish and he ignored the blind man 'Abdullāh Ibn Umm Maktūm, Allāh ﷻ said: **The Prophet frowned and turned away. Because there came to him the blind man, [interrupting].** [34] [These were] words that were criticising that action of Muhammad ﷺ, and similar can be said about verses of Sūrah At-Tahrīm: **O Prophet, why do you prohibit [yourself from] what Allāh has made lawful for you, seeking the approval of your wives? And Allāh is Forgiving and Merciful.** [35] And one can go on in other examples. So Rasūlullāh ﷺ conveyed everything that was given to him. So that is one prophecy.

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[33] Al-Mā'idah: 67
[34] 'Abasa: 1-2
[35] At-Tahrīm: 1

Prophecy of Muhammad ﷺ in the Book of Isiah

We have another prophecy in Isiah 29, verses 11-18. I am not going to read the whole thing, I am going to read part of it, and you determine what this is talking about; it is quite obvious, straight-forward, it does not need any interpretation or explanation. It says: **And the book is delivered to him that is not learned, saying, 'Read this, I pray thee' and he says, 'I am not learned.'** Quite obvious. The book is delivered to a man who is unlettered, illiterate, and he is told, 'Read,' and he responds back by saying, 'I cannot read.' These are the exact words that were given by Jibrīl ﷺ to Muhammad ﷺ in his first encounter with *Wahī* – Revelation. And we are going to notice here that the Bible is talking about the major events; pretty much all of the major events that happened in the life of Muhammad ﷺ are in the Bible. You have the first Revelation, you have Hijrah, you have Ghazwat Badr, it talks about Fath Makkah; these are the major events in the life of Muhammad ﷺ and they are all in the Bible. Now, again, the verse is: **And the book is delivered to him that is not learned, saying, 'Read this, I pray thee' and he says, 'I am not learned.'** Now, the first verses revealed in Qur'ān were: **Recite in the name of your Lord who created. Created man from a clinging substance. Recite, and your Lord is the most Generous - Who taught by the pen - Taught man that which he knew not.**[36] What is even more interesting [is that] if we go back to the original [verse in Isiah] which is in Hebrew, the word 'Read' is *Qara'*, so if one would go back to the original Hebrew, it is the exact same word as Arabic – Qara', and it spells it in English in this book as Qara, and it is pronounced Ka-raw. The author of the book says, "Is it not an amazing coincidence that the Hebrew text used not only a word with the same meaning but the exact same word itself?"

The prophecy continues and it states that before the time of this man who will receive the Book, Muhammad ﷺ, it says the people would be forsaking the Words of God for 'the precept of men.' So it states that before the time of Muhammad ﷺ, people would neglect the Law of Allāh and

[36] Al-'Alaq: 1-5

they would follow the law of man, and that is exactly what happened; Jesus peace be upon him came to fulfil the Law of Moses, and then you have Saint Paul coming in and telling them otherwise. So Jesus was circumcised; Paul says no, you do not have to circumcise. Jesus said, 'I came to fulfil the Law letter by letter, jot by jot, word by word,' Paul said no, you do not have to fulfil the Law. So they left the Law of God and they followed the law of man, which is a fulfilment of this prophecy. I could recite the whole prophecy, it says: **And the vision of all is become unto you as the words of a book that is sealed, –** so there is a sealed Book **– which men deliver to one that is learned, saying, Read this, I pray thee: and he saith, I cannot; for it is sealed.**[37] So Qur'ān was sealed, and even the learned men did not have access to it before Muhammad ﷺ because it was destined to go to the man who was unlearned. **And the book is delivered to him that is not learned, saying, Read this, I pray thee: and he saith, I am not learned. Wherefore the Lord said, Forasmuch as this people draw near me with their mouth, and with their lips do honour me, but have removed their heart far from me, and their fear toward me is taught by the precept of men.**[38] So now the people are following the words of men.

Prophecy of Hijrah of Muhammad ﷺ in the Book of Habakkuk

The Hjirah is prophesied[39] in Habakkuk 3, verse 3, it says: **God (His guidance) came from Teman, and the Holy One from mount Paran. Selah. His glory covered the heavens, and the earth was full of his praise.** So it says His glory covered the heavens and the earth was full of His praise. It mentions two locations; Temān and Parān. Temān, according to J Hasting's *Dictionary of the Bible*, is an oasis just north of Madīnah, so Temān stands for Madīnah; Taymā' [or] Temān would stand for Madīnah, it is a locality just north of Madīnah. Where is Parān? Parān or Farān are Makkah; these are names for Makkah, and that is according to the Bible because the Bible states that Hājar and Ismā'īl were left in Parān, and

[37] Isiah: 29:11
[38] Isiah: 29:12-13
[39] Sheikh said 'prophesised' which I have replaced with 'prophesied' throughout the book.

obviously we know where Hājar and Ismā'īl were left, they were left in Makkah. So the name Farān or Parān or Bakkah are all different names of Makkah.

So you have God coming from Temān, which is Madīnah, and you have the Holy One from Mount Parān, [which is Makkah]. Where did Islām spread from? Islām spread from Madīnah, it did not spread from Makkah. When Rasūlullāh ﷺ was making Da'wah in Makkah, Islām was contained, the Message was not spreading, the number of people who adopted it were very few, and Rasūlullāh ﷺ left Makkah because of the restrictions placed on him, because he was not allowed to preach the Message. So the religion of Islām spread from Madīnah; that is when Islām went all over the world. So **God came from Teman**, meaning the guidance of Allāh came from Madīnah, but then the verse goes on to say: **the Holy One came from [Mount] Parān**. So the Holy One, who is Muhammad ﷺ, came from Makkah. And then it states: **His glory covered the heavens and the earth was full of His praise**, and Muhammad ﷺ, his name means praise, and the earth today is full of his praise, and this cannot fit anyone more than Muhammad ﷺ because there is not a single person in history who is praised more than Muhammad ﷺ. So this prophecy fits the Hijrah [of Muhammad ﷺ] exactly; Muhammad ﷺ making Hijrah from Makkah to Madīnah, his religion spreading from Madīnah, and the world is full of the praise of Muhammad, may the peace and blessings of Allāh be upon him.

Prophecy Test which Muhammad ﷺ Passed in the Book of Deuteronomy

In Deuteronomy 18: 21-22, [it is mentioned]: **And if thou say in thine heart, how shall we know the word which the Lord hath not spoken?** So here the Bible is telling us the acid test to know whether a man is speaking on behalf of God or not; how can we distinguish a liar from someone who is telling the truth. It goes on to say: **When a Prophet speaks in the name of the Lord, if the thing follow not, nor come to pass, that is the thing which the Lord hath not spoken, but the Prophet hath spoken it presumptuously: thou shalt not be afraid of him.** If a Prophet says

something and claims that this is coming from Allāh and it does not come to happen, then those words are not spoken by the Prophet, therefore everything a Prophet says will come to happen. Qur'ān, which is the Words of Allāh given to Muhammad ﷺ, is proving to us every day new miracles, [including] scientific miracles showing the truth of Al-Qur'ān. Now, there might have been scientific verses in other books that preceded Qur'ān that came to happen, but you would also find in those books mistakes because they are written by men. With Qur'ān, everything that it mentioned was proven to be true and there are no contradictions in it and nothing in Qur'ān was [ever] proved to be false.

So not only did Qur'ān prophesise about things that will happen in the future, but Qur'ān does not contain any errors in it. Because for example, out of pure coincidence and probability, a man 2,000 years ago can go ahead and write predictions about the future; one could occur to be true and then 10 false, so we cannot go and say, 'Well, this man is receiving this information from God because it has one single thing that was mentioned in it talking about the future'. For it to be from God then everything in the Qur'ān needs to be true, and that holds true to no book other than Al-Qur'ān. There is nothing in the Qur'ān that has been disproved and that will never happen. Allāh ﷻ has challenged the people in Qur'ān to produce anything similar to it, and the challenge is still open, and nobody has been able to face the challenge of Allāh in Qur'ān. The challenge started by producing a book similar to it, and then it was reduced to 10 chapters, and then finally one chapter. Now the challenge is to produce one chapter similar to Qur'ān.

Prophecy of Muhammad ﷺ in the Book of Isiah

[It is mentioned] in Isiah 21:7: **And he saw a chariot with a couple of horsemen, a chariot of asses, and a chariot of camels.** Christians would say that the chariot of asses is 'Īsā ﷺ because he was the one who would ride a donkey. Who was the Prophet who would ride a camel? Is there any other Prophet who was known to ride a camel other than Muhammad ﷺ? So this is a prophecy that is speaking about Jesus ﷺ and Muhammad ﷺ.

Now, it continues to say in 21:9: **And, behold, here cometh a chariot of men, with a couple of horsemen. And he answered and said, Babylon is fallen, is fallen; and all the graven images of her gods he hath broken unto the ground.** Where is Babylon? [It is] in present day ʻIrāq; Babylon is in ʻIrāq. The prophecy is saying that this army will destroy all of the false gods of Babylon and will erase all of the images therein. Which army is that? Whose army is it that would go into ʻIrāq and eliminate all of the idol-worshipping and erase all of the images of idolatry that existed in ʻIrāq? The only army that would fit this description is the army that was sent by ʻUmar Ibn Al-Khattāb to ʻIrāq, and they had succeeded in opening ʻIrāq and eliminating all of the false gods that existed therein. So this is another prophecy that has been fulfilled.

Prophecy of Hijrah of Muhammad ﷺ in the Book of Isiah

Hijrah. In Isiah 21, verses 14 and 15, another reference to Hijrah: **The inhabitants of the land of Tema brought water to him that was thirsty, they prevented with their bread him that fled. For they fled from the swords, from the drawn sword, and from the bent bow, and from the grievousness of war.** So Muhammad ﷺ made Hijrah and the Ansār supported him with their bread, so this is also talking about Hijrah and Al-Ansār.

Prophecy of the Battle of Badr in the Book of Isiah

In Isiah 21, verses 16-17: **For thus hath the Lord said unto me, within a year, according to the years of a hireling, and all the glory of Kedar shall fail. And the residue of the number of archers, the mighty men of the children of Kedar, –** it is actually Qīdār **– shall be diminished: for the Lord, God of Israel, hath spoken it.** Who is Qīdār, or in English, Kedar? Who is that referring to? K-E-D-A-R. Well let us let the Bible speak for itself. It states in Genesis 25:13: **And these are the names of the sons of Ishmael, by their names, according to their generations: the firstborn of Ishmael, Nebajoth; and Kedar, and Adbeel, and Mibsam.** So Kedar is one of the sons of Ismāʻīl. In the Bible when it talks about the princes of Kedar, it is referring to the Arabs; Qīdār, in Arabic it is Qīdār, and the

people of Quraish are descendants of Qīdār.

Let us go back to the prophecy again: **For thus hath the Lord said unto me, within a year, according to the years of a hireling, and all the glory of Kedar shall fail. And the residue of the number of archers, the mighty men of the children of Kedar, shall be diminished: for the Lord, God of Israel, hath spoken it.** What is this referring to? We just spoke about Hijrah, right? In verses 14-15 we spoke about Hijrah and how the Ansār helped Rasūlullāh ﷺ. Now we are in verses 16 and 17; what is the event that happened one year after Hijrah? And notice here that it says: **And all the glory of Kedar shall fail**, [meaning] Quraish, and: **And the residue of the number of archers, the mighty men of the children of Kedar, shall be diminished**, – they will be killed. What is this referring to? The Battle of Badr, and the Battle of Badr occurred in the second year of Hijrah, one year after the Hijrah of Rasūlullāh ﷺ, so this is referring to the Battle of Badr. And it says that the mighty men of the children of Kedar shall be diminished; in the Battle of Badr, one of the most decisive battles in the history of Islām, all of the leaders of Quraish were killed, the leaders of Quraish who were the most brutal in their war against Islām were eliminated; Abū Jahl, Umayyah Bin Khalaf, 'Uqbah Bin Abī Mua'ith, and down the list one could go naming all of the names of the Non-Believers of Quraish who died during the Battle of Badr.

Prophecy of Muhammad ﷺ Being a Descendant of Ismā'īl ؑ in the Book of Isiah

In Isiah 11, verses 1 and 2: **And there shall come forth a Rod out of the stem of Jesse, and a Branch shall grow out of his roots. And the Spirit of the Lord shall rest upon Him, the Spirit of wisdom and understanding, the Spirit of counsel and might, the Spirit of knowledge and of the fear of the Lord.**

Who is Jesse? According to *Encyclopedia Biblica:* "Jesse for Ishmael," – so Jesse is a contraction of Ishmael, and then it goes on to say – "The changes which proper names undergo in the mouths of small children account for a large number of these particular abbreviations - who could guess, to take

modern examples, that Bob and Dick arose out of Robert and Richard?…such forms as in ai were particularly common in later times…and many more in the Talmud, which also exhibits various other kinds of abbreviation."

So here you have Bob standing for Robert, [you] wonder how small children would make that drastic change, but anyway, Jesse stands for Ishmael, Ismā'īl. So now that we know that Jesse is Ismā'īl, let us revisit the verse: **And there shall come forth a Rod out of the stem of Jesse, –** meaning the descendants of Ismā'īl **– and a Branch shall grow out of his roots. And the Spirit of the Lord shall rest upon Him, the Spirit of wisdom and understanding, the Spirit of counsel and might, the Spirit of knowledge and of the fear of the Lord.'** Now, this prophecy cannot fit on anyone except Muhammad ﷺ because he was the most prominent descendant of Ismā'īl ﷺ.

Mūsā ﷺ Prophesying Coming of Muhammad ﷺ in the Book of Deuteronomy

Deuteronomy 33: 1-2: **And this is the blessing, wherewith Moses the man of God blessed the Children of Israel before his death. And he said, The Lord came from Sinai, and rose up from Seir to them; he shined forth from mount Paran, and he came with 10 thousands of saints: from his right hand went a fiery law for them.**

So now Mūsā is speaking to the Children of Israel before his death, he is giving them a prophecy, he is saying: **The Lord came from Sinai, –** Sīnā' **– and rose up from Seir to them; he shined forth from mount Paran.** Sīnā' is where the Message of Mūsā came from, so this is referring to himself; Sīnā'. Sā'eer in Arabic or S-E-I-R in English; Seir stands for the Message of 'Īsā, because that is a series of mountains in Falastīn close to where 'Īsā, Jesus peace be upon him, lived, so this is referring to 'Īsā ﷺ. Mount Parān again is Makkah, so it is talking about Muhammad ﷺ. And this is similar to what was mentioned in Sūrah At-Tīn; *Wat-Tīni Waz-Zaytūn, Wa Tūri Sīnīn*.

[1] By the fig and the olive | *Wat-Tīni Waz-Zaytūn*. *At-Tīn* is figs, and figs [here] is associated with Falastīn; they grow a lot of figs. And then you have *Zaytūn* – olives. So these are referring to Mūsā and ʻĪsā.

[2] And [by] Mount Sinai |*Wa Tūri Sīnīn* is referring to the same thing; the Message of ʻĪsā ﷺ and Mūsā ﷺ.

[3] And [by] this secure city [Makkah][40] | *Wa Hādhal Baladil Amīn*; Makkah.

So it is a pretty similar thing in Sūrah At-Tīn, but with this prophecy here, Mūsā ﷺ is talking about his Message, how that is the beginning of a Da'wah, and then [how] ʻĪsā ﷺ will carry it further, but then it will rise from Parān, meaning the fulfilment of the Message will come from Makkah.

It goes on to say: **And He came with 10 thousands of saints.** Who are the 10,000 saints? As-Sahābah ﷺ when they opened Makkah, Mount Paran. Fath Makkah was done by 10,000; Rasūlullāh ﷺ had 10,000 men with him when they opened Makkah. And: **From His right hand Came a fiery law for them**, and the right hand stands for truth, justice, and strength.

Rasūlullāh ﷺ Referred to as the 'Comforter' in Gospel of John

The Paraclete also stands for Muhammad ﷺ; there are a few verses in which this was mentioned, it is also sometimes translated as the 'Comforter'. In John 16, verses 7-14, it states: **Nevertheless I tell you the truth: It is expedient for you that I go away; for if I do not go away, the Comforter will not come unto you; but if I depart, I will send him unto you. And when he is come, he will reprove the world of sin, and of righteousness, and of judgment: Of sin, because they believe not on me; Of righteousness, because I go to my Father, and ye see me no more; Of judgment, because the prince of this world is judged. I have yet many things to say unto you, but ye cannot bear them now. Howbeit when he, the Spirit of truth, is come, he will guide you into all truth: for he shall not speak of himself; but whatsoever he shall hear, that shall he speak: and he will shew you things to come. He shall glorify me: for he shall**

[40] These are the first three Ayāt of Sūrah At-Tīn.

receive of mine, and shall shew it unto you.

I am not going to go into explaining all of this, but I think the meaning is clear that this is referring to Muhammad ﷺ.

So these are some of the prophecies mentioned about Muhammad ﷺ in the Bible and some other events that happened during his mission. We are done with the pre-Prophethood era, and now Inshā'Allāhu Ta'ālā we can start with the Prophethood.[vii]

8
The Revelation

Muhammad's ﷺ First Encounter with Revelation

Jibrīl ؑ Visits Muhammad ﷺ

Rasūlullāh ﷺ used to spend long periods of time in *Ghār Hirā'* – the Cave of Hirā'. One day he was visited by the angel Jibrīl ؑ. Jibrīl ؑ came to Muhammad ﷺ in his original form, so Muhammad ﷺ saw Jibrīl in his angelic form and not in the form of a man which he would sometimes see him in. In the Hadīth of Jibrīl, the well-known Hadīth of Jibrīl narrated by 'Umar Ibn Al-Khattāb, [he says that] Jibrīl ؑ came in the form of a man, 'Umar Ibn Al-Khattāb says, "A man with very dark hair and very bright white clothes and we do not see any traces of travel on him." So he came in the form of a man, but in this particular situation, Jibrīl ؑ appeared in his original form, and that happened only twice.

First Verses Revealed to Muhammad ﷺ

Jibrīl ؑ came to Muhammad ﷺ and told him, "***Iqra' –* Recite.**" Now, the word Iqra' has two meanings; one of them is 'Read' and the other is 'Recite'. In this situation of Muhammad ﷺ it means 'Recite'. Jibrīl ؑ told Muhammad ﷺ, "Iqra'." Muhammad, may the peace and blessings of Allāh be upon him, responded and said, "*Mā Ana Bi-Qāri'* – I cannot read." Jibrīl ؑ grabbed Muhammad ﷺ and squeezed him; crushed him, and then he released Muhammad ﷺ and told him, "Iqra' – Recite." Muhammad ﷺ responded again and said, "*Mā Ana Bi-Qāri'* – I cannot read". So Jibrīl ؑ held him a second time and pressed him hard and then released him again and told him, "Iqra'." And this happened three times until Jibrīl ؑ eventually recited the first verses of Qur'ān: **Recite in the name of your Lord who created - Created man from a clinging substance. Recite, and your Lord is the most Generous - Who taught by the pen - Taught man that which he knew not.**[41] This was the first encounter between Rasūlullāh ﷺ and the angel Jibrīl.

The Messenger of Allāh Muhammad ﷺ was terrified by that incident. He went back home and he entered and he immediately went to his wife Khadījah ؓ and said, "*Zammilūnī Zammilūnī! Daththirūnī Daththirūnī! –* Wrap me in a garment! Wrap me in a garment!" Rasūlullāh ﷺ was shivering, he was feeling cold, and he was asking his wife to wrap him up. Rasūlullāh ﷺ was terrified and afraid because of this incident that happened to him, plus Rasūlullāh ﷺ had a dislike to anything that had to do with Jinn and spirits and sorcery, and he was afraid that what happened to him might be similar to what is happening to sorcerers. So Rasūlullāh ﷺ explained the incident to his wife Khadījah ؓ. Khadījah, she responded and said, "No! Allāh ﷻ will never forsake you because of your righteousness! You support the needy, you help the poor, you are generous towards the guests." So because of the prior conduct of Rasūlullāh ﷺ, Khadījah ؓ knew that such a person cannot be forsaken by God. [She was saying], "Allāh ﷻ will protect you, do not worry. What happened to you cannot be

[41] Al-'Alaq: 1-5

from Satan."

Rasūlullāh ﷺ and Khadījah ؓ Visit Waraqah Bin Naufal

And then Khadījah ؓ offered to take Muhammad ﷺ to her uncle, or in some narrations it is her cousin, Waraqah Bin Naufal. So he went to Waraqah Bin Naufal, and we mentioned that Waraqah Bin Naufal was a man who became Christian, and he was lettered, and he had scrolls from the Bible which he would study. Khadījah took Muhammad ﷺ to Waraqah and Waraqah asked Muhammad ﷺ to explain exactly what happened. Waraqah Bin Naufal responded and said, "This is *An-Nāmūs Al-Akbar*…" – An-Nāmūs Al-Akbar is the greatest angel; Jibrīl – "…who descended on Mūsā." Waraqah Bin Naufal immediately knew that this is the angel Jibrīl and he is revealing to Muhammad ﷺ a revelation similar to that which was given to Mūsā ؑ. And you can see, Subhān'Allāh, that Waraqah Bin Naufal here made a correlation between Muhammad ﷺ and Mūsā, [this relates] back to what we were saying; he said that this is similar to what was given to Mūsā ؑ. And then Waraqah Bin Naufal said something interesting, he said, "And I wish that I was young when your people will drive you out of your land." This was a surprise to Rasūlullāh ﷺ, so Rasūlullāh questioned Waraqah and said, "*Awa Mukhrijiyyahum?* – They will drive me out of my land?" [He was thinking] how could that happen? And Rasūlullāh ﷺ had every right to question what Waraqah was saying because Muhammad ﷺ was the most beloved man, he was the most admired man in Makkah; how could they drive me out? Muhammad ﷺ belonged to the noblest family in Makkah – Banū Hāshim. Muhammad ﷺ was someone who had no quarrels with the people for them to drive him out of his land. Plus, they were living in the environment and the culture in which it was unacceptable to drive someone out of their homeland. In tribal society, the only way they could survive in the harsh environment of the desert is for them to hold together, so you had extreme loyalty to the tribe; every member of a tribe considered that their total loyalty goes to the tribe, and [they expected] the same thing, [that] the tribe is loyal to the member of the tribe, anything else would mean death in that harsh environment. So they used to

stick together and their family relationships were very strong. So Rasūlullāh ﷺ was asking Waraqah Bin Naufal, "Would they drive me out of my land?" Waraqah Bin Naufal said, "Anyone who has presented to his people with something similar to this would be driven out of their land; they would take him as an enemy." Waraqah Bin Naufal was a wise man who studied history and he knew the nature of the conflict between truth and falsehood. He knew that even though Muhammad ﷺ was admired by his people, even though he belonged to the most noble family, even though he had no conflicts with the members of his community, but because he is calling them to Islām, this is what will happen to him, he will go through these trials and tribulations, and what Waraqah Bin Naufal said came to fruition, it happened exactly as he stated. And the words of Waraqah Bin Naufal were an early warning for Muhammad ﷺ to tell him what was coming ahead; that it is going to be difficult and it will not be easy for you.

Iqra' – We are an Ummah of Knowledge

What Iqra' Means for Us

We talked about the beginning of Revelation – *Al-Wahī*, and the first words that were given to Rasūlullāh ﷺ were Iqra' – Recite. What does that mean for us; Iqra'? These words, Iqra', what they mean to us, the Muslims, is that we are an Ummah that reads, an Ummah that studies, an Ummah that learns. These words had a powerful effect on an illiterate nation and it made them the scholars of the world. When Qur'ān was revealed, the followers of Rasūlullāh ﷺ were mostly illiterate, but these words inspired them to learn. And within a very short time, the Muslim Ummah was the most educated, the most scholarly nation on the face of the earth. And the number of scholars that this Ummah has produced is unsurpassed. And when you look at the qualities of the scholars of this Ummah, you see their uniqueness, and the fact that they do not have any resemblance [to the scholars] in any other nation.

Take for example the memory of Al-Bukhārī; his ability to memorise over a quarter of a million Hadīth, or Ash-Shāfi'ī, who said "When I open a book I have to cover one page, because I would memorise everything and I do not

want the information on the two pages to mix." – Photographic memory. Or the scholar Al-Wafā' Bin 'Aqīl, who wrote an encyclopaedia of 300 volumes. Unfortunately it did not survive; the original copies of it were in the library of Baghdād which was sacked by the Tatār, I think only a volume or two survived. It was the power of these words, Iqra', that made this sudden change in the Ummah.

What Iqra' Means for Rasūlullāh ﷺ

Now, with Rasūlullāh ﷺ the situation is different; with Rasūlullāh ﷺ he did not learn how to read and write, [so] with Rasūlullāh ﷺ the word meant 'Recite'. For us it means that we have to learn how to read and write, but for Rasūlullāh ﷺ it has a different meaning, it has the meaning of reciting and repeating what Allāh ﷻ has revealed to him. Why? Because with Rasūlullāh ﷺ, Allāh wanted him to be illiterate, it was part of the decree of Allāh ﷻ. Allāh ﷻ says: **And you did not recite before it any scripture, nor did you inscribe one with your right hand. Otherwise the falsifiers would have had [cause for] doubt.**[42] So Allāh ﷻ says that Muhammad ﷺ, first of all, did not learn any scripture before Qur'ān, and he had not learnt the ability to read and write, so he was illiterate. Now, why would Rasūlullāh ﷺ, after Islām, have to learn to read and write? What purpose would that serve him, what good would that do for him, when he is receiving the knowledge fresh from Allāh ﷻ through Jibrīl? What purpose would it be for Rasūlullāh ﷺ to learn how to read and write? For us, reading is our key to knowledge, that is how we can learn knowledge, but for Rasūlullāh ﷺ, he was being taught by Jibrīl ﷺ, and there is nothing that books would do for Rasūlullāh ﷺ, there is no knowledge that the books can offer Rasūlullāh ﷺ when he is receiving the knowledge directly from Allāh. So Iqra' has a different meaning for Muhammad ﷺ, it means 'Recite' in his case, but for us it means 'Read,' and this is how the early Muslims understood the first word that was revealed in Qur'ān.

[42] Al-'Ankabūt: 48

The Importance Islām Gives to Knowledge

And notice in the fourth Āyah [Allāh says]: **[The One] Who taught by the pen**, so that is an indication for us that it is Allāh who taught by the pen and it is a bounty and blessing from Him. And Allāh ﷻ makes an oath in Sūrah Al-Qalam: **Nūn. By the pen and what they inscribe.** And when Allāh ﷻ makes an oath in something it is to give it importance, so Allāh ﷻ made an oath in the name of the pen. And it is mentioned that in the Battle of Badr, the Non-Believers who were prisoners of war were offered freedom if they could teach 10 Muslims how to read and write, so that is the importance that Islām gave to knowledge. We are an Ummah of knowledge, we are an Ummah of scholarship, and unfortunately today we are lagging behind in our duties. This is an Ummah that should be at the top in fields of scholarship, and dear brothers and sisters, if we have lost the interest in learning, at least let us fix the problem with the next generation. If you happen to be a person who is having difficulty encouraging yourself to learn and to study, do your best, but at least make sure that this problem does not become an inherited problem from you to your children. We want to make sure that the next generation is a generation that will love reading, that will love knowledge, that will love to study and learn.

There was a study done on children who love to read and children who do not have the same interest, they tried to find [out] what was the difference in their upbringing, how come some children love reading and some do not. They found some common characteristics among the children who love to read:

Their Parents are People who Love Reading

Number One: They found out that their parents are people who love reading, so the child would grow up always seeing one of their parents or both holding a book. And in the early years of our development, it is a process of imitation, so when the child grows up in their young age seeing one or two of their parents always holding a book and reading, they associate reading with something good. Because they always try to be like their parents, so they grow up loving to play with magazines and books;

you would find that the child is not even able to read yet, nevertheless they are flipping pages of a magazine, and since they are unable to read they would usually look for photos or pictures. But they are doing it because they see their parents do it, so the more they see their parents reading or flipping through pages, the more they would love to imitate them. So in your house, in front of your children, read; give them this good example.

They Grow Up in a Print-Rich Environment

Second Quality: They grow up in a print-rich environment; they grow up in houses that have books, that have a library. They have a lot of books around them, so they are surrounded with books in their young age. So they have access to books.

They Have their Own Library

Number Three: They own libraries. It is something good to encourage your child to own a library and to build their own library, because as a human being, we have this love of ownership, and especially with kids you can see it; 'This is mine' – that is the word that you will always hear; 'It belongs to me, it is mine.' So have them feel that they own a book, [that] they have their own library; it has some special meaning to them.

Their Parents Would Take them Out to Bookstores and Libraries

[Number Four:] Their parents would take them out to bookstores, to libraries. When the parents want to entertain their children once in a while, they would take them to a public library or they would take them to a bookstore. So all of this is part of encouraging them to read.

These are Children who Watch Little or No TV

And finally Number Five: These are children who watch little or no TV. TV is one of the greatest distractions from learning. If you give a child the choice between TV and a book, they will choose TV. So restricting their TV viewing would encourage them to read. So again, these are kids who either do not watch TV at all or their viewing time is controlled.

So these are some steps that we as parents can take to ensure that our children will grow up loving to read.

Differentiating between Knowledge that Benefits and Knowledge that Does Not

Now, even though I have been talking about reading and encouraging reading and that we should read a lot, but I need to qualify that statement; this does not mean that we read anything. At particular stages, there are some things that could be dangerous to a development of a person. In the early years of Madīnah, Rasūlullāh ﷺ saw with ‘Umar Ibn Al-Khattāb some scrolls of At-Torāh. Rasūlullāh ﷺ became very angry and his face was red, and he criticised ‘Umar Ibn-Al-Khattāb for reading from the Torāh. But that was not a permanent ban, it was only in the early years until the Muslims developed solid foundation, and then later on that order was abrogated and Rasūlullāh ﷺ said, “I have prohibited you from reading the stories of Banī Isrā'īl – Children of Israel,” meaning their scripture, “but now I am allowing you to read it, however, do not believe it and do not disbelieve in it.” In other words, you are going to be faced with statements that have no reference in Qur'ān, so do not take it as the truth but at the same time do not reject it, because it possibly could be true or it possibly could be some later insertion. So we can see that Rasūlullāh ﷺ did not want them to be exposed to material at the early stage of development that could be detrimental for their education process.

And in any curriculum, in any institution, it is a development process, so you need to feed the student what the student is capable of absorbing. And Ibn Mas‘ūd ؓ says, “If you speak to the people things that their minds are unable to comprehend, it might be a Fitnah for some of them,” it might turn them away. Therefore one needs to be careful what material they are reading and what material their children are reading. So I am not saying read anything; comics and other nonsense books that exist out there, or people just wasting their time. You would find that people are always holding books in trains and on planes; most of the time it is going to be a fiction book, a novel, it is just a way to pass their time, there is no real knowledge

in it. And in Islām, we know that there is knowledge that benefits and knowledge that does not.

Rasūlullāh ﷺ used to make the Du'ā': *Allāhumma Innī As'aluka 'Ilman Nāfi'an Wa A'ūzubika Min 'Ilman Lā Yanfa'* – O Allāh, I ask You to give me knowledge that benefits and I seek refuge in You from knowledge that does not [benefit]. So there is some good knowledge and there is some bad knowledge, and we know that for a fact, it is in Sūrah Al-Baqarah; the two angels who came down to teach the people magic – *Hārūta Wa Mārūt* – **But the two angels do not teach anyone unless they say, "We are a trial, so do not disbelieve [by practicing magic]." And [yet] they learn from them that by which they cause separation between a man and his wife. But they do not harm anyone through it except by permission of Allāh.**[43] That they are teaching people knowledge that is evil and they are telling the people that this is not good for you. So even though it is knowledge, but it is knowledge that does not benefit, it is knowledge of sorcery; magic.

So these are the first verses revealed to Muhammad ﷺ.

Different Forms of Revelation

Ibn Al-Qayyim talks about the different types of Revelation, and this is from his book *Zād Al-Ma'ād*. Ibn Al-Qayyim is a fascinating scholar, he was the most prominent of the students of Ibn Taymiyyah, and he was a prolific writer, he wrote so many books on so many different subjects. This particular book is called *Zād Al-Ma'ād*, and in this book he writes about the Sunnah of Rasūlullāh ﷺ, so he writes about the Prophetic medicine, actually the book *The medicine of the Prophet* is one volume of *Zād Al-Ma'ād.* The book is everything surrounding Rasūlullāh ﷺ, everything that had to do with Rasūlullāh. So he would write about the different forms of transportation that Rasūlullāh ﷺ had, all of his weapons, his wives, his children, his family life, what would the Messenger of Allāh do when he was in Hajj, what he did in his Salāh, so it is everything about the life of

[43] Al-Baqarah: 102

Muhammad ﷺ. The amazing thing about this book is that Ibn Al-Qayyim says in the introduction to the book, "I wrote this book when I was travelling, not when I was residing in my house, therefore I did not have my references and books with me." So it is amazing how you could write about such a topic without having references and books with you, and write such a book when you are travelling, and it is pretty much the best book written on the subject.

In the book, Ibn Al-Qayyim talks about the stages or the different categories of Revelation, he says the first [category of Revelation] is the period of true vision, it was the starting point of the Revelation to the Messenger of Allāh, peace be upon him. For six months, before receiving the Revelation, Rasūlullāh ﷺ used to frequently see dreams; he would see a dream at night time and he would see the fulfilment of the dream during the day time, and this continued for six months; whatever he sees at night would happen the next day.

Form One: Dreams

Rasūlullāh ﷺ says about dreams, that the true dream is one out of 46 parts of Prophethood. And this number is interesting, because for how long was Rasūlullāh ﷺ seeing dreams? Six months. And how long was the Prophethood of Rasūlullāh ﷺ? 23 years. What is the ratio of six months to 23 years? 1:46 – according to the Hadīth. Dreams are something that the Believer can see, it is not restricted to the Prophets, but the difference is [that] in the situation of the Prophets, a dream is a form of Revelation. With us, we have three categories of dreams which were stated by Rasūlullāh ﷺ:

True Dreams

Number one: A true dream, and this is a dream that will occur as it was seen, or it has a meaning that needs to be interpreted. This is the first dream.

Dreams from Shaitān

Second type of dreams is a dream from Shaitān. *Ru'yā Tahzīm Min Ash-Shaitān*; Rasūlullāh ﷺ says, "This is a dream from Shaitān and he wants to inflict harm on you." Rasūlullāh ﷺ says, "If you ever see such a dream, then seek refuge in Allāh from Shaitān and do not tell that dream to anyone." Why? Because that is what Shaitān wants to happen, he wants to see you miserable, going around complaining to people about that horrible dream that you have seen. So Rasūlullāh ﷺ is telling you to forget about it; do not tell anyone about it if it seems to be a bad dream.

Meaningless Dreams

Rasūlullāh ﷺ says about the third type of dream, "You think about something in the daytime and you dream about it at night." So it is something on your mind, something that you think about frequently; you see it at night. Rasūlullāh ﷺ says this is a meaningless dream, it does not have any meaning.

So these are the three different types of dreams that we could have. So one of them is true, one is false, and one is meaningless.

Form Two: Inspiration through Angel

The second type of Revelation: It is when the angel inspires to Rasūlullāh ﷺ, but he does not appear to Muhammad ﷺ, it is just a form of inspiration. An example of this is [when] Rasūlullāh ﷺ said, "The Noble Spirit (Jibrīl) revealed to me, 'No soul will perish until it exhausts its due course, so fear Allāh and gently request Him. Never get so impatient to the verge of disobedience of Allāh. What Allāh has can never be acquired but through obedience to Him.'" So this is not Jibrīl speaking to Muhammad ﷺ, it is an inspiration.

Form Three: Appearance of Angel

The third type [of Revelation] is the Angel appearing to Muhammad ﷺ in the physical form of a human being, and an example of that would be Hadīth

Jibrīl; Jibrīl ﷺ came in the form of a man and he was seen by Rasūlullāh ﷺ and by the other Companions.

Form Four: Jibrīl Descending and Seizing Muhammad ﷺ

The fourth [type of Revelation]: The Angel came to him like the toll of a bell, and this was the most difficult form, because the Angel used to seize him ﷺ tightly and sweat would stream from his forehead even on the coldest day. This was the most difficult for him; Jibrīl ﷺ would descend on Muhammad ﷺ and the Messenger of Allāh would feel the weight, and he would hear the voice of a ringing bell, and that might be the vibration of the wings of the Angel, because there is another Hadīth that says that when Allāh ﷻ reveals His command, the angels have so much *Khushū'* that they start shaking their wings, and the sound of the movement of their wings is like dragging a chain over a rock bed. So it is like dragging steel over rocks, it has that violent ringing sound; that is the sound of the vibration of the wings of the angels.

When Jibrīl would come to Rasūlullāh ﷺ in this form, the weight of Rasūlullāh ﷺ would increase, and if he was on top of a camel, the camel would be forced to get down on its knees because of the extreme weight, and the back of the camel would bend. Once Rasūlullāh ﷺ had his knee over the thigh of Zayd Bin Hārithah and Jibrīl descended on Muhammad ﷺ, Zayd Ibn Hārithah said, "I felt the weight of the knee of Rasūlullāh ﷺ; it was almost going to crush my thigh." And again, what seems to be very heavy is because the Words of Qur'ān are heavy. Allāh ﷻ says: **Indeed, We will cast upon you a heavy word.**[44] The Words of Allāh are heavy, it is a heavy burden.

Form Five: Muhammad ﷺ Seeing Jibrīl in his Actual Form

Number Five: The Prophet ﷺ would see Jibrīl in his actual form, and this occurred twice and is mentioned in Sūrah An-Najm: **And he certainly saw him in another descent. At the Lote Tree of the Utmost Boundary.**[45] He

[44] Al-Muzzammil: 5
[45] An-Najm: 13-14

saw him another time, so Rasūlullāh ﷺ saw Jibrīl in his original form twice. And Jibrīl in his original form had wings that would cover the horizon – huge! He would cover the horizon. In fact, Rasūlullāh ﷺ said that wherever he would look, he would see the wings of the angel Jibrīl in front of him, covering the horizon in every direction.

Form Six: Directly Conversing with Allāh ﷻ

Finally, the sixth [type of Revelation]: Allāh ﷻ would speak to Muhammad ﷺ directly without any intermediary, and this occurred in Al-Mi'rāj. Rasūlullāh ﷺ spoke directly to Allāh ﷻ and Allāh spoke directly to Muhammad ﷺ, and this form actually also occurred to Mūsā ؑ.

So these are the six different forms of Revelation.

The Four Greatest Women who Ever Lived

Rasūlullāh ﷺ initially was instructed to keep the Message private; not to make it public, and to invite only his very close associates, so Rasūlullāh ﷺ made Da'wah to the ones who were very close to him. The first person to believe out of both men and women was Khadījah ؓ, she was the first Believer. Ibn Kathīr says, "Combining these accounts, we see that Khadījah was the first woman to accept Islām, the leader of the pack as it were. And also, she preceded the men." She was the first to believe in Muhammad ﷺ.

Now, we talked about Khadījah ؓ and we talked earlier about the marriage of Rasūlullāh ﷺ to Khadījah ؓ. Now, what made Khadījah special? How come she was one of the greatest women who ever lived? Was it because of her career? Was it because of her knowledge? What was it exactly that made Khadījah among the four best women who ever lived? I think we should give this some consideration, and especially the sisters [who] should revisit the text regarding Khadījah ؓ and the other three women who we mentioned in the Hadīth; Maryam, Āsiyah and Fātimah. If we want to find something common between these four women, we would find the following:

They had Deep Faith in Allāh ﷻ that Reached Level of Yaqīn

Number One: All of the four [women] had a solid spiritual heart, they had some strong spirituality. Their Īmān was powerful, their Īmān was solid; that is something that is clearly seen in the case of the four, they had strong Īmān. And their faith in Allāh ﷻ reached to the level of *Yaqīn*. Yaqīn is a state of conviction where nothing can bring doubts into the heart, so the heart has absorbed Īmān to a level where it makes the heart unshakeable; that is Yaqīn. It is strong to the extent that one would have more faith in what they believed than what they would see or hear; that is Yaqīn. It is as if you see something in front of your eyes even though you do not see it; that is the level of Yaqīn. It is clear that all of these four [women] had that level of Īmān.

Let us take for example Āsiyah, the wife of Fir'aun. Āsiyah had all what a worldly woman would want; a woman whose concern is this Dunyā would want wealth, would want a very comfortable living, would want to have a rich and powerful husband, would want to have servants, would want to have power; she had it all. Āsiyah was willing to give up all of this for the sake of Allāh ﷻ. Allāh ﷻ had put her in a palace that was the best in the world; she said, 'O Allāh, I want a house in Jannah!' **And Allāh presents an example of those who believed: the wife of Pharaoh, when she said, "My Lord, build for me near You a house in Paradise and save me from Pharaoh and his deeds and save me from the wrongdoing people."**[46] 'O Allāh, I do not want this, I want something in Jannah.' Allāh ﷻ had given her the most powerful and wealthiest husband; she said I do not want this: **And save me from Pharaoh and his deeds.** I do not want to have anything to do with it.

So that willingness to give up all of these worldly aspects for the sake of Allāh is a reflection of the depth of her faith. Now, keep in mind that Āsiyah was living in a very evil and corrupt environment, she was surrounded with evil from every direction, nevertheless she was able to overcome all of her surroundings and attach her heart to Allāh. That is another indication of the

[46] At-Tahrīm: 11

strength of Īmān, that you are able to fight the tide which is surrounding you from every direction and keep your connection to Allāh. And we could say the same about all of the rest. So number one; they had deep faith in Allāh ﷻ that reached the level of Yaqīn.

They were either Good Wives or Good Mothers

The second common thing that we find among them is that all of the four were either good wives or good mothers, and this is something that might not pass well with feminists or our sisters who are feminised or affected by that line of thought. These four women were not great because of their activism or their career or their knowledge; you find something common between the four and that was they were either good wives or good mothers.

Āsiyah and Maryam both raised up two of the greatest Ambiyā' of Allāh; ‘Īsā and Mūsā. Khadījah ؓ was outstanding because of her support of her husband, it was not because she was a businesswoman, that did not factor in, it was because she was an excellent wife for Rasūlullāh ﷺ and she supported him when he needed her. Rasūlullāh ﷺ would always find Khadījah on his side. And Fātimah ؓ was an exceptional wife too. To give an example, ‘Alï Ibn Abī Tālib heard that Rasūlullāh ﷺ had received some servants, so he and his wife decided that they should go to Rasūlullāh ﷺ and ask him to give them one servant because of the difficult work that Fātimah ؓ was going through in her house. So they went to the house of Rasūlullāh ﷺ and Rasūlullāh ﷺ was not there, so they spoke to ‘Ā'ishah, and they told ‘Ā'ishah ؓ, “We want to ask Rasūlullāh ﷺ to give us a servant because of the hardship that Fātimah ؓ is going through.” She was suffering [because of] hard work [and] serving in her house. Rasūlullāh ﷺ was told [of this] by ‘Ā'ishah, so he went to the house of ‘Alï and Fātimah.

‘Alï Ibn Abī Tālib is narrating this Hadīth, he says, “Rasūlullāh ﷺ came in and we were already in our bed. As soon as we saw Rasūlullāh ﷺ we stood up. Rasūlullāh ﷺ said, ‘Remain where you are.’” So they were lying in their beds. ‘Alï Ibn Abī Tālib said, “Rasūlullāh ﷺ came and he sat between me and Fātimah in our bed so he was touching both of us.” Now,

Rasūlullāh ﷺ loved his daughter so much [that] he once said, “Fātimah is part of me; what hurts her hurts me, and what pleases her pleases me.” This was his only surviving child, and he loved her dearly, he loved her so much, so Rasūlullāh ﷺ would want to do for his daughter what was best for her, he would want his daughter to have the best life. Rasūlullāh ﷺ had the ability to give them a servant, but did he do that? Rasūlullāh ﷺ said, “I have something better for you than a servant. Before you go to bed, say Subhān'Allāh 33 times, Alhamdulillāh 33 times, and Allāhu Akbar 33 times. That is better for you than a servant.” Now, Rasūlullāh ﷺ knew that his daughter – the daughter of the best, and she is of the best – Rasūlullāh ﷺ knew that she was serving in her household until her hands became harsh; the skin on her hand was thick, nevertheless Rasūlullāh ﷺ advised her to continue with what she was doing and he told her instead of getting a servant, I will give you this gift; Subhān'Allāh, Alhamdulillāh and Allāhu Akbar.

Now, Alï Bin Abī Tālib, later on, he said, “Fātimah was working so hard, she was using the stone mill until her hands became harsh and rough. She was drawing water out of the well until it left marks on her neck, she was cleaning the house until her clothes became dirty, and she was cooking until it affected her face.” Now, this was the daughter of the greatest man that ever lived – Muhammad ﷺ, and she was his only daughter, and Rasūlullāh ﷺ knew what she was going through. And that is what made Fātimah ؓ among the four best women who ever lived. In terms of knowledge, ‘Ā'ishah is more knowledgeable than Fātimah and Khadījah, nevertheless, ‘Ā'ishah ؓ did not have the same level as Fātimah and Khadījah.

So sisters, think about your future and think about your priorities. This is not to say that we should not learn and we should not be Islāmically active, but we want to know where the greatest Ajr is. We are all encouraged to fulfil our roles and to be the best and to learn the most, but there are things that are more rewardable than others, so let us optimise our ‘Ibādah.

The First Ones to Believe

So Khadījah ؓ was the first to believe, and she stood besides Rasūlullāh

ﷺ until she died. She was the first Believer. The first slave to become Muslim was Zayd Bin Hārithah, the first child to become Muslim was ‘Alï Ibn Abī Tālib, and the first free man to become Muslim was Abū Bakr As-Siddīq ؓ. Now, there is an old discussion between our scholars on who was the first man to become Muslim; some would say Abū Bakr and some would say ‘Alï Ibn Abī Tālib. We know the first woman was Khadījah and she was first among everyone, but among men, who was the first, was it Abū Bakr or ‘Alï? And this is an old discussion between our scholars. Ibn Hajar Al-‘Asqalānī tries to resolve that dispute, he says that the first to accept Islām was Abū Bakr, because ‘Alï Ibn Abī Tālib was never a Non-Muslim to become a Muslim, ‘Alï Ibn Abī Tālib never was in his life a Non-Muslim for him to embrace Islām, because ‘Alï Ibn Abī Tālib became a Muslim at a very young age, and he never worshipped idols in his life and he never embraced the religion of the people of Makkah, and he was brought up in the household of Prophethood, therefore he was brought up on Islām from day one, because again, he was adopted by Rasūlullāh ﷺ. Therefore we would say that the first man to become Muslim was Abū Bakr As-Siddīq ؓ.

Abū Bakr’s ؓ Unparalleled Contribution to Islām

Now, let us continue with the quotation from Ibn Kathīr, he says,

> “Combining these accounts, we see that Khadījah was the first woman to accept Islām, the leader of the pack, as it were, and also she preceded the men. Among the slaves, the first to accept Islām was Zayd Bin Hārithah.” – By the way, Zayd Bin Hārithah was also in the household of Rasūlullāh ﷺ – “And the first boy to accept Islām was ‘Alï Ibn Abī Tālib, he was young then and had not reached the age of puberty as generally believed; these were the family of Rasūlullāh ﷺ. The first free man to accept Islām was Abū Bakr – the Trusting. His conversion was more beneficial than that of those mentioned before because he was highly a respected leader, an honoured chief of Quraish, and a man of wealth. He became a missionary for Islām and was very much liked and admired for spending his wealth in the service of Allāh and His Messenger.”

So it is an interesting note from Ibn Kathīr that Abū Bakr was the most beneficial. Why? Because he was a wealthy, prominent member of the society who brought in all of his resources for the service of Islām. You see, when you say wealthy and respected member of the society, it would mean nothing if a person does not bring in what Allāh has endowed them with to serve Islām, but Abū Bakr ﷺ put everything on the line; all of his wealth, all of his business, his connections, his knowledge, he used it all for Islām, he put everything under the service of Rasūlullāh ﷺ; it is all yours. And that is why he was called Siddīq, because he was the first. Siddīq is the one who believes; people rejected Rasūlullāh ﷺ, Abū Bakr accepted him. There was a saying that everyone hesitated in accepting Islām except Abū Bakr; as soon as it was presented to him he accepted it. Everyone else thought about it, gave it a second thought, but with Abū Bakr, it was an immediate response. And he would never have second thoughts about serving Islām; he was the one who came with all of his wealth, he was the one who first believed in Rasūlullāh ﷺ in Makkah, he was the one who first believed in *Al-Isrā' Wal-Mi'rāj*, he was the one who accompanied Rasūlullāh ﷺ in the difficult journey of Al-Hijrah – that was the status of Abū Bakr As-Siddīq ﷺ .

We talked earlier about the loyalty of Rasūlullāh ﷺ to the ones who stood with him in the early days. Here we have a Hadīth in Bukhārī; Abū Dardā' narrates that a feud happened between Abū Bakr and 'Umar. Now, these were the two advisors of Rasūlullāh ﷺ, they were very close to him. 'Alï Ibn Abī Tālib said, "I would see Rasūlullāh ﷺ enter with Abū Bakr and 'Umar, he would leave with Abū Bakr and 'Umar, he would sit with Abū Bakr and 'Umar; wherever we would see Rasūlullāh ﷺ, we would see Abū Bakr on one side and 'Umar on the other." These were his two advisors. But still Rasūlullāh ﷺ had this special loyalty to the ones who were with him from the early days. So [Abū Dardā' narrates that] this dispute happened between Abū Bakr and 'Umar. Rasūlullāh ﷺ said, "Allāh sent me to you, and all of you said, 'You lie', except Abū Bakr who said, 'He spoke the truth,' and he dedicated himself and his fortune to me. Will you then leave

this friend of mine to me?" He said that twice. He said, 'Leave my friend alone; do not harm him, leave him alone.'

Public Stage of Da'wah

Rasūlullāh ﷺ Gathers People of Quraish

The early stage of Da'wah, the secret stage, was over with the revelation of the verse: **And warn, [O Muhammad], your closest kindred.**[47] This is in Sūrah Ash-Shu'arā', it was revealed to Rasūlullāh ﷺ. Rasūlullāh ﷺ went out and stood on Mountain of As-Safā and he called out, "*Wā Subāhā!*" Wā Subāhā is like sounding the alarm, the sirens; you do not say Wā Subāhā unless there is an emergency going on, there is something very critical. So everyone who heard Rasūlullāh ﷺ ran towards the source of the voice, and the ones who could not go would send someone to report back to them. So Wā Subāhā is something that you do not say unless it is something very important.

So all of the people gathered. Rasūlullāh ﷺ asked them, "If I tell you that there is an army behind this mountain that is about to attack you, would you believe me?" They said, "*Mā 'Ahidnā 'Alaika Kadhibā* – We have never heard you lie." Rasūlullāh ﷺ said, "*Fa-Innī Nadhīrul-Lakum Bayna Yadai 'Adhābin Alīm* – I am here to warn you [of] a severe punishment." I came to warn you. "Allāh ﷻ sent me as a warner to you, and I am warning you a severe punishment that would befall you if you do not believe." These were the words Rasūlullāh ﷺ chose to deliver in his first public speech to the people of Quraish – I am here to warn you. So you can see that it was very straight-forward, without much introduction, straight to the point; I am warning you a severe punishment.

Rasūlullāh ﷺ did that because Allāh ﷻ tells the Ambiyā' that your duty is *Balāgh Mubīn*, your duty is to convey the Message plainly. So when you convey the Message, it should not be confusing, it should not be obscure, it should not be sugar-coated, it should not be altered; it should be straight-

[47] Ash-Shu'arā': 214

forward, because you do not want to leave any doubts in the mind of the listener, you do not want to confuse them. Now, unfortunately many times when we make Da'wah, we confuse the listener, the listener comes out not knowing what is going on, what are we talking about, what are the consequences of Belief and what are the consequences of Disbelief. But Rasūlullāh ﷺ would leave no doubts in the mind of the listener; the listener would know that if they believe, they would be promised Jannah, and if they do not, they are risking Hellfire. They know that the consequences of Disbelief would be Hellfire, and Rasūlullāh ﷺ would make his warnings very straight-forward.

Abū Lahab's Fury

Now, Rasūlullāh ﷺ called the people and the people assumed that this was something urgent and important and it was. Abū Lahab responded and said, "*Tabbal Laka! A'li-Hādhā Jama'tanā?* [48]– May evil befall you the rest of your day! Is this why you called us?!" Abū Lahab was upset, he was angry. Why? Because Rasūlullāh ﷺ called for an urgent gathering during the official business hours and he took me from my work and my business and I came here not to hear something serious, according to Abū Lahab; he is talking about afterlife, he is talking about religion, he is talking about spirituality, he is talking about things that are not tangible, he is wasting my time, I could have made money during those valuable minutes that I spent listening to him. So Abū Lahab was upset, Abū Lahab is thinking that this is the material world, if you do not have a deal to discuss, some business, some money to make, do not waste my time. And he said "*Tabbal Laka Sā'iral Yawm* – May evil befall [you] the rest of the day," you wasted my time.

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Our Desire for Dunyā over Ākhirah

Abū Lahab is not alone in that, he is speaking on behalf of a lot of

[48] Sheikh says "*Tabban Laka"* but I have changed it to "*Tabbal Laka"* for the sake of consistency as he says "*Tabbal Laka"* elsewhere.

people. People do not want to listen about religion, 'Do not waste my time talking about this religion stuff. If you can promise me some money, if you can promise me something that will do me good in this world, [then fine], otherwise do not waste my time.' 'Excuse me sir, can I talk to you about religion for half an hour?' 'No I am busy, I cannot; I cannot afford half an hour.' And then what is that man in a rush to do? Maybe he is going to buy a refrigerator or a car or something, you know? And you are asking the person to give you half an hour of their time to talk about their salvation and they would refuse, nevertheless they are willing to spend hours and hours before buying a refrigerator or an oven; they would look at all of the deals, they would visit all of the department stores. Before a person would buy a used car, they would spend days and days of research, they would go and consult the Blue Book, so I would consult the Blue Book and I would go and read all of the classified ads. Days and days of my valuable life I am spending just to save a few hundred dollars, and I am not willing to give half an hour of my time to learn about what will save me in my eternal life.

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Allāh Reveals Sūrah Cursing Abū Lahab and his Wife

So Abū Lahab was representing a lot of people when he said, "*Tabbal Laka Sā'iral Yawm*." Allāh ﷻ revealed the Sūrah: **May the hands of Abū Lahab be ruined, and ruined is he. His wealth will not avail him or that which he gained.**[49] [Allāh ﷻ says that] the hands of Abū Lahab will perish, and perish he. And then the Āyah says [that] his wealth will not do him any good. What was keeping Abū Lahab away from the truth? Business – his wealth. Allāh ﷻ is saying that his wealth will do him no good. The people who are rushing after Dunyā, Dunyā will do them no good if they do not have Islām in their heart.

[49] Al-Masad: 1-2

Sūrah Al-Masad is a Miracle of Qur'ān

This Sūrah is a miracle of Qur'ān because it says that Abū Lahab and his wife are in Hellfire, and this Āyah was revealed while Abū Lahab and his wife were still alive. If Abū Lahab and his wife wanted to prove Qur'ān wrong, they could have said we are Muslims, but they remained Disbelievers until the day they died. So this is a miracle of Qur'ān, it is speaking about an event that had not happened yet, it is saying that Abū Lahab and his wife are in Hellfire while they are still alive, and they could have embraced Islām if they wanted to prove Qur'ān wrong, but they did not do it.[viii]

First Verses Revealed to Rasūlullāh ﷺ

The first verses revealed to Rasūlullāh ﷺ were the first verses of Sūrah Al-'Alaq: **Recite in the name of your Lord who created. Created man from a clinging substance. Recite, and your Lord is the most Generous – Who taught by the pen – Taught man that which he knew not.**[50] These are the first Āyāt that were revealed. After that, the Revelation stopped for a while. And the whole initial encounter of Rasūlullāh ﷺ with Revelation, plus the waiting period that followed it, was [done] to make Rasūlullāh ﷺ love the Revelation and miss it, and it was to leave a permanent impression on him ﷺ, because we mentioned the manner in which the Revelation occurred; Rasūlullāh ﷺ was squeezed and the same command was repeated three times. And then Rasūlullāh ﷺ had to wait, and he was missing the Revelation so much. There is a narration in Bukhārī that [says] Rasūlullāh ﷺ missed the Revelation so much that he would go to the top of a mountain and attempt suicide.

[50] Al-'Alaq: 1-6

Iqra', Qum, Qum

First Āyāt of First Three Surahs Revealed in Qur'ān are a Manual Book for the Dā'iyah

The first Āyāt that were revealed after Al-'Alaq were the Āyāt from Sūrah Al-Muzzammil and Sūrah Al-Muddaththir. Now, there is a difference of opinion on which was the first, but there is an agreement that these were the second and third set of Āyāt, even though we do not know which one of them was second or third. So you have the Āyāt of Sūrah Al-'Alaq, and then you have the Āyāt of Al-Muzzammil, and Al-Āyāt of Al-Muddaththir. One can say that these Āyāt form [a] manual book for the *Dā'iyah* – the one who is calling to Islām, and we can summarise it in: *Iqra', Qum, Qum,* and you can remember this; Iqra', Qum, Qum. These were the first Āyāt to train the early Muslims in Da'wah; Iqra', Qum, Qum.

Iqra' – *Iqra' Bismi Rabbikalladhī Khalaq. Khalaqal Insāna Min 'Alaq.*[51]
Recite in the name of your Lord who created. Created man from a clinging substance.

Qum – *Yā Ayyuhal Muzzammil. Qumil-Laila Illā Qalīlā.*[52]
O you who wraps himself [in clothing]. Arise [to pray] the night, except for a little.

Qum – *Yā Ayyuhal Muddaththir. Qum Fa'andhir.*[53]
O you who covers himself [with a garment]. Arise and warn.

So you have *Iqra'*, which is a command to recite and learn. And then you have *Qumil-Laila Illā Qalīlā;* Pray at night, and then you have *Qum Fa'andhir;* Stand up and warn. So the first thing is that you learn, and this is something that you can apply in yourself. The first thing is you learn, you study, you gain knowledge in Religion. And then the next step is you apply this in yourself and you start preaching it to others; *Qum Fa'andhir* – Warn. So what you learn, you have to teach. Ibn Al-Qayyim says that you do not

[51] Al-'Alaq: 1-2
[52] Al-Muzzammil: 1-2
[53] Al-Muddaththir: 1-2

attain complete Īmān until you go through the stages of learning and teaching and propagating the Message of Allāh ﷻ.

So you have the first stage [which] is *Iqra'* – learning, and then after that you start by teaching; *Qum Fa'andhir* – Stand up and warn. Now, learning and teaching needs something else to go along with it, and that is *'Ibādah* – forms of *Nawāfil* that you do like *Qiyām Al-Layl*. And Qiyām Al-Layl was mandatory on the early Muslims; Allāh ﷻ made it mandatory on the early Muslims for a few years and then that was abrogated. However, with the situation of Rasūlullāh ﷺ, he had to pray Qiyām Al-Layl; it was mandatory for him until he passed away. Until he died, Rasūlullāh ﷺ was praying Qiyām Al-Layl and it was mandatory on him. So here you have a complete programme; you have a programme of learning/knowledge, and then a programme of Da'wah, and a programme of rituals/'Ibādah. And they all complement each other and they all assist in building a complete Muslim personality.

The work of propagating and teaching could be draining on the heart, and without this element of 'Ibādah – one standing up and praying to Allāh ﷻ in the middle of the night – the heart could harshen and become rough, so this Qiyām Al-Layl softens the heart and it prepares the person for the rest of the day. Such things can also be said about Dhikr. Ibn Al-Qayyim talks about his Sheikh Ibn Taymiyyah, he says that every day after Salātul-Fajr, he would go out to the fields in the outskirts of Damascus and he would just sit there mentioning the name of Allāh, making Dhikr, until sunrise. So he once asked him, "Why do you do this on a daily basis?" Ibn Taymiyyah said, "This is my breakfast; if I do not have it, my body will fail me." This is food for my soul, it gives me energy for the rest of the day; if I do not have this meal in the morning, I am going to be weak for the rest of my day.

Qiyām Al-Layl was Mandatory on Rasūlullāh ﷺ and As-Sahābah ؓ

Rasūlullāh ﷺ was strengthened by this 'Ibādah of Qiyām Al-Layl, and it is also something that Allāh made mandatory on the early Muslims because of the unique circumstances they went through. The difficulties that they had to go through are more than anything else that the Ummah would face

afterwards, that is why they had to go through this intensive training. Plus, they are the core group, they are the foundation of Islām, As-Sahābah ﷺ are the generation which Islām was built on. If you have a tent, there is this pillar in the middle that holds the whole tent; that is As-Sahābah for this religion. They were the foundation of this religion, so they had to be very strong, and that strength came from this intensive training programme that they went through in the early years of Makkah. So you had this core group which was small in number, we could say less than a hundred, who went through this training, but then these people became so strong that wherever you would put them, you would immediately see the influence they had on the people surrounding them. Al-Ansār, for example, are latecomers to Islām, Al-Ansār only became Muslim in the last half of the Da'wah of Rasūlullāh ﷺ, but because the Muhājirīn came and lived with them and mixed with them and in the initial stage Rasūlullāh ﷺ made a brotherhood [between them] – you would have one Ansār and one Muhājir and they were brothers – this gave a chance for the Muhājirīn to help the Ansār in the religious aspect, and the Ansār help the Muhājirīn with the financial and the social support that they needed. But the early Sahābah ﷺ, the Muhājirīn, had this light in them that would emanate and affect the whole surrounding around them.

So we have Iqra', Qum, Qum. And remember these three words.

9
The Reaction

What was the response of the people of Quraish to the Da'wah of Rasūlullāh ﷺ? They responded in various different ways, and some of them were at different times, and some of them might have been [at different] stages, but these are the different responses that the people of Quraish showed towards the Message of Muhammad ﷺ, and there is a list of them; we will start talking about them now [in detail] but [first] I will go through the list:

[1] Mockery
[2] Insulting and harming the Messenger ﷺ
[3] Accusations or character assassination
[4] Deforming or defaming the Message
[5] Bargaining and negotiating with Rasūlullāh ﷺ
[6] Allurements and temptations
[7] Setting challenges

[8] Putting Muhammad ﷺ under pressure
[9] Jealousy and hatred
[10] Persecution
[11] Assassination attempts

Mockery

So Inshā'Allāh, we will start with the number one; mockery. Allāh ﷻ says: **And when they see you, [O Muhammad], they take you not except in ridicule, [saying], "Is this the one whom Allāh has sent as a Messenger?"**[54] They were saying that did Allāh not find anyone else to send? There was no one better to send except you? So they would make fun of Rasūlullāh ﷺ, they would mock him. Now, even though Rasūlullāh ﷺ belonged to the noblest family [and] he had the most outstanding character in Quraish, but because he was not the wealthiest, because he was not the most powerful, they made fun of him.

People are attracted to the ones who have wealth and the ones who have power, and there is precedence in this when the Banī Isrā'īl – and the story is mentioned in Sūrah Al-Baqarah – went to their Prophet and they said, 'We want you to appoint a king over us so that we could fight in Jihād.' The Nabï appointed Tālūt to be a King and their leader. They refused, even though they were the ones who asked the Nabï to appoint for them, [and] when the Nabï appointed, they rejected, and refused to accept the leadership of Tālūt. Why? They said two things; that he does not have a lot of money; he is not wealthy, and there are people more prominent among us to be kings. **"How can he have kingship over us while we are more worthy of kingship than him and he has not been given any measure of wealth?"**[55]

And when Rasūlullāh ﷺ went to At-Tā'if – and we will talk about his story in At-Tā'if – one of the men of At-Tā'if told Muhammad ﷺ, "Did Allāh not find anyone better than you to send as a Prophet?" So they would mock Muhammad ﷺ and they would make fun of him.

[54] Al-Furqān: 41
[55] Al-Baqarah: 247

Insulting and Harming the Messenger ﷺ

Abū Jahl Threatens to Trample over the Neck of Rasūlullāh ﷺ and Rub his Face in Dirt

The second response that the people of Quraish showed was insulting and harming Muhammad ﷺ. In Sahīh Muslim, Abū Hurairah ؓ narrates the story; Abū Jahl came to some of the leaders of Quraish who were sitting next to Al-Ka'bah and he told them, "Are you allowing Muhammad to rub his face in the dirt?" That was his evil way of saying Sujūd. "Are you allowing Muhammad to rub his face in the dirt? If I see him do that, I will trample over his neck and I will rub his face in the dirt." Well, Rasūlullāh ﷺ did come and he started to pray, and Rasūlullāh ﷺ would pray publicly in front of anyone, so Rasūlullāh ﷺ was praying right there in front of Al-Ka'bah and Abū Jahl and his friends saw this, so Abū Jahl stood up to go and fulfil his threat. So he walked up to Muhammad ﷺ and Muhammad ﷺ was in Sujūd, and suddenly, they saw Abū Jahl falling back and he was waving with his hands like someone who was trying to repulse a danger that was about to befall him. So Abū Jahl came back and they asked him, "What had happened to you, what was wrong?" He said, "What do you mean what happened? Did you not see what happened?" They said, "No, we did not, there was nothing. All what we saw was you falling on your back and waving your hands." Abū Jahl said, "There was a trench in front of me and there was fire and wings and terror." Rasūlullāh ﷺ said, "Those were the angels. If he would have come any closer to me, they would have torn him into pieces." So he saw that but everybody else did not, all what they saw was Abū Jahl retreating, and Rasūlullāh ﷺ said [that] those were the angels and they would have torn him if he came any closer.

'Uqbah Bin Abī Mu'ayt Tries to Choke Rasūlullāh ﷺ

One day, 'Uqbah Bin Abī Mu'ayt came to Rasūlullāh ﷺ next to Al-Ka'bah – and you would notice that most of these events occurred next to Al-Ka'bah because that is where Rasūlullāh ﷺ would pray publicly, and they would always try and stop him from doing that – so 'Uqbah Bin Abī Mu'ayt walked up to Muhammad ﷺ and he grabbed his clothes and he started wrapping

them around the neck of Rasūlullāh ﷺ trying to choke him, until Abū Bakr ؓ stepped in and pushed 'Uqbah Bin Abī Mu'ayt away and he said, "Do you want to kill a man just because he says, 'My Lord is Allāh?' – *A'Turīdūna An Taqtulūna Rajulan Ayyaqūla Rabbī Allāh?*" The reason why you want to kill him is because he is saying my Lord is Allāh, and he pushed 'Uqbah Bin Abī Mu'ayt away. Now, for some people, they do not mind being hurt or cursed or humiliated, some people naturally have thick-skin, they are not sensitive at all, but the Ambiyā' of Allāh, may the peace and blessings of Allāh be upon them all, were very sensitive and they had a lot of dignity, so such things hurt them and harmed them a lot. And the Ambiyā' of Allāh all had very respectable personalities, so when such things happened, these were very, very insulting events to them. And this was hurting Rasūlullāh ﷺ a lot, but he would continue with his Da'wah and go on and he would follow what Allāh ﷻ told him [to do]: ***Wa A'rid 'Anil Jāhilīn*** **– And turn away from the ignorant**.[56] Just ignore the ignorant, ignore them. Rasūlullāh ﷺ would not respond to them, would not fight with them, he would go on with his work.

'Uqbah Bin Abī Mu'ayt Dumps Contents of Camel's Abdomen on Rasūlullāh ﷺ while he is in Sujūd

Another incident that was narrated by Al-Bukhārī; Rasūlullāh ﷺ again was praying next to Al-Ka'bah, and Abū Jahl came to the leaders of Quraish who would always meet and sit next to Al-Ka'bah, and he told them, "So and so has slaughtered a camel; who will go and pick up the contents of the abdomen of the camel and dump it on Rasūlullāh ﷺ in Salāh?" So the most evil among them, 'Uqbah Bin Abī Mu'ayt, he picked up the challenge and he went and grabbed all of the insides of the abdomen, the intestines and the stomach, and he carried it, and he waited until Rasūlullāh ﷺ was in the position of Sujūd, and he dumped it over him. Rasūlullāh ﷺ continued with his Sujūd as if nothing happened, and then his daughter Fātimah ؓ saw what happened to her father.

[56] Al-A'rāf: 199

And by the way, it is very hurting to children to see their parents being humiliated, and psychiatrists in Falastīn say that this is affecting the psychology of the children in Falastīn when they see their fathers and their mothers [being] abused and kicked and hit by Israeli soldiers. So you have an entire generation of children who are growing up seeing their parents going through all of this abuse. And this psychiatrist was saying that it leaves some very dangerous marks and scars on their personalities, especially for children; it is very detrimental for them to see their parents go through humiliation.

So Fātimah ﵂ saw this happening to her father and her father continued in Sujūd, so she ran up to him and she started picking all of that dirt from the shoulders of her father. When Rasūlullāh ﷺ finished his Salāh, he made a Du‘ā', and he made this Du‘ā' publicly in front of the people of Quraish, he said, “O Allāh! Punish Abū Jahl, and ‘Utbah Bin Rabī‘ah, and Shaybah Bin Rabī‘ah, Al-Walīd Bin ‘Utbah, Ummayyah Bin Khalaf, and ‘Uqbah Bin Abī Mu‘ayt.” He made Du‘ā' against seven, [but] I counted six. ‘Abdullāh Ibn Mas‘ūd, the narrator of the Hadīth, said, “I forgot who was the seventh.” So Rasūlullāh ﷺ made Du‘ā' against them, and this was a very rare thing, that Rasūlullāh ﷺ would make Du‘ā' against some people, but it got so bad [and] Rasūlullāh ﷺ was so hurt [that] he made Du‘ā' against them, and he made Du‘ā' in front of Al-Ka’bah. ‘Abdullāh Ibn Mas‘ūd said, “I have seen with my own eyes all of these men killed in the Battle of Badr.” All of them. That was the fulfilment of the Du‘ā' of Rasūlullāh ﷺ; they all died on *Kufr*.

Now, I just gave a few examples, but there are many other examples that one could go through that illuminate this point further.

Character Assassination of Muhammad ﷺ

They Would Slander Rasūlullāh ﷺ with the Worst Names

Number Three: Accusing the Prophet ﷺ, or what we could refer to as character assassination. They would try to attack the character of the Messenger to destroy the Message. So they would accuse Rasūlullāh ﷺ of

being a magician. **And they say, "O you upon whom the Message has been sent down, indeed you are mad."**[57] ***Wa Qālal Kāfirūna Hādhā Sāhirun Kadhdhāb* – And the Disbelievers say, "This is a magician and a liar."**[58] And they said he is a soothsayer – *Kāhin*. They used whatever slandering terms they could use, they would just throw them at Rasūlullāh ﷺ in order to assassinate the character of Rasūlullāh ﷺ, and the purpose of that was to destroy the Message itself, because Allāh says: **We know that you, [O Muhammad], are saddened by what they say. And indeed, they do not call you untruthful, but it is the verses of Allāh that the wrongdoers reject.**[59]

They do not disbelieve you, but they are rejecting the signs of Allāh. Allāh ﷻ is saying that they do not really have a problem with you, they do not disbelieve you; deep in their hearts they know that you are the Truthful and the Honest, but it is because they want to reject the Message [that] they are attacking you. So all of these attacks that you are receiving is not because of your character, it is because of the Religion. And this would take us back to the words of Waraqah Bin Naufal; in the early days he told Muhammad ﷺ, "You will be driven out of your land." Rasūlullāh ﷺ said, "Me?! They would drive me out of my land?!" Rasūlullāh ﷺ knew that he was so admired and loved by the people of Makkah, he could not imagine how one day they would drive him out of his land, but then Waraqah Bin Naufal said, "Anyone who would present to his people with a message similar to yours would be fought." He will have enemies. So it is not you, it is the Message. So now they were accusing Muhammad ﷺ in order to block the Message.

Rasūlullāh ﷺ Would Give Da'wah to the Masses in Marketplaces

Rasūlullāh ﷺ would go into the marketplace, and the marketplaces in Makkah served not only as a place for doing business, [but it was also a place] where they would have [events such as] competitions in poetry, and they would have competitions in speeches; they would hold those

[57] Al-Hijr: 6
[58] Sād: 4
[59] Al-An'ām: 33

competitions in those marketplaces, so the marketplace was not strictly for business, but it was also the cultural centre; that is where the speakers would come, sort of like Hyde Park; speakers from all over the world would go and just congregate there! Although there was a difference; in Hyde Park you do not necessarily get the best, but in *Sūq 'Ukāz* you would get the best. The best speakers of Arabia would go to Sūq 'Ukāz and they would present their works; their poetry and their speeches, and the best of these poems would be hung on the wall of Al-Ka'bah, they were called *Al-Mu'allaqāt* – The hanged poems. Rasūlullāh ﷺ would enter these marketplaces and speak to the masses. In this Hadīth narrated by Al-Imām Ahmad, Rabī'ah Bin 'Abbād says, "I saw the Messenger of Allāh in the market of Dhul-Majāz and he was saying, 'O you people, say there is no God but Allāh and you will prosper.'" That was his message to the people; Say Lā Ilāha Illallāh; *Tuflihū* – Say there is no God but Allāh and you would be successful. And he would repeat that message again and again and walk and meet different people.

Abū Lahab Tells People Rasūlullāh ﷺ is a Liar and Eliminates his Hardwork

Now, Rabī'ah said, "There was a man following him, and whoever Rasūlullāh ﷺ would speak to, this man would go and speak to them and say, 'Do not believe him, he is a liar.'" So Rasūlullāh ﷺ would go and speak to a group of people and tell them, 'Say Lā Ilāha Illallāh; you would succeed,' [and] when Rasūlullāh ﷺ would leave, Abū Lahab would come in and tell the same people, 'Do not believe him, he is a liar.' Now, Rabī'ah Bin 'Abbād[60] said, "I asked who that man was, they said this is his uncle Abū Lahab." Rabī'ah Bin 'Abbād was not from Makkah, he said "I asked who that man was, they said this is his uncle." Imagine how difficult this was; Abū Lahab was unwinding whatever was being winded by Rasūlullāh ﷺ. Whatever Rasūlullāh ﷺ would do, Abū Lahab would go behind him and destroy it.

We gain encouragement by seeing the fruits of our efforts, we have to be

[60] Sheikh said 'Haddād' but I changed it to 'Abbād as this is the name he mentions a few sentences earlier.

rewarded one way or another, otherwise we would not have motivation to go on. In our work, unless there is some kind of reward, it would be impossible for us to work. And we are rewarded in different forms; one of them is financial – you are being paid for what you do, another form of reward is recognition, third form of reward is support that you would get from workers or your leaders. But it would be impossible to go on if everything is against you at your work, and what keeps you going is seeing the fruits of your effort. Imagine that we arrange this course and it does not work out, and then we try to arrange it again a month later and it does not work out, no one shows up, we try it again third time, no one shows up, do you think we will have the spirit to continue doing this again and again? It becomes very difficult.

Rasūlullāh ﷺ and many of the Ambiyā' would continue doing the same thing again and again and nothing would happen. And Nūh ﷺ for example, he is giving his people Da'wah day and night, publicly and privately, with no response, no response whatsoever, he is seeing no fruits of his effort at all; that is very difficult, especially when we are talking about 950 years. Rasūlullāh ﷺ in Makkah is going and speaking to these people who do not know him, he is speaking to foreigners in this fair of Dhul-Majāz and 'Ukāz, and as soon as he speaks to the people, someone comes and distorts his reputation by saying he is a liar. Nevertheless, Rasūlullāh ﷺ had the encouragement to continue and speak to the people and go on and on neglecting what his uncle was doing to him. Especially in the society of Arabia where there is seniority, what can Rasūlullāh ﷺ do to stop his uncle? So he would just leave him alone and continue with his Da'wah. And in another narration it says that Abū Lahab would go and tell the people, "O people, let not this man entice you away from your religion, the religion of your forefathers." And this was narrated by Al-Bayhaqī.

Al-Walīd Bin Mughīrah Holds Meeting to Have a Unified Opinion against Rasūlullāh ﷺ

Another example narrated by Al-Bayhaqī and Al-Hākim; right before the season of Hajj, Al-Walīd Bin Mughīrah who was the elder of Quraish at the

time, he addressed a meeting with the leaders of the community and he told them, “The season of Hajj is approaching; Pilgrimage, and the delegations of the Arabs are going to start pouring in, let us unify our opinion regarding this associate of yours and let us not contradict each other.” What Al-Walīd Bin Mughīrah is referring to here is that the season of Pilgrimage is coming and the Arabs are going to start coming to Makkah, and Muhammad ﷺ will be visiting them and speaking to them, we do not want to contradict each other in our opinion regarding him, so we do not want some people saying that he is a liar, some people saying that he is a magician, some people saying that he is a soothsayer, we have to have a unified opinion in order to go to the people and warn them from this man.

So the people said, “You tell us what you think, we will abide by it.” Al-Walīd Bin Mughīrah said, “I want to hear from you.” They said, “We will claim that he is a soothsayer.” He responded, “No, he is no soothsayer. I have seen soothsayers and he does not engage in the rhymed mumbling doggerel they use.” [He was saying that] people are not going to believe you if you say that he is a soothsayer. They said, “Well, let us say that he is crazy; possessed by spirits.” He said, “He is not crazy. We have seen and known those who are crazy and he has none of their choking erratic movement and mumbling.” He does not show the signs of people who are insane or possessed[61] by Jinn. They said, “Well, let us claim that he is a poet.” He said, “No, he is no poet. We know poetry in all its metrical forms and what he speaks is not poetry.” Al-Walīd Ibn Mughīrah in another narration says, “I am the most expert among you in poetry, I know all of its forms, and Qur'ān is not poetry.” They said, “Let us claim that he is a sorcerer.” He said, “No, he is no sorcerer. We have seen sorcerers and their magic and he does not do any of their tying and untying.” So basically they mentioned all what they had and Al-Walīd Ibn Mughīrah was saying that this will not make sense. Eventually they asked, “Well, what are we going to say?!” So he thought about it for a while and then he came back and said, “Well, let us just say that he is a sorcerer.”

[61] Sheikh says 'obsessed' but I think he meant 'possessed', therefore I have changed it to possessed, and I have done this throughout the book.

Before that he said, “By God, there is splendour in what he speaks. In essence, he is like a palm tree whose branches give much fruit. All you have been saying will not be believed. The closest thing is for you to say [that] this man is a sorcerer who comes between a man and his religion, a man and his father, a man and his wife, a man and his brother, and a man and his tribe.” That is the closest that we can come to agree on that he is a sorcerer. That is when Allāh ﷻ revealed the Āyāt: **Indeed, he thought and deliberated. So may he be destroyed [for] how he deliberated. Then may he be destroyed [for] how he deliberated. Then he considered [again]; Then he frowned and scowled; Then he turned back and was arrogant. And said, "This is not but magic imitated [from others]. This is not but the word of a human being."**[62]

Deforming the Message

Number Four: Deforming the Message. An-Nadr Bin Hārith went to Persia specifically to learn stories; he went all the way to Persia to learn stories. He came back, and whenever he would see Rasūlullāh ﷺ sitting with a group of people, he would call the people and call others and say, “Come to me, I have better stories to tell. My stories are better.” And he was saying it is all about stories; what Muhammad ﷺ is speaking about, the past, all of this, these are just fables, tales, [and] I have something better to offer. Allāh ﷻ says: **And they say, "Legends of the former peoples which he has written down, and they are dictated to him morning and afternoon."**[63] So they were saying that this is just storytelling, tales, that are fabricated, untrue; who knows what happened to Mūsā ؑ? Who knows what happened to ‘Īsā? Who knows what happened to the other Ambiyā'? He is just telling you stories. There is no basis of what he is narrating to you.

Bargaining and Negotiations

Number Five: Bargaining and Negotiations. The people of Quraish came to Muhammad ﷺ and said, “Let us make a deal, we will agree to worship

[62] Al-Muddaththir: 18-25
[63] Al-Furqān: 5

Allāh for one day, and you worship our gods for another day." Rasūlullāh ﷺ told them, "I would never agree to such a thing." They came back to him some time later and they said, "We have a better offer to make, we will worship Allāh for a week and you worship our gods for one day." He said, "No." They came back again, "We have a better offer to make, we will worship Allāh for a month, and you just give us one day." Rasūlullāh ﷺ said, "No". Allāh ﷻ revealed the Āyah: ***Waddū Law Tud'hinu Fa-Yud'hinūn* – They wish that you would soften [in your position], so they would soften [toward you].**[64] They would wish that you would compromise so that they can compromise with you. Their religion is man-made; they can compromise in it, they can change it, it is okay for them to worship Allāh for a day and their gods for another day, it is fine, it is a man-made religion, there is no control on it, but Rasūlullāh ﷺ is receiving Wahī from Allāh, he cannot change it, so he cannot compromise on the Message, the Message does not change. Even if you worship Allāh for a year, I am not going to give you one day, I am not going to give you a day from my whole life. **"O Disbelievers, I do not worship what you worship. Nor are you worshippers of what I worship."**[65] **"For you is your religion, and for me is my religion."**[66] And they tried all different ways of bargaining; it would never work with Muhammad ﷺ. Now, they would become upset because this is something they could afford to do, and they were wondering how come Rasūlullāh ﷺ cannot do it? Why do we have to always keep on compromising and bargaining and he is not reciprocating? And obviously that aggravated them further, but Muhammad ﷺ was telling them that I am just a conveyor of a Message, it is not from myself, it is from Allāh.

Allurements and Temptations and Setting Challenges

Leaders of Quraish Try to Allure and Tempt Rasūlullāh ﷺ

[Number Six:] Allurements and Temptations, and Number Seven: Setting Challenges. This following narration points out to both number six and

[64] Al-Qalam: 9
[65] Al-Kāfirun: 1-2
[66] Al-Kāfirun: 6

seven, it is a narration by Ibn Is'hāq. Ibn ‘Abbās ﷺ said, “The leaders from Quraish met next to Al Ka’bah and they said, ‘Let us send for Muhammad and speak with him.’” They [were saying that] we want to exhaust all different ways and we do not want to give him any excuse, so let us try everything with him. So they sent someone to call Muhammad ﷺ. Ibn ‘Abbās says that Muhammad ﷺ came rushing, he was eager to come and meet with the leaders because he thought that there might be a change of heart; maybe now they want to respond, maybe they are willing to soften their stance, so he came to them in a hurry. When he arrived there, they told Muhammad, may the peace and blessings of Allāh be upon him, “O Muhammad, we sent for you to reconcile with you.” So it started with this very nice statement, so Rasūlullāh ﷺ was getting an impression that finally they are softening. They said, “O Muhammad, we sent for you to reconcile with you. By God, we know of no Arab man who has ever brought his people as much trouble as you have. You have reviled the forebearers, criticised the religion, ridiculed the values, cursed the gods, and divided our community. Every unpleasant thing possible you have done to make a rift between you and us.” In another narration they said, “We have never seen a person who has brought so much evil on his people like you have.”

And now they were starting to throw out the temptations to Muhammad ﷺ, they said, “O Muhammad, if you are presenting us with this Message because you are in need of money, we will collect for you money until we make you the wealthiest among us. O Muhammad, if you are coming up with this religion because you are seeking power, we will appoint you as a king over us. O Muhammad, if you are presenting us with this religion because you are desiring women, we will choose for you the best 10 women in Quraish and marry them all to you. O Muhammad, if you are presenting us with this Message because you are possessed with demons, we will spend whatever is needed to cure you, even if we have to exhaust all of our wealth in the process. Tell us what you want.” Rasūlullāh ﷺ responded and said, “What you have said does not apply to me. I have not brought you my Message seeking your money, nor honour among you, nor sovereignty over you. God has sent me to you as a Messenger, He has revealed a document to

me and has ordered me to bring you good news and warn you. I have brought you a Message from my Lord and have given you counsel. If you accept what I have brought to you, then that is for your good on Earth and in the Hereafter, if you reject it, I will await God's decision until He decides between myself and you." These are the approximate words of Muhammad ﷺ.

Kuffār of Quraish Set up Challenges for Rasūlullāh ﷺ

They said, "Alright, if you are turning down all of our offers, then you know how narrow our land is." You know, for those of you who have seen Makkah, Makkah is very narrow valleys surrounded by mountains; mountains all over. And it is a very rough environment; the weather of it and all of these mountains. And it is very narrow. So they said, "O Muhammad, you know how narrow our land is and how poor we are and how difficult our life is, so how about you go to your Lord who has sent you and you tell Him to move these mountains away, just level them, and give us more space and land. And then why do you not ask Him to make some rivers flow in Makkah like the rivers of Syria and 'Irāq, we want to have rivers like other people have. And then we want you also to go to your Lord and to tell Him to bring back to life some of our forefathers, and we want you to bring back to life Qusaÿ Bin Kilāb because he was a truth-telling Sheikh, and we want to ask him if what you are saying is true or not. And then Muhammad, if you do that and our forefathers agree to what you say, then we will follow you."

Muhammad ﷺ responded and said, "This is not why I have been sent. I have only brought to you from God what He has sent me with, I have informed you of what I was sent to convey to you. If you accept it then that is your good fortune on Earth and in the Hereafter, if you reject it, I must wait patiently for God's decree and for Him to judge between us." They continued and they said, "Well, how about if you then ask your Lord to send down an angel who will witness to your truth. And also, we want you to ask Him to give us some castles, gardens, treasures of gold and silver. And then how about you do this; why do you not tell Him to fulfil your needs, because we see that you are seeking a livelihood just like we are, you are doing

business. Now, if you are so close to your God, why do you not tell Him to give you some wealth so that we will know how prestigious you are in His Eyes? That is if you are claiming to be a Messenger." [They were saying] how come you are like every one of us, you are going and working?! Tell your Lord if He loves you to give you some wealth. Again, Rasūlullāh ﷺ said, "I am not going to do so, I am not one to ask such things of his Lord. That is not why I have been sent to you. God has sent me to announce and warn. If you accept my Message then that is your good fortune here on Earth and in the Afterlife, if you reject it, then I must be patient and leave the matter up to God until He decides between myself and you." They said, "Well then fine, ask your Lord to bring down the punishment that you have been promising us. Come on, let Him bring the sky upon our heads right now, show us if you can." Rasūlullāh ﷺ said, "That is up to God, if He wishes He will do that to you." They commented and said, "O Muhammad, does your Lord not know these questions that we are asking you? How come He is not helping you in giving you an answer? We know who is teaching you all of this, you are being taught this Qur'ān of yours by a man in Yamāmah called Ar-Rahmān, and we are never going to believe in that man called Ar-Rahmān." All of it just fabricating lies one over another. This man in Yamāmah called Ar-Rahmān; something they made up and fabricated.

Nothing Will Work with Some People

One of them said, "We worship the angels who are God's daughters." Another said, "We will not believe you till you bring us God and the angels before us."[67] It was all mockery and insults, and then they left. One of them came back to Rasūlullāh ﷺ, so one might think that this man 'Abdullāh Ibn Umayyah felt sorry for what happened, and maybe he wanted to come and apologise, or maybe he wanted to come and become Muslim, especially because he was a cousin of Rasūlullāh ﷺ; his mother was Rasūlullāh's ﷺ aunt. Well, 'Abdullāh Ibn Umayyah came to Rasūlullāh ﷺ and said, "O Muhammad, your people have offered you the best offers and you turned them down. And then they asked you to perform miracles for them and you

[67] Changed 'beforehand' to 'before us' as I believe this is what the Sheikh meant.

refused. They asked you to bring down punishment on them and you did not. Now I tell you what, I am not going to believe in you until you bring a ladder that goes all the way up to the heaven, and then you climb it while I am watching you, and you go up to Allāh and you ask Him to write down for you a letter stating that you are His Prophet and have Him sign it, and then we want that document to come down accompanied by four angels to be witnesses that you are a Messenger from God. And then you know what? *Even* if you do that, I think I am not going to believe in you." Dead end; nothing is going to work with these people. ***Wa Iyyaraw Kulla Āyatil Lā Yu'minū Bihā* – And if they should see every sign, they will not believe in it.**[68] This was the environment Rasūlullāh ﷺ was working in, dealing with these types of people. It is a dead end, you cannot go any further; whatever you are going to do, I am telling you beforehand, I am not going to believe. Even if Allāh sends down a message from Himself personally, with four angels to witness it, it is not going to be enough.

Rasūlullāh ﷺ went back home, he was regretful at the failure to achieve what he had expected from his people, because he went with all of this good expectation that now my people have changed; that was the impression he got when they invited him, and then suddenly he was turned down in this ruthless fashion.[ix]

Putting Muhammad ﷺ Under Pressure

Number Eight: They would try to put Muhammad ﷺ under pressure. They were persistent, they would never give up, they would keep on trying every method, including using his close uncle Abū Tālib to pressure him. In this narration that we have over here, 'Aqīl, the son of Abū Tālib, he narrates and says that the people of Quraish came to Abū Tālib and they told him, "This nephew of yours is disrupting and disturbing us in our meetings and in our mosque," so they considered the Da'wah of Rasūlullāh ﷺ to be disruption, "so tell him to stay away from us." Abū Tālib told 'Aqīl, "Go and call Muhammad for me." So 'Aqīl said, "I found him in *Kanas*." Kanas means a

[68] Al-A'rāf: 146

very small room or a tent, and it was noon time, very hot in Makkah. So Rasūlullāh ﷺ came to meet his uncle Abū Tālib. His uncle told him, "Your people are complaining and saying that you are disrupting them and you are disturbing them in their meetings, so why do you not stop?" And Abū Tālib was not speaking to Muhammad ﷺ in a tone of an order; 'Do this!' But he was telling him as an advice; 'It is better.' [He was saying,] 'So that you would not harm or have your people upset, how about if you stop disturbing them or disrupting their meetings?' [He was saying this] in a very kind way.

Rasūlullāh ﷺ looked at the sky and he pointed towards the sun and told Abū Tālib, "O my uncle, do you see the sun?" He said, "Yes". Rasūlullāh ﷺ said, "I am no more capable of stopping that than you are of getting me a flame from it." In other words, it is impossible for me to stop this just like it is impossible for you to get a flame from the sun. This is part of me, Da'wah is my life, spreading Islām is my mission, I cannot give it up, it is impossible. And you must have heard of the narration where Rasūlullāh ﷺ says, "If they put the sun in my right hand and the moon in my left hand, I would not give up this matter until Allāh ﷻ judges or I lose my life." This narration is weaker, but we find the same meaning in the strong narration, that no matter what, I will continue with this mission. His uncle told him, "O my nephew, you are telling the truth, I believe you, go ahead and continue." So Abū Tālib was telling Muhammad ﷺ I believe you that you cannot give this up; go ahead and I will support you, do what Allāh has told you to do. We see from this that the people of Quraish were using every method to try to sway Muhammad ﷺ, and they would never give up. Even when the Messenger of Allāh ﷺ told the Sahābah to go to *Habashah* – Abyssinia, so that they could flee from the persecution, still Quraish were not satisfied with that and they sent a delegation [to Abyssinia] to ask An-Najāshī to turn the Muslims over. Why? Were the Muslims in Abyssinia any threat to Quraish politically? No. Were they a threat economically? No. So what is the reason Quraish are so persistent in following the Muslims even though the Muslims left them alone? So the issue here is that even if Rasūlullāh ﷺ would have stopped, they would not have left Rasūlullāh ﷺ alone.

The people of Quraish wanted to stop this Message by all means possible. And if you would leave them alone, they will not leave you alone.

Jealousy and Hatred

Number Nine: Jealousy and Hatred. Al-Walīd Bin Mughīrah, one of the elders of Quraish, said, "If Allāh wanted to choose a Prophet, how come he did not choose me? I am more wealthy and wise and older than Muhammad ﷺ!" And there was a similar claim made by a man in At-Tā'if. Now, the two prominent towns of Hijāz were Makkah and At-Tā'if, so Allāh ﷻ revealed the Āyah: **And they said, "Why was this Qur'an not sent down upon a great man from [one of] the two cities?"**[69] One of the two cities here is referring to Makkah and At-Tā'if.

Al-Mughīrah Bin Shu'bah, who was from At-Tā'if, was visiting Makkah, and according to this Hadīth narrated by Al-Bayhaqī, Al-Mughīrah Bin Shu'bah said, "My first contact with Rasūlullāh ﷺ happened one day when I was walking with Abū Jahl in the streets of Makkah and we ran into Muhammad ﷺ. So he walked up to us and he spoke to Abū Jahl and said, 'Why do you not follow me, believe in Allāh, believe in Islam?'" He was giving Abū Jahl Da'wah. "Abū Jahl responded by saying, 'O Muhammad, when are you going to stop cursing our gods? If you want us to testify that you have fulfilled your mission, we will testify for you, and if I knew you were telling the truth, I would have already followed you.' Muhammad ﷺ left." Rasūlullāh ﷺ was telling them again and again that my role is to convey a Message, it is not my role to convert you, that is up to Allāh, all what I want to do is to fulfil my mission. So Abū Jahl was saying that if you want us to witness for you in front of Allāh [then] we will do so, we will tell Allāh that you have done your job, but just leave us alone, because if I knew that you were telling the truth then I would have already followed you. So Muhammad ﷺ left.

Al-Mughīrah said, "Abū Jahl looked at me and said, 'I know that he is telling the truth, but there is something holding me back. The descendants of

[69] Az-Zukhruf: 31

Qusaÿ said we want to have *Hijābah*," – remember, these are the honours of Quraish, the power and the authority of Quraish, we talked about it when we talked about Qusaÿ Bin Kilāb, if you remember. *Al-Hijābah* is the guardianship of Al-Ka'bah, *An-Nadwah* means the assembly of Quraish, *Siqāyah* and *Rifādah* is providing the Pilgrims with food and water, *Al-Liwā'* is the banner of war. – So Abū Jahl said, "I know that this man is telling the truth, but there is something holding me back. The descendants of Qusaÿ said we want the authority of An-Nadwah; we gave it to them, we want the authority of Hijābah; we gave it to them, we want the authority of Al-Liwā'; we gave it to them, we want the authority of Rifādah and Siqāyah; we gave it to them, and now when we started picking up and competing with them and we were running neck to neck, they come up and say that we have a Prophet among us; how can we compete with that? By God we are never going to accept this.'"

Abū Jahl is saying that this is a matter of competition, a power struggle between us and the family of Rasūlullāh ﷺ. They have been given all of the authorities of Makkah, and now we want to catch up with them, compete with them. We can compete with them in providing for the Pilgrims [and] things like that, but we cannot compete in Prophethood. None of us can compete with the Qur'ān that has been given to Muhammad ﷺ, so we are never going to admit that that is the truth, because if we do, that means they would have won against us. So it is a matter of power and authority. So you can see the element of jealousy and hatred and not willing to give up power. And that is why you would find again and again in Qur'ān that usually the ones who are the most outspoken and violent in their rejection of the Message of the Prophets are the ones in authority, the people in power. Why? Because they feel that this is a Message that will change the status quo and will strip us from our abilities to take advantage of others and to enslave others, this is a religion that will free people from worshipping people into worshipping Allāh. And these are referred to in Qur'ān as *Al-Mala'*. Whenever you would have Al-Mala' in Qur'ān, it is referring to the leadership. ***Wa Qālal-Mala'u Min Qawmih***. And this comes up with

Fir'aun, it comes up with the People of 'Ād, Sālih; you would find that it is Al-Mala'.

Persecution

Rasūlullāh ﷺ was Never Persecuted but his Companions were

[Number] Ten: Persecution. Now, even though Rasūlullāh ﷺ was insulted and harmed and false accusations were directed towards him, he was not persecuted, and that is part of the protection of Allāh towards Muhammad ﷺ. Allāh ﷻ has protected Muhammad ﷺ in the early years through his uncle Abū Tālib, and later on they would try to assassinate him and Allāh ﷻ would protect him even though his uncle Abū Tālib had passed away. So Rasūlullāh ﷺ was not really persecuted, but it was his followers who were persecuted, and this was the opinion of Ibn Is'hāq, he says, "Allāh has protected Muhammad ﷺ because of His love of His Messenger, and Allāh has protected him through his uncle Abū Tālib." These are the words of Ibn Is'hāq. But the persecution of the followers of Rasūlullāh ﷺ used to hurt the Messenger of Allāh a lot, because he cared about them so much, and pretty much all of them went through one form of persecution or another. In one statement of Ibn Is'hāq, he says, "They would wrap them up in shields of iron and leave them in the sun to burn." So they would clothe them in shields of iron; steel, and they would leave them in the hot sun of Makkah. Now, the strongest among the Sahābah in his response in fighting the persecution was Bilāl Bin Rabāh ؓ. The more they would persecute him, the stronger he would become. He was asked, "How come when you were punished and tortured you would say, '*Ahadun Ahad* – Allāh is One, Allāh is One,' how come you choose that slogan?" Bilāl said, "Because I found out that when I would say Ahadun Ahad, it would make them the angriest; this statement would anger them the most, and that is why I would say Ahadun Ahad." So Bilāl was not looking for a way to reduce the punishment, he did not care. And the statement of Ibn Is'hāq is, "*Bā'ah Nafsahū Lillāh* – he sold himself to Allāh ﷻ," he gave up his life to Allāh. He would say Ahadun Ahad and Umayyah Bin Khalaf would become angry and would add [to] the punishment and Bilāl would only say it louder, he would not give up.

The Sahābah Went through Different Forms of Torture

Now, they went through different forms of torture, and the torture was not only limited to the slaves and servants, but even some of the nobility were tortured. ‘Uthmān Ibn ‘Affān, belonging to one of the noblest families of Quraish, Banū Umayyah, he was wrapped in a carpet and then they would jump over him and crush him inside that carpet. And you are familiar with some of the stories of persecution that happened to the slaves, like what happened to Sumaiyyah and her husband and her son; Yāsir and Sumaiyyah were both killed under the severe tormenting of Abū Jahl. In one narration it states that Abū Jahl struck Sumaiyyah with a spear in her private parts until he killed her. And all of this was becoming too much on [their son] Sayyidinā ‘Ammār ؓ; it was a combination of psychological pain and physical pain. Physical pain because of the torment he was going through, plus [psychological pain because of] seeing his mother and father go through this severe punishment and sad ending. ‘Ammār Ibn Yāsir buckled under this pressure and he spoke some words against Muhammad ﷺ. Now, when he woke up from the pain, he went to Rasūlullāh ﷺ sad and sorry for what had happened and he narrated the incident to Muhammad ﷺ. Allāh ﷻ revealed an Āyah dealing with that particular situation saying that one is excused to speak some words with the tongue under this torture if the heart is confident on Faith. If the heart is firm on Īmān and has Yaqīn, it is okay for a person to speak [such words] because: ***Lā Yukallifullāhu Nafsan Illā Wus‘ahā*** **– Allāh does not charge a soul except [with that within] its capacity.**[70] Allāh ﷻ does not overburden a person; this is unbearable pain that ‘Ammār Ibn Yāsir was going through.

So this persecution continued with almost all of the Sahābah with a few exceptions; the ones who had some strong backing of their families, and had some sympathy from some of their Non-Believing relatives. Now, the severest in his punishment and the one who would actually mobilise the people of Quraish was Abū Jahl, he was their leader in evil. Ibn Is'hāq states:

[70] Al-Baqarah: 286

> "That sinner Abū Jahl was the one who incited the men of Quraish against them. When he heard of a man of status and influence who had accepted Islām, he would upbraid and insult him, saying, 'You have abandoned the religion of your father, a man better than you. We will depreciate your values, deride your opinions, and destroy your reputation.' If the Muslim were a merchant, he would say, 'We will by God boycott doing business with you, and we will ruin you.' If the Muslim was defenceless, Abū Jahl would beat him up and incite others against him. May Allāh damn and punish him."

So Abū Jahl was the spearhead of the effort of Quraish against the Muslims in Makkah.

'Umar Ibn Al-Khattāb had a slave-girl who he would torture, and sometimes he would stop. And to show you his personality! 'Umar Ibn Al-Khattāb, when he would stop, he would tell her, "Do not think I am giving you a break because I am having sympathy on you, the only reason why I stopped is because I am tired, otherwise I would continue." But Allāh ﷻ, *Yahdī May-Yashā'* – Allāh ﷻ guides whomever He wills.

Assassination Attempts

[Number] Eleven: When Quraish's attempts of character assassinations failed, they attempted to assassinate the character [itself]. They tried to destroy the Message by distorting the image of the Messenger. When that did not work, they tried to eliminate the Messenger. And these attempts occurred after Abū Tālib passed away. They knew that they had no way of assassinating Muhammad ﷺ during the life of Abū Tālib, but when he passed away, they attempted to assassinate him. Allāh ﷻ says: **And [remember, O Muhammad], when those who disbelieved plotted against you to restrain you or kill you or evict you [from Makkah]. But they plan, and Allāh plans. And Allāh is the best of planners.**[71] So the attempts were made, but Allāh ﷻ would protect him, and we will talk about one of these attempts when we talk about Hijrah.

[71] Al-Anfāl: 30

So these were the various methods that the people of Quraish used at one time or another during the era of Makkah.

Response of Rasūlullāh ﷺ

Rasūlullāh's ﷺ Response when Khabbāb Ibn Al-Aratt ؓ Asks him to Make Du'ā'

What was the response of Rasūlullāh ﷺ? How would he respond to all of this? In Al-Bukhārī, Khabbāb Ibn Al-Aratt, who was one of the Sahābah who went through a lot, he went to Rasūlullāh ﷺ while the Messenger of Allāh was leaning his back towards Al-Ka'bah, and he walked up to Muhammad ﷺ and said, "*Yā Rasūlullāh, Alā Tad'u Lanā, Alā Tastansirū Lanā?* – O Messenger of Allāh, why do you not make Du'ā' for us?" That was all what he said, but the message implies that we are going through a lot; why do you not ask Allāh to ease the pain that we were going through? And Khabbāb Ibn Al-Aratt was going through a lot himself. One day, later on, when 'Umar Ibn Al-Khattāb was the Khalīfah, 'Umar was asking all of the people around to talk about their experiences in Makkah, what did you go through? So when the turn came on Khabbāb Ibn Al-Aratt, he did not speak, all what he did was lift his shirt and expose his back, that was it. 'Umar Ibn Al-Khattāb said, "I have never seen something like this, what happened to you?" Khabbāb Ibn Al-Aratt had deep black holes in his back. He said, "When I was in Makkah, the people of Quraish would bring some small rocks and burn them on fire until they turned red, and then they would lay them on the hot sand in the desert of Makkah and they would throw me on top of it. So these rocks would burn through my flesh, and I would hear the burning of my flesh, and I would smell my fat." [It was like] grease was burning. He said, "I would smell the smoke coming off from my back." So Khabbāb Ibn Al-Aratt had something to complain about, this was severe pain that he was going through, and all what he asked for is, "*Yā Rasūlullāh, Alā Tastansirū Lanā?* – O Rasūlullāh, why do you not ask Allāh to give us victory?" What was the response of Rasūlullāh ﷺ? Rasūlullāh ﷺ sat straight and his face turned red – and that would happen to Rasūlullāh ﷺ when he would become angry – and then he said, "A Believer among those

who were before you used to be combed with iron combs that would separate their flesh and nerves from their bones, but they would never desert their religion. And they would bring one of them and place a saw on top of their heads, and they would be cut into two halves, yet they would never give up their religion. In the name of Allāh, Allāh will give His religion victory until a traveller will go from Sana'ā' all the way to Hadramaut fearing no one but Allāh."

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Lessons from Hadīth of Khabbāb Ibn Al-Aratt ﷺ

What can we learn from this Hadīth?

Be Patient

Number One: Rasūlullāh ﷺ is asking us to be patient. Be patient, even if you are going through a lot, be patient, never give up. [Despite] all what Khabbāb Ibn Al-Aratt was going through, still Rasūlullāh ﷺ was telling him [to] be patient.

Victory Comes through Stages

The second lesson: Allāh ﷻ has some laws, just like there are laws of nature, there are laws of history, there are laws of sociology, there are laws of psychology, and there are laws in the establishment of Religion. And you will have to go through the stages, and Allāh ﷻ will not give you an exception; you will have to go through what the nations before you went through. This is what they went through; the same will happen with you. And Rasūlullāh ﷺ wanted his Ummah to be the best of nations; if the people before were patient, I want my Ummah to be more patient, if the people before were strong, I want my people to be stronger, and that is why Rasūlullāh ﷺ was angry. He wants the best in his Ummah, he wants his Ummah to show the best example, he wants to be proud of us on the Day of Judgement.

Therefore dear brothers and sisters, we have to live up to what Rasūlullāh

ﷺ expects from us. He wants to meet us on the Day of Judgment and see us and he wants to be proud of us, and Rasūlullāh ﷺ has stated this in a few Ahādīth, for example in one Hadīth Rasūlullāh ﷺ says, "I want you to get married and to multiply, because I want to be proud with your numbers on the Day of Judgment." He even wants to be proud with our numbers, so he is asking us to have a lot of kids, and he is asking us to get married. And Rasūlullāh ﷺ said in another Hadīth, "I saw a huge nation in front of my eyes, so I asked the angels who were accompanying me, 'Is this my Ummah?' They said, 'No, this is not your Ummah, this is the Ummah of Mūsā, these are Banī Isrā'īl.'" So Banī Isrā'īl is the second largest Ummah after the Ummah of Rasūlullāh ﷺ, they are *huge* in numbers. So the greatest Ummah after the Ummah of Muhammad ﷺ is the Children of Israel. [Rasūlullāh ﷺ continues], "And then the angels told me, 'Look at your right side,' so I looked and I saw people filling the horizon. They told me, 'Look at your left side,' and I looked and I saw a people filling the horizon. The angels told me, 'This is your Ummah. In addition to them, Allāh will give you 70,000 who will enter Paradise without going through reckoning.'" Rasūlullāh ﷺ said in another narration of the Hadīth, "I was very impressed by their looks. I was so impressed by their looks, I was proud." And the commentators of the Hadīth said that Rasūlullāh ﷺ was impressed because he saw on them the signs of Sujūd and Wudū', and that made light shine out of their faces. So Rasūlullāh ﷺ loves this, he loves to see his Ummah in the best shape and form. So he was telling Khabbāb Ibn Al-Aratt, 'You have to be patient. This is what happened to the people before. You have to go through that and you have to show a better example.'

Sana'ā' and Hadramaut

Third lesson to be learnt: Rasūlullāh ﷺ said, "Allāh will complete His Religion until a traveller will leave from Sana'ā' all the way to Hadramaut, fearing no one but Allāh." How come Rasūlullāh ﷺ chose Sana'ā' and Hadramaut? Rasūlullāh was in Makkah, why did he not use Makkah as a reference point? And since they were insecure, how come he did not speak about their insecurity, how come Rasūlullāh ﷺ is bringing an example from Yemen? Both Sana'ā' and Hadramaut are in Yemen. Now, since this

relates to someone going through insecurity in Makkah, how come Rasūlullāh ﷺ did not say Makkah and Madīnah? Makkah and Hajar? Makkah and Syria? Or how come he did not choose two reference points in another country? How come Sana'ā' and Hadramaut? There is something interesting in the choice of Rasūlullāh ﷺ of these particular two areas in Yemen. Yemen used to be, and still is, a very tribal society. And in the time of Rasūlullāh ﷺ, all of that area was covered by armed tribes who had constant wars between themselves, and they were in rivalry, and it was insecure. When Islām entered into Yemen during the time of Rasūlullāh ﷺ, Islām made the whole area peaceful. Subhān'Allāh, now when people are getting away from Islām and we are missing the Islāmic rule, that same area between Sana'ā' and Hadramaut today is one of the most insecure areas in Yemen, and if someone wants to travel through a particular route that will go through the tribal areas between Sana'ā' and Hadramaut, forget about travelling if you are not armed. So Subhān'Allāh, it is very interesting that Rasūlullāh ﷺ chose this area which is now one of the more insecure areas in the world as a reference, to say that you cannot have peace without Islām. And this leads to the fifth lesson:

There is No Comprehensive Peace unless Islām Reigns

There is no comprehensive peace unless Islām reigns. Under Islām, people will have true peace, and that is the meaning of the word Islām; peace.

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Rasūlullāh's ﷺ Response to 'Utbah Bin Rabī'ah

Another example that could reveal to us how Rasūlullāh ﷺ used to deal with these situations of the people of Quraish [is when] the people of Quraish met together and said, "Let us find somebody who is the most expert in poetry and magic to go and meet Muhammad ﷺ and tell us how to deal with him." So they decided they are going to send 'Utbah Bin Rabī'ah, who was supposedly an expert in these areas. 'Utbah Bin Rabī'ah went to Muhammad ﷺ and said, "Tell me O Muhammad, who is better,

you or ‘Abdul Muttalib?” These questions are a set up. In the society of Arabia, they had so much respect and glorification for their ancestry, and the family of Rasūlullāh ﷺ was a lineage of nobility, so these [people] were held in very high esteem, not only among the family of Rasūlullāh ﷺ but among everyone in Makkah. Qusaÿ Bin Kilāb, Hāshim, ‘Abdul Muttalib; these were people who were glorified. And forget about speaking against any one of them, you just cannot do that, it was not allowed, unaccepted, not tolerated.

So ‘Utbah, who was not a descendant of Banū Hāshim, is asking Muhammad ﷺ, “What do you say about your father ‘Abdullāh, tell us, what is your opinion about him? What do you say about your grandfather ‘Abdul Muttalib?” These were set-up questions. He asked him about ‘Abdullāh, [and] Rasūlullāh ﷺ remained silent, he did not answer. He asked him about ‘Abdul Muttalib, Rasūlullāh ﷺ did not respond. So ‘Utbah said, “If you claim those men to be better than you, the fact is they worshipped the gods you have criticised. If you claim to be better than them, then speak, so we can hear what you say. By God, we have never seen any fool more harmful to his people than you. You have caused division and dissension among us, criticised our religion, and so disgraced us in the eyes of the Arabs that the rumour is current among them that there is a magician or a sorcerer amidst Quraish.” Now, ‘Utbah is blaming Muhammad ﷺ for this rumour that there is a sorcerer in Quraish. Who founded this rumour to start with? Who was the one who went around telling the people that there is a sorcerer among us? Is it not the leaders of Quraish and among them ‘Utbah? And now he is blaming Muhammad ﷺ for it because it affected them and it was an embarrassment for them. They are the ones who told the Arabs that he is a sorcerer and now it is an embarrassment for them; everyone among the other tribes are speaking about this sorcerer among Quraish.

And then he said, “By God fellow, it seems all we have to await is the cry of a pregnant woman for us all to be at one another with swords till we wipe ourselves out.” What he meant by this, that we are waiting for the cry of a pregnant woman, is that in a very short time we might be fighting each other

in Quraish because of what you have brought, you have caused disunity among us, we are about to jump at each other's throats. And then he offered him similar offers; what do you want, status or wealth? Whatever you want we will give it to you, just tell us so that we could bring an end to this. Rasūlullāh ﷺ allowed ‘Utbah to go on with this nonsense without interrupting him, Rasūlullāh ﷺ was a very good listener. Even though all of this was stuff that did not make any sense, Rasūlullāh ﷺ was calmly listening. And when ‘Utbah finished, Rasūlullāh ﷺ asked him, “O ‘Utbah, are you done?” *Very* kindly; “Are you done?” He said, “Yes.” Rasūlullāh ﷺ did not respond to what he was saying with his own words, but he started reciting Āyāt from Sūrah Fussilat:

In the name of God, the Entirely Merciful, the Especially Merciful.

Hā Meem. [This is] a Revelation from the Entirely Merciful, the Especially Merciful. A Book whose verses have been detailed, an Arabic Qur'ān for a people who know.[72]

And he went on, going on and on, it was about a page; quite a few Āyāt. And he kept on reciting until he reached to a verse that states:

But if they turn away, then say, "I have warned you of a thunderbolt like the thunderbolt [that struck] ‘Ād and Thamūd."[73]

In one narration it says that when Rasūlullāh ﷺ mentioned this Āyah, ‘Utbah placed his hand over the mouth of Rasūlullāh ﷺ and urged him to stop, because this Āyah is threatening them with punishment, and ‘Utbah knew deep in his heart that Muhammad ﷺ is truthful, he never said anything that did not come to happen, and if he is threatening us with punishment [then] it might come to happen, so I need to stop him, and he said, “I ask you in the name of the relationship between us to stop.” In this other narration it states that ‘Utbah went back to the people and they asked him what happened, he said, “He recited to me Qur'ān and I did not understand anything he was saying except that he threatened us with a punishment like the punishment of ‘Ād and Thamūd.” They told him, “Woe

[72] Fussilat: 1-3
[73] Fussilat: 13

to you! He is speaking to you in Arabic and you do not understand him?!" He said, "In the name of Allāh, I did not understand what he was talking about." Well, the same Āyāt say that some people have a seal over their hearts; they will not understand it. The lesson to learn from this is that Rasūlullāh ﷺ dealt with different situations in different ways, and many times he would use Qur'ān to respond to what they were saying. So let us use Qur'ān, let us use the concepts of Qur'ān in our Da'wah. What is better to use than the Words of Allāh ﷻ?

Dimād Al-Azdī

I will talk about the story of Dimād. Dimād Al-Azdī was a man from Azjanuwa from Southern Arabia. He came into Makkah and he heard some of the people in Makkah saying that there is a man among us who is possessed with Jinn – they were referring to Muhammad ﷺ. Dimād Al-Azdī used to be a man who would heal people who were possessed by demons, so with the right intentions, Dimād Al-Azdī went to Rasūlullāh ﷺ to offer his help. He did not mean anything bad, he [had] never met Rasūlullāh ﷺ, he did not know him, [but] since he was an expert healer, he went to Rasūlullāh ﷺ and said, "I heard that you are possessed by Jinns and I am offering my service. If you want I can help you." Which is quite an insulting statement, but Rasūlullāh ﷺ was a very compassionate [man] and he understood that this man must have heard some wrong information, so Rasūlullāh ﷺ started by mentioning the words of *Khutbatul Hājah*:

Innal Hamda Lillāh. Nahmaduhū Wa Nasta'īnuhū Wa Nastaghfiruhū Wa Nastahdī. Wa Na'ūdhu Billāhi Min Shurūri Anfusinā Wa Min Sayyi'āti A'mālinā. May-Yahdihillāhu Fa-Lā Mudillalah, Wa May-Yudlil Fa-Lā Hādiya Lah. Wa Ash'hadu Allā Ilāha Illallāhu Wahdahū Lā Sharīka Lāh.

These are the words Rasūlullāh ﷺ would usually start with in order to open his speech, as an opening of his speech. So Rasūlullāh ﷺ just started with these words, let me translate them:

[Verily] all praise is for Allāh, we praise Him and seek His help and His forgiveness. We seek refuge with Allāh from the evil of our own

souls [and from our bad deeds]. Whomsoever Allāh guides will never be led astray, and whomsoever Allāh leaves astray, no one can guide. I bear witness that there is no god but Allāh, alone and without any partner.

These words in Arabic obviously have a rhyme to them and are quite eloquent; you lose that in translation. But anyway, Dimād interrupted Rasūlullāh ﷺ, he stopped him and he said, "O Muhammad, can you please repeat those words again?" Rasūlullāh ﷺ repeated them again. Dimād said, "I have never heard something like this. These words are so wonderful, they are going to reach the depths of the ocean." Meaning these words are going to have influence. Rasūlullāh ﷺ said, "Then pledge allegiance to me – *Umdud Yadaka 'Ubāya'ak."* Become a Muslim. He immediately extended his hand and said, "Ash'hadu Allā Ilāha Illallāh, Wa Ash'hadu Anna Muhammad Ar-Rasūlullāh." Rasūlullāh ﷺ said, "How about you also pledge for your people, your tribe?" He said, "And I will pledge for my people." Subhān'Allāh, here you have a man, coming with one objective; meeting Rasūlullāh ﷺ for a few minutes, [and then] leaving as a Muslim. He came to heal Rasūlullāh ﷺ, Rasūlullāh ﷺ healed him. He went and left after this short meeting as a Muslim; that was the personality that Rasūlullāh ﷺ had. He had such a presence, such an influence on people that within a short meeting it completely changes their lives. This was a life-changing event for Dimād, becoming a Muslim, it occurred within one meeting. And this is a leadership quality that Allāh ﷻ has given Muhammad ﷺ, he had this ability to influence others. Subhān'Allāh, years later, Rasūlullāh ﷺ sent an army that passed next to the village of Dimād. The leader of the army asked them, "Did you take anything from these people?" So one soldier in the army said, "Yes, I have taken away from them a strong camel." The leader of the army said, "Give it back because these are the people of Dimād, and Rasūlullāh ﷺ has given them protection. Give them back what belongs to them."

'Amr Ibn 'Absah

Another story is of a man called 'Amr Ibn 'Absah. 'Amr Ibn 'Absah was a

man from Arabia, he was not from Makkah. 'Amr Bin 'Absah speaks about himself, he mentions a story, it is in Sahīh Al-Muslim. He says: "In the time of Jāhiliyyah, in the time of Ignorance, I had belief in my heart that the religion of my people is false, and I had no trust or belief in worshipping idols, I knew deep in my heart that this is wrong. And then one day I came to know that there is a man in Makkah preaching a new religion, so I immediately went on my camel to meet him. So I came in and *Fa-Talaqqaftu* – I had to sneak in and secretly meet him." That was how difficult the conditions were in Makkah that a person from outside Makkah could not meet Muhammad ﷺ publicly, you cannot even meet him. He said, "Fa-Talaqqaftu – I had to do it secretly. And then I came to meet Rasūlullāh ﷺ, I asked him, 'What are you?' He said, 'I am a Prophet.' I asked, 'What does that mean?' He said, 'I was sent by Allāh.' 'What did He send you with?'" And you can notice the simplicity of the Bedouin, their mind is not complicated with philosophy and arguments; very simple – What are you? I am a Prophet. What does that mean? It means that I was sent by Allāh. So ['Amr continued], "What did He send you with?" He said, "He sent me with a Message of worshipping Him alone, associating no gods with Him, and to destroy idols." He asked, "Can I follow you?" Rasūlullāh ﷺ said, "You cannot follow me now, do you not see my situation? But go back to your people, and when you hear that I prevail, then come and see me." Rasūlullāh ﷺ knew that he will prevail one day, he said that when you hear that I have prevailed, come and meet me. So 'Amr Ibn Al-'Absah said, "I left, and I would constantly ask about news, anything that relates to Muhammad ﷺ. I would always ask the travellers, 'What is happening with Muhammad ﷺ?' Until one day I heard that Muhammad ﷺ has migrated to Madīnah and he has been victorious, so I went to meet him in Madīnah. I approached Rasūlullāh ﷺ and I asked him, 'Do you know me?'" This meeting now is years after he met with Rasūlullāh ﷺ, and he only met with Rasūlullāh ﷺ for a very short time. So he went to Rasūlullāh ﷺ and asked, "Do you know who I am?" Rasūlullāh ﷺ said, "Yes, you are the man who came and met me in Makkah."

And see, that is another leadership quality; you know your followers, you

remember them, you remember their names, you know about them. Sayyidinā Sulaimān ﷺ was inspecting the army, and his army was composed of humans, Jinn, birds, so it was not only restricted to one form of life; he had humans, Jinn, his air-force was birds. And he noticed the absence of one soldier, Al-Hudhud; one soldier was absent, and only Allāh knows the number of his army, but he noticed the absence, and he asked, "Where is Hudhud?" So Rasūlullāh ﷺ remembered 'Amr Bin 'Absah years after he met him and he said, "Yes, you are the man who came and met me in Makkah." 'Amr Bin 'Absah said, "O Messenger of Allāh, teach me of that knowledge which Allāh has taught you. Tell me about Salāh." Rasūlullāh ﷺ described how to pray. And then he said, "Teach me about Wudū'," and Rasūlullāh ﷺ taught him about Wudū'.[x]

Abū Dharr ؓ

Abū Dharr ؓ Leaves Ghifār because of Corruption

We covered the story of the Islām of Dimād and 'Amr Bin 'Absah, we move on to the story of Abū Dharr ؓ. I am going to mention to you the Imām Ahmad version. Abū Dharr ؓ stated, "Me, my brother and my mother left our land of Ghifār because our people used to be disrespectful of the *Ash'hur Al-Hurum*." Al-Ash'hur Al-Hurum are four months which the Arabs used to consider sacred and this would give them a break from warfare. So they would not allow killing [or] war during those four months, and it was a firm tradition among them that you do not break the sanctity of these four months. The people of Ghifār were different, these were professional raiders of caravans, they did not really care about Ash'hur Al-Hurum and all of this stuff, they were Bedouins who would raid caravans, steal, kill, corrupt, and they did not follow any rules or customs; these were the people of Ghifār. And they had a bad reputation in Arabia; people in Arabia knew Ghifār, these people do not abide by any rules, [are] violent, [etc]. Abū Dharr ؓ, before Islām, disagreed with this style of life, so he, his brother and mother decided to leave Ghifār, just go out. So they went and they visited an uncle of theirs, he used to be a member of a different tribe, and they stayed with him, and Abū Dharr says, "He was very generous and hospitable to us –

very kind. But his relatives were becoming very jealous; how come he is treating us so well?" So what they did was they went up to the uncle of Abū Dharr and they told him, "When you are absent, Āna Unais – Abū Dharr's brother – goes and visits your wife and he is interested in her." The uncle, quite naively, went to Abū Dharr and Unais and mentioned to them what he heard, he said, "People are saying that Unais is interested in my wife." Abū Dharr was very angry and upset – this was false – he was very angry and he said, "All the good that you have done to us, you have cancelled it. All of your hospitality, your kindness, is gone after this accusation of yours." And they immediately packed up and left. Abū Dharr said, "My uncle was quite sorry and regretful for what he had done and he wrapped up himself in a cloth and was crying. But we were so angry, we just left." And now they settled in a place close to Makkah.

Abū Dharr Receives News of Arrival of New Prophet and Goes to Investigate

Abū Dharr says, "My brother Unais went to do some business in Makkah and he met a man who claimed to be a Prophet." He met Muhammad ﷺ. So Unais came back and he said, "I found a man who is preaching a new religion, worshipping Allāh alone." Abū Dharr said, "And at that time, I had already worshipped Allāh for three years and revoked all of the worshipping of idols; I renounced it." Subhān'Allāh, you see these people, their *Fitrah* guides them and tells them that this is wrong, this is false. Abū Dharr says, "I had been praying to Allāh for three years." So Abū Dharr was asked, "How were you praying to Allāh?" He said, "I would pray to whichever direction Allāh would point me to, and I would pray in whatever way Allāh would guide me to, and I would pray at night until I fell asleep, and only the sun would wake me up in the morning." So he would pray; he does not know how to pray but he would pray to Allāh ﷻ, for three years. Abū Dharr asked his brother Unais, "What does he teach?" So Unais mentioned some of the teachings of Islām that he learnt from Rasūlullāh ﷺ. And then he asked, "What are the people saying about him?" Unais said, "They are claiming that he is a sorcerer, a magician, a liar," and he went down the list.

Abū Dharr said, "*Mā Ashfaita Ghalīlī* – You have not satisfied my hunger, I want to go and investigate the matter myself."

What the people say might not necessarily be right; the media of Makkah, the CNN of the day or the ABC or whatever you call it, had all of these labels that they would brand Rasūlullāh ﷺ with, but Abū Dharr did not have trust in what the people are saying, he would have to go and meet Rasūlullāh ﷺ and hear it from the Messenger himself, and that is what a Muslim is required to do; *Tabayyanū*. Allāh ﷻ says when you receive some information, verify it; Tabayyanū. And this is where our scholars learnt the science of Hadīth; they would verify it. It is just not enough to hear a Hadīth narrated from someone. The scholars used to say, "*Hātū Rijālakum,"* or "*Sammū Lanā Rijālakum.*" Whenever they would hear a Hadīth they would say "Mention the names of your men." Where did you hear this from? Tell us the names, we want to know who you got this information from, we do not just follow any hearsay.

People of Quraish Beat Up Abū Dharr

Abū Dharr said, "I went into Makkah and I asked the first man I saw in front of me, 'Can you please guide me towards Muhammad?'" He said, "That man immediately started calling the men of Quraish and they started pelting me with stones, rocks, whatever they could get their hands on, until I fell unconscious. By the time I woke up, I was like *Nusub Ahmar*." Nusub Ahmar – the people of Quraish used to have these stones [or] idols which they would slaughter and sacrifice their animals over, so they would be soaked with blood. That is the description Abū Dharr gave of himself; like a red pole, soaked with blood from head to toe. He said, "So I went to the well of Zamzam, I drank water and I washed the blood off my body, and then I went next to Al-Ka'bah." In the narration of Imām Ahmad it says that he stayed there for 30 days, not knowing where to meet Rasūlullāh ﷺ. And Abū Dharr said, "I did not have any food for the entire period except for drinking the water of Zamzam." Now, I think physicians can tell us that a person can survive by drinking water for quite a while, so maybe that is not such a surprise, but the surprising thing is what comes next. Abū Dharr said,

"And I started picking up weight until I was getting folds on my stomach." You know, for them, the Bedouins, they would have flat tummies, they were very fit, [but] Abū Dharr said, "I was gaining weight, and now the flesh in my stomach was folding." You know [how] when you sit down and the flesh on the stomach folds?

Abū Dharr's Intense Hatred of Idol-Worshipping

Abū Dharr states that he then saw two women making Tawāf and they would touch *Isāf* and *Nā'ilah* on every turn. What is the story of Isāf and Nā'ilah? Isāf and Nā'ilah are a man and a woman who were in love and they could not get married, and they had an appointment, a date, to meet next to Al-Ka'bah, and they intended to fornicate next to the House of Allāh. Allāh ﷻ turned them into stones on the spot. After the passage of some time, the Mushrikīn of Quraish started worshipping them, [they] started worshipping these two stones, Isāf and Nā'ilah. This shows you how when you open the floodgate for Shaitān, you cannot close it, he just throws you in dungeons of darkness, you can never get out of it, it is a spiral; if you get in, you never come out, darkness over darkness, one veil after another. The story of idol-worshipping actually started as erecting statues after righteous men died. Shaitān came to the people of Nūh and told them, "After the righteous men have passed away, why do you not erect statues of these righteous men so that they would remind you about Allāh?" He came to teach them good, he said they would remind you about Allāh ﷻ, so they did that, and then after a few generations he started telling them, "Worship them." That is how the idol-worshipping grew.

So here you have Isāf and Nā'ilah being worshipped, and these two women would make Tawāf and they would touch Isāf and Nā'ilah on every turn. Now, Abū Dharr despised idol-worshipping, so he threw out a comment, he said, "Why do you not make one of them have intercourse with the other?" Either the women did not understand what he said or they did not believe what they heard, [so] they continued. When Abū Dharr saw that his words did not deter them, he threw out an even cruder comment, and I am not going to mention it! Now the women were sure of what they heard, they

immediately just started running and screaming, wailing down the streets of Makkah, and who did they run into? Muhammad ﷺ and Abū Bakr. Muhammad ﷺ and Abū Bakr are seeing these two women running in the streets screaming. [They asked,] "What is wrong with you?" They said, "That heretic over there!" Rasūlullāh ﷺ said, "What is the matter with him?" They said, "He spoke a word that fills the mouth – *Tamla'ul Fam*." In other words, something that is unspeakable; very bad words.

Abū Dharr Meets Rasūlullāh ﷺ and Accepts Islām and Proudly Publicises It

Rasūlullāh ﷺ and Abū Bakr went to meet this man, Abū Dharr, and they started a conversation. Rasūlullāh ﷺ asked Abū Dharr, "Where are you from? – *Min Aynar-Rajul?"* He replied, "*Ana Min Ghifār* – I am from Ghifār." Rasūlullāh ﷺ placed his hand on his forehead. Abū Dharr said, "Rasūlullāh ﷺ was surprised and amazed to see someone from Ghifār coming to Makkah in search of the truth." From Ghifār?! These people who raid caravans? The ones who do not follow any rules or any customs? And he is searching for truth in Makkah and the people of Makkah, the ones who are considered to be the religious authority of Arabia, are rejecting my Message. Abū Dharr said, "I felt that he might have disliked that I mentioned that I am from Ghifār, so I extended my hand to pull his hand from his forehead." Abū Dharr said, "Abū Bakr slammed my hand and told me, 'Put your hand down.'" Then the conversation continued and Abū Dharr ended up embracing Islām.

Rasūlullāh ﷺ told Abū Dharr ؓ, "*Uktum Īmān* – Keep your Īmān secret." Abū Dharr went out the next day, and rather than keeping his Īmān secret, he went in front of the people of Quraish and said, "Ash'hadu Allā Ilāha Illallāh, Wa Ash'hadu Anna Muhammad Ar-Rasūlullāh." He did not care about the consequences. He said, "They gathered around me and they beat me up so bad, I was going to die, until Al-'Abbās Bin 'Abdul Muttalib came in and said, 'Do you know where this man is from?'" Just one question. "He is from Ghifār." Abū Dharr said, "Immediately, they just ran away." All what you would see is them fleeing, running away from him. But he did the

same thing the next day, and he did the same thing the third day, and every day the same thing would happen; they would come and beat him up until Al-'Abbās comes and tells this new group of people who are hitting him that the man is from Ghifār. Al-'Abbās said, "And you know, if this man gets killed by you, that none of your trade will make it safely to Syria," they are going to take revenge of you.

Rasūlullāh ﷺ Sends Abū Dharr to his People to Convey the Message

Rasūlullāh ﷺ then told Abū Dharr, "Go back to your people and convey the Message to them, and when you hear that I prevail, come to me." How long did Abū Dharr stay with Rasūlullāh ﷺ? Quite a short time. How much did he learn from him? Probably not a lot; a few verses, a few Ahādīth here and there, and that was it. Abū Dharr went back to his people, Ghifār, and he started giving them Da'wah. Slowly and slowly, people were accepting Islām among the people of Ghifār. He said, "By the time Rasūlullāh ﷺ made Hijrah, almost half of my tribe were Muslim," – [from] the whole tribe of Ghifār. He said, "And then we decided to go and visit Rasūlullāh ﷺ and the rest of the tribe had said, 'When Rasūlullāh ﷺ arrives and when we go and meet him, we will become Muslim.'" So now the whole tribe is Muslim; all of them are Muslim. The other half just said we are going to wait, it is a matter of time and then we will become Muslim, and they did. One day when Rasūlullāh ﷺ was in Madīnah, they see in the horizon this dust cloud; sign of an army approaching, a large group of people. So some of the Sahābah rushed to their weapons thinking that maybe an army is approaching us, but Rasūlullāh ﷺ said, "*Kun Abā Dharr* – Be Abū Dharr," and the prophecy of Rasūlullāh ﷺ was true, it was Abū Dharr and all of his tribe of Ghifār coming to pledge their allegiance to Rasūlullāh ﷺ – the entire tribe.

Now, there was rivalry between two tribes; Ghifār and Aslam. When Aslam heard that Ghifār became Muslim and they went and pledged allegiance to Rasūlullāh ﷺ, they immediately went to Rasūlullāh ﷺ and said, "We also want to become Muslim." Two tribes! Rasūlullāh ﷺ said, "*Ghifār; Ghafarullāhu Lahā, Wa Aslam; Salamahullāh* – Ghifār; may Allāh forgive

them, and Aslam; may Allāh give them peace." All of it started by the work of one man. And how much did this man know? Was he a scholar at the time? No, he just knew a few Āyāt, it was later on that Abū Dharr came to learn a lot, but at that stage, he just spent a few days with Rasūlullāh ﷺ and that was it, all of Ghifār became Muslim. The last people in the desert who you would expect to accept Islām, they did become Muslim.

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Lessons from Story of Abū Dharr ؓ

What can we learn from the story of Abū Dharr?

Allāh Gives Guidance to those who Search for it

Number One: Again, the same lesson is coming up: **And those who are guided - He increases them in guidance.**[74] The ones who search for guidance, Allāh will give it to them. Abū Dharr investigated the matter and Allāh showed him the light, showed him the truth.

Share Knowledge No Matter how Small

Number Two: Rasūlullāh ﷺ says, "*Ballighū 'Annī Walaw Āyah* – Convey even one verse from me." Whatever you have, convey it, share it, teach it; do not keep it to yourself.

Be Courageous

Number Three: Courage. Abū Dharr is an example of a person who has courage. He was not intimidated by the fact that he was a foreigner in Makkah; he stood and he said I am a Muslim, and he was proud, and he paid for it dearly. And then he went to his people and he preached the Message to them. So this shows you the courage of the personality of Abū Dharr which is shown again and again and again by the Sahābah of Rasūlullāh ﷺ, and this reveals to us the inherent qualities that they had. And this is also one of

[74] Muhammad: 17

the reasons why Allāh ﷻ chose them to be the bearers of the Message, because they had simplicity, and they had courage, and they had honesty, and they had commitment to a cause; when they believe in something they commit their lives to it.

Verify the Truth

Number Four: Verifying the truth. Just because the people say that he is a sorcerer, a liar, a magician, [this] does not mean anything; you have to go to the source and verify the information yourself. Allāh has given you a mind, Allāh has given you intelligence; use it, do not just follow what the people are saying. Rasūlullāh ﷺ says, "Do not be an Imma'ah." When he was asked for the meaning of *Imma'ah*, he said, "Whenever the people say yes you say yes, and whenever they say no you say no." Do not just follow.

Everything Good is Significant

Number Five: *Lā Tahqiranna Minal Ma'rūfi Shai'an Walaw An Talqa Akhāka Bi-Wajhil Hasan*. Rasūlullāh ﷺ says in a Hadīth, "Do no belittle any good deed, even if it is as small as smiling in the face of your brother." Do not belittle anything. Whatever good there is, do not consider it to be insignificant, because everything good is significant, and maybe that small thing will make a difference on the Day of Judgment for you and it will be the criteria between Hellfire and Paradise. Maybe one small deed that you would do, which you do not pay any attention to, would tilt the scale to your side in your favour. And how do we deduct this lesson from the story of Abū Dharr? Abū Dharr ؓ learnt very little, and all what he went and did was propagate the Message, and maybe he never expected that this small effort of his would end up causing the whole tribe of Ghifār and the whole tribe of Aslam to become Muslim! Maybe he only felt that he could convince a few group of people, maybe a few of his relatives, but for this work to end up bearing the fruits of two major tribes becoming Muslim, maybe Abū Dharr never thought about that. But you throw the seed, and Allāh ﷻ will make it grow. And I will mention to you some contemporary examples about how sometimes you would do something very small, and you never pay attention to it, but it will make a big difference. And there is a Hadīth by the way that

says, “A person might speak a word that would please Allāh, and they do not pay attention to it, but Allāh ﷻ will raise them up levels because of that. And a person might speak a word that will anger Allāh, and because of that they will be thrown in Hellfire.” It is a matter of a word here or there.

Embraced Islām through Drug Dealer

There is a brother from Canada, he said that he started having an interest in learning religion at a very early age; around the age of nine he started studying religion – that is quite early. He said but he was turned away from Islām because of a lesson that he was taught in school about Islām; he was shown some images that turned him away from Islām. And then he said he was going through some problems in his family; his father left and his mother was on drugs, so he said he completely forgot about this issue of religion, even though he had some early interest in it. He said then he became a drug user, and then he was promoted to being a drug dealer, and he went to jail at the age of 14, so he had a turbulent life. He said, “Later on, towards my later teenage years, after I came out of jail, I used to go to this park in Canada in the centre of the city, and that is where the drug addicts would usually congregate, and we would all smoke and use our drugs and you would find needles all over; that is where we would all come together and get high. So I went there and I was sitting next to this guy who looked foreign, and I was smoking my dope and I saw something interesting; the way that this guy next to me used to wrap his marijuana (or hashīsh or whatever it was! I am not very familiar with their specific terms), the way he used to wrap it was different. So that caught my eye [and] I asked him, ‘I see that the way you wrap your hashīsh or hash is different, where are you from?’” He said, “I am from Morocco.” He said, “So you must be a Muslim?” He said, “Yes, I am a Muslim.” He said, “Can you tell me something about Islām?” Now he is remembering his early years of studying about religion. He said, “Tell me about Islām.” He said, “So this Moroccan guy was going through the tenets of Islām and we were all smoking and we were very high! He was speaking and I am just receiving all of that information and absorbing it; we were both high! He is speaking very well and I am understanding very well!” He said, “For two

hours continuously, we were talking about Islām, until we ran out of drugs, we had nothing left. And then we continued the conversation for another two hours; four hours in total." And he said, "Allāh ﷻ sent another person to sit next to us." Subhān'Allāh, this was Qadr of Allāh. An Algerian person who was not on drugs or anything, he was just there, he happened to be there. He said, "He sent him to us to correct whatever mistakes that that person would make." You know, people have different understanding of Islām, so they would correct each other, and whenever one of them would mention something wrong, the other person would correct the false information. He said, "We continued the conversation for four hours. After that, I became Muslim." He said, "Now, neither did the Algerian or Moroccan person know that I became Muslim, because I left and then became Muslim on my own, and I stopped using drugs." And I actually met him and he was doing Da'wah at the time. When he was telling us his story, there was a group of us, so one of the brothers who was sitting and hearing this story said a bad word about that Moroccan person, because of [him] using drugs. This Canadian Muslim brother, his face turned red, and he became very upset and angry, and he said, "Don't speak about him! Because I became Muslim through him, and every single thing that I do – my Salāh, my Siyām, my Zakāh, my Dhikr – every single thing that I do, a copy of it will be deposited to his account."

Now, only Allāh knows where that person is, he might still be in the park using drugs, he might be lost, and he never knows that in his account is Salāh and Siyām and Zakāh; they are all deposited and he has no idea about it. He will come on the Day of Judgement and see all of this and not know where it came from. I was in those parks using drugs, where did all of these good deeds come from? It all happened because of a few words that he said to a drug addict like himself. Now, maybe he never knew that this person would become a Muslim, maybe he never intended it, he just was conversing, talking, but he threw something good out there and these are the fruits of it. So never belittle anything. Maybe there is a small thing that you would do here and there and this would be the cause of your salvation on the Day of Judgement, while the big things that you are doing,

the big projects, the things that you are spending a lot of time on, would not bare such a harvest, and this is something that is in the Hands of Allāh, so you never know. Therefore you should do whatever good you can, and leave it out there; just throw the seeds and Allāh ﷻ will make them grow. But do not belittle anything, *Walaw An Talqa Akhāka Bi-Wajhil Hasan* – even if it is as much as smiling in the face of your brother.

Embraced Islām through Handouts of Qur'ān at University

There is one more story I would mention to you to illustrate the same point further, and both stories were narrated to me by the persons themselves. This was an African American who was a student at University of California in Berkeley, and he heard about Islām but he did not know much about it. African Americans tend to know about Islām because they would have relatives who are Muslim or they would have a mosque next to them, and there is a very old tradition of Islām among African Americans in America, so you would usually find that they would have one member of their family or one friend who embraced Islām or is a Muslim, so in general they are more familiar than anybody else in America about Islām. So he knew about Islām but he did not know the details about it, he was not very interested in it. He said, "One day, in the beginning of the semester, I was walking through campus and a member of the Muslim Student Association was handing out translations of Qur'ān, so I picked up a copy. And on my way home, on the bus, I had nothing to do, so I opened up this Book that was given to me as a gift. I had no idea what it was, and I opened up the first page which is Al-Fātihah. I thought that this is an introduction to the Book, and who reads introductions? So I flipped the page and I went straight to the body of the Book." Now, the first thing that he would see next is Sūrah Al-Baqarah. He said, "I began reading: ***Alif Lām Meem. Dhālikal Kitābu Lā Raiba Fīh*** **– This is the book about which there is no doubt.** There is no doubts in this Book, no doubts in this Book!" He said, "I was shocked by that statement. Usually when an author would write a book, they would start by apologising for their mistakes, apologising for their shortcomings, and here you have an Author who is so confident about Himself, He is stating that there is no doubt in

My Book, and that is the first thing that you see in front of your eyes! So I was quite amazed and I wanted to know who is the Author of this Book. I flipped to the front cover; did not see any name, looked at the back; did not see any name, I didn't know who wrote this Book. And I kept on reading and then eventually I realised that this wasn't written by a man, this came straight from Allāh ﷻ." He said, "The power and the confidence that faces you as soon as you open the Book made my heart shake, and that was the reason why I became Muslim, just that verse **– This is the book about which there is no doubt.**"

Now, again, that person who was giving out Qur'āns might be thinking well nobody is going to read this, I'm just wasting my time, I'll just do it because they asked me to; because of that Qur'ān, this brother became Muslim, and he is an Imām, and he is very active in Da'wah, and many people became Muslim through him. And that was a product of a very small effort.

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10
The Early Immigrants

Hijrah to Abyssinia

Two Migrations to Al-Habashah

We move on to Al-Hijrah to Al-Habashah. There were two migrations that happened to Al-Habashah; the first one happened in the fifth year of *Bi'thah* – following Revelation, and it was composed of a small group; 12 men and four women. The second Hijrah – migration, was of a larger group and it was composed of 83 men and 18 or 19 women, and this was more of a sporadic migration, maybe they did not go in one group. Now, how come there are two migrations to Al-Habashah? When the first group went to Al-Habashah, they heard a rumour that the people of Quraish had become Muslim. Rasūlullāh ﷺ received the Āyāt of Sūrah An-Najm and he recited those Āyāt, and those Āyāt were so powerful and it had so much effect on the people of Quraish [that] when they heard

the last Āyah which is an Āyah of Sujūd, and Rasūlullāh ﷺ and the Muslims made Sujūd, the Kuffār made Sujūd with them. They were so in tune with the Āyāt, they made Sujūd with the Muslims, and this was the origin of that false rumour that the people of Quraish became Muslim. So you had a group of the ones who made Hijrah come back to Makkah to find out it was a false rumour, so now you had another Hijrah which was a larger group.

Quraish Pursue Muslims Even in Abyssinia

When Rasūlullāh ﷺ saw the pain and suffering that his Companions were going through, he said, "Why do you not go to Al-Habashah, because therein is a King who does not oppress anyone. *Lā Yuẓlam ʻIndahū Ahad* – the King is just and he does not oppress anyone." So they went to Al-Habashah, and the first to leave were ʻUthmān Ibn ʻAffān and his wife, the daughter of Rasūlullāh ﷺ. There is a narration that says that ʻUthmān Ibn ʻAffān and his wife are the first to make Hijrah in the sake of Allāh after Lūt. They went to Al-Habashah and the second group came, so they left Makkah. Does that mean that the people of Quraish would leave them alone? No. Even though the Muslims in Abyssinia were no threat to Makkah politically, they were no threat to the economical interests of Makkah, nevertheless the people of Quraish did not want to leave the Muslims alone. In other words, even if we are left alone, we are not going to leave you alone, we are going to stay after you until we destroy your religion. So the people of Quraish assembled a delegation to go and meet with An-Najāshī to ask him to turn over the Muslims, and who did they choose for this mission? ʻAmr Ibn Al-ʻAas, and ʻAbdullāh Ibn Rabīʻah in one narration and ʻĀmir Bin Rabīʻah in another narration, but the central figure here is ʻAmr Ibn Al-ʻAas.

Amr Ibn Al-ʻAas was a diplomat, was a very intelligent man of Quraish, he had wide connections, he was a friend of the kings of the world at that time, so he was the right person to choose. And he was a mastermind in plotting and planning, and you can see that he was very good in conspiracies against the Muslims. That was the personality of ʻAmr Ibn Al-ʻAas before Islām. ʻAmr Ibn Al-ʻAas went to An-Najāshī, and the plan was that he was going to

go and meet the top officials first, and he was going to give every one of them gifts, or in other words, bribes. And he was going to present to them his case and say that in your land are some fools who ran away from Makkah, we want you to turn them over. So he wants to work it out with all of the top officials before he meets with An-Najāshī, so when he talks to An-Najāshī and he consults his officials, they will all give him a unified opinion that you should hand them over. So he went to every one of them, had a meeting with every one of them, and gave them gifts, and then he went to meet An-Najāshī. And he had [already] told the officials, "I prefer that you hand us over these people without having them meet An-Najāshī." I do not want them to meet An-Najāshī because their words are very effective; they feared Qur'ān.

'Amr Ibn Al-'Aas Asks An-Najāshī to Hand Over Muslims

So he worked out the plan and he went to meet An-Najāshī, and he told An-Najāshī, "There are some fools among them who came to your land, we know them and they left our religion and they did not follow yours," and he went on and on and on. In the end he said, "We want you to hand them over to us." Now, all of the officials were already there and they said, "Yes, hand them over!" An-Najāshī said, "No, I will not hand over people who sought refuge in my land until I hear their side of the story." See the justice that An-Najāshī had, and the choice of Rasūlullāh ﷺ to have his Sahābah go to the right place. So An-Najāshī called the Muslims to come and meet him.

Ja'far Ibn Abī Tālib Eloquently Presents their Case to An-Najāshī

The Muslims received a message, they were told that 'Amr Ibn Al-'Aas has met with An-Najāshī and An-Najāshī wants to meet you. So they had a *Shūrā* – advice, and Ja'far Ibn Abī Tālib was to be their spokesman, the only spokesman, and that they are going to speak the truth. They went in to meet An-Najāshī. An-Najāshī asked them, "What religion are you following? You left the religion of your people, you did not join my religion, you did not join any of the religions of the world, who are you?" There is a Hadīth narrated by Umm Salamah ؓ, it narrates the speech that Ja'far Ibn Abī Tālib gave in front of An-Najāshī, and I want to read the exact words of Ja'far

because there is a lot to learn from this presentation. Ja'far said – and Ja'far is the cousin of Rasūlullāh ﷺ, he is the brother of 'Alï Ibn Abī Tālib – he said,

"O King! We were a people of polytheism; we worshipped idols, ate the meat of animals that had died, offended rules of hospitality and permitted things forbidden, as in the shedding of one another's blood and so on. We completely ignored matters of right and wrong."

So notice the opening of the speech is talking about their background. I want you to follow the speech and look at how Ja'far Ibn Abī Tālib arranges speech. Keep in mind that he is talking to someone who has no background whatsoever about Islām; he does not know anything about it, he is speaking to someone who is Christian, and he is speaking to a king. So he gave him background information of who we used to be, this was our situation; we were people of Shirk who used to worship idols, we used to eat the meat of dead animals, we offended rules of hospitality and permitted things forbidden, we used to shed each other's blood, we completely ignored matters of right and wrong. So he gave him an impression that we used to live in a chaotic stage. And then he said,

"And so God sent to us a Prophet from among ourselves whose honesty and trustworthiness we knew well."

With this statement he has established credibility in the Prophet. So now An-Najāshī knows that Muhammad ﷺ is from among the people, his people know him very well, they know his trustworthiness, and they know his truth.

"He summoned us to pray to God alone and without associates, told us to respect rights of kinship, to honour rights of hospitality, to pray to God the Almighty and Glorious, to fast for Him, and to worship none other than Him."

Here he gave him issues of *Tawhīd* – Oneness of Allāh, and also the morals that Islām teaches; he gave him a little bit of both. And he said,

"And so he called us to God, to affirm His Oneness, to worship Him, and to tear down all the other stones and idols [that] we and our forefathers had worshipped apart from Him. He ordered us to be

truthful in our speech, to keep to our trust, to respect kinship ties and hospitality rights, and to abandon things forbidden, and the shedding of blood. He forbade us to do anything immoral; to tell lies, to misuse the funds of orphans, or to make false accusations against women of virtue. He ordered us to worship God and to associate no other God with Him. He told us to pray, to give alms, and to fast."

And then he enumerated for him all aspects of Islām. Can anyone have any disagreement with anything that Ja'far said? [Regarding] truth, trustworthiness, [and so on]?

So it is important when we are speaking to somebody who does not know anything about Islām, to illuminate to them the aspects of Islām, the good teachings of Islām. Sometimes in our Da'wah we assume that people know that Islām teaches good; many do not, and Ja'far took that into consideration and he went through the morals and the character-building that Islām promotes. In addition to talking about the 'Ibādāt, he spoke about Salāh, Zakāh and Siyām, and he also spoke about Tawhīd which is very important to present – the worship of Allāh alone and tearing down the stones and idols. You can also notice that it was very brief and to the point; he did not go on and on and on in details, he did not turn it into an argument or a debate, because remember, he is dealing with a king; you cannot argue with such a person if you want to bring them closer to Islām. So he made it a very short and brief presentation, but it is complete, it is comprehensive, there is nothing missing. And then he said,

"And so we believed in him and trusted him, following him in the instructions he bought from God. We worship God alone without a partner and associating no one with Him. We forbade what he has forbidden and considered permissible what he allowed us. But our people aggressed against us and harmed us, seeking to draw us out of our faith, to return us to the worship of idols instead of God, and to have us again consider permissible the abominations we had previously allowed. When they treated us with violence and persecution, besieged us, and prevented us from performing our religion, we left for your country and chose you above others. We

desired your hospitality and hoped we would not be harmed in your domain, O King."

Wonderful ending. Let us look at the statements before that. He said our people aggressed against us, harmed us, they tried to force us to give up our faith, they besieged us, they persecuted us. Do you not think that this will strike a chord with An-Najāshī who is coming from a Christian background that stresses the issue of suffering and sacrifice? So these words must have brought An-Najāshī closer and would throw in his heart feelings of mercy towards these people, and a feeling of shared [suffering], of something that we have common between us; this suffering sounds like the suffering 'Īsā went through, sounds similar to what the Prophets went through, because this is a man who was steeped in his religion. And then in the end Ja'far Bin Abī Tālib said that the reason why we came here was because we were looking forward to your hospitality, and we chose you over all other kings of the world.

An-Najāshī and Bishops Weep Heavily

An-Najāshī, the Negus – Negus is the translation of An-Najāshī – replied and said, "Did you bring anything with you from what he [Muhammad ﷺ] brought?" An-Najāshī now wants to hear Qur'ān. Ja'far Bin Abī Tālib recited some Āyāt of Qur'ān. Which Āyāt did he choose? There are many Āyāt that he could choose, [but] which Āyāt did he choose? Sūrah Maryam. Look at the choice of Āyāt; he recited to him verses from Sūrah Maryam. Umm Salamah says, "I swear, the Negus wept so hard, his beard was soaked, and all his Bishops cried so hard, they wet their Bibles." So it must have been an emotional presentation and recitation to cause An-Najāshī, the King, and his Bishops to cry. An-Najāshī wet his beard and the Bishops wet their Bibles which were laying in front of them.

People who Love Jesus get Emotional when they Hear the Story of Jesus in Qur'ān

One Brother, he was working as a taxi driver in the US, he said, "I was asked to drive a Priest from Coronado Island to San Diego, which was

quite a long distance within the city, and it was very late at night. So we had a conversation and he asked me, 'What are you?' I said, 'I am a Muslim,' [I asked,] 'Who are you?' He replied, 'I am a Catholic Priest, and I am here for a convention.'" So this Brother said, "Do you know that our Qur'ān has spoken about Jesus? Would you like me to recite to you some verses in Qur'ān about Jesus?" He said, "Yes, go ahead." So the brother said, "I went on reciting verses from Sūrah Maryam and translating them, and I kept on going on and on and on and the priest was silent sitting in the back; it was late at night and he was sitting in the back." He said, "And then suddenly the priest told me to stop, 'This is my destination.'" The Brother said, "When I looked at him, I saw tears running down his cheeks." That is how strongly influenced he was by the verses of Sūrah Maryam. He said, "But the good thing after that; he gave me a hundred dollar tip."

So people who love 'Īsā, who love Jesus, when they hear the story of Jesus in Qur'ān, it is quite emotional. So it caused An-Najāshī to weep.[xi]

The Negus Refuses to Hand Over Muslims to Quraish

An-Najāshī, the Negus, refused to hand over the Muslims to the delegation of Quraish. And as soon as both the Muslims and the delegation of Quraish left, 'Amr Ibn Al-'Aas made a threat that I am going to make a comeback and I am going to bring an end to the Muslims. 'Abdullāh Ibn Rabī'ah, or let us say his partner since there is a difference on the name [as we mentioned previously], his partner said, "No, do not do that, they are still our relatives," [he was telling him that] you do not have to go that far; fine, he refused to hand them over, let us just go back. 'Amr Ibn Al-'Aas said. "No, tomorrow I am going to come back and I am going to tell the King that they say that Jesus is a slave." He did go the next day and said, "They say some bad things about Jesus, they claim that he is a slave and he is not the son of God." 'Amr Ibn Al-'Aas does not believe in all of this stuff anyway, but it was just to cause Fitnah. So An-Najāshī obviously was quite concerned; An-Najāshī is a religious person and he does not want any heretics in his land, so he recalled the Muslims. Umm Salamah says, "There was nothing that

worried us more than that event, it caused us great concern. Same thing; we decided that we are going to speak the truth, *Naqūlul Haqqa Ayna Mā Kān* – we are going to say what our Prophet has taught us, we are going to tell the truth no matter what happens. We are going to speak the truth." Same thing; Ja'far Ibn Abī Tālib was to be their spokesman, and they went and An-Najāshī asked them, "What do you say about 'Īsā?" He said, "We say that he is 'Abdullāh – he is the servant of Allāh, he is the slave of Allāh, he is the Messenger of Allāh, he is the Word of Allāh casted on Maryam, Mary, the chaste and virgin." The Negus said, "There is no difference between what you say about him and what I say about him," and immediately the Bishops started making a commotion, they were angry to hear this response from An-Najāshī; how can he approve such a thing? Even though it was all the same, with the exception of him being the servant of Allāh. But they said he is the Spirit of Allāh that was blown into Maryam, the Word of Allāh, that Mary was the chaste and virgin; it is all the same except for this difference, which is not a minor difference, it is a critical difference, on whether 'Īsā, Jesus, is the son of Allāh or not. Now, the Christians of Abyssinia would have been Orthodox Christians who believed in the divinity of Jesus, so the Priests did not like what they heard. An-Najāshī stood and said, "Say whatever you want to say, these people are going to be free in my land." A decisive decision was made that these people are going to get my protection. And Umm Salamah says that 'Amr Ibn Al-'Aas and his partner were left with disgrace because An-Najāshī drove them out and even gave them back their gifts, because in the first visit of 'Amr Ibn Al-'Aas, the first thing An-Najāshī asked 'Amr Ibn Al-'Aas was, "What did you bring me from your land?" 'Amr Ibn Al-'Aas said, "I have brought you some leather products," and that was the best thing that An-Najāshī used to like; leather products. So he had this friendship relationship between him and 'Amr Ibn Al-'Aas, but when it came to principle, An-Najāshī stood with the truth and he refused to hand over As-Sahābah ﷺ.

So that is the story of Al-Hijrah to Abyssinia.

Reasons for Al-Hijrah to Abyssinia

What were the reasons for this Hijrah? How come the Muslims fled their land and went to Abyssinia? How come they would leave the best place on the face of the earth, Makkah, and go somewhere else?

To Flee Persecution

Well, the first reason is to flee persecution. They were being tortured in Makkah, so Rasūlullāh ﷺ allowed them to leave to flee from this persecution, so that they would free themselves from this physical pain; that is the first reason. Ibn Hazm says, "When the number of Muslims increased and the persecution increased, Allāh allowed them to migrate."

To Safeguard their Faith

The second reason is to safeguard their faith. Not everyone will be able to handle the torture; some people would give up their Īmān. Not everyone has the strength of Bilāl, not everyone can resist what Khabbāb Ibn Al-Aratt went through. So if a person fears on the safety of their religion, they should go somewhere else. And Rasūlullāh ﷺ says, "*Lā Yudhillul Mu'minu Nafsah* – The Believer should not humiliate themselves, *Yu'arridu Nafsahū Li-Mā Lā Yutīqu Minal-Balā* – by facing harm which he is not able to handle." So if it is too much for a person to handle, then they should not put themselves in that difficult situation. To give you an example of what this concept means, there was once a man who came to Rasūlullāh ﷺ with pure gold the size of an egg, and he gave it to Rasūlullāh ﷺ and said, "This is Sadaqah, and it is all what I have." Rasūlullāh ﷺ was upset and said, "One of you would come and give up all of their wealth, and then after that they would come and ask me for assistance." So Rasūlullāh ﷺ did not want this person to give up all of his money and then ask for help. Keep your money, give what you are able to give, but keep some for yourself; why do you say this is all what I have? But then we know that Abū Bakr As-Siddīq ؓ at one point of time had given up all of his wealth to Rasūlullāh ﷺ and Rasūlullāh praised that. How come the response of the Messenger of Allāh was different? Rasūlullāh ﷺ knew in the situation of Abū Bakr ؓ

that he can handle the situation, he can give up all of his wealth and he would not get down to the level of begging, he will be able to take care of himself. However, not everyone is like Abū Bakr ﷺ, so for other people, they should not put themselves in that difficult situation that they are not able to handle. You give up everything in that moment of high emotions, but after that when things calm down, you start rethinking and saying, 'Oh, what have I done! I have given up all of my money, what can I do now?' So not everyone will be able to handle what was going on in Makkah, therefore Rasūlullāh ﷺ told them to leave and safeguard their religion. Ibn Is'hāq says, "The Muslims then left towards Abyssinia fearing for their faith."

An Embarrassment for Quraish and a Secondary Base Outside of Makkah

Number Three: We have a quote here by Sayyid Qutb, and before I read this quote [I want to ask], what is your impression of the people who went to Abyssinia? Were they the strong and noble among Quraish or were they the weak? They belonged to the strong and wealthy families of Quraish, and Sayyid Qutb states,

> "It would not be correct to say that they had gone there for reasons of personal safety alone, for they included some of the most powerful and wealthiest of the Prophet's followers and of his fellow tribesmen. The majority of them were from the tribe of Quraish including Ja'far Ibn Abī Tālib, and a number of young men who were accustomed to providing protection to the Prophet ﷺ, such as Az-Zubair Bin Al-Awwām, 'Abdur Rahmān Ibn 'Awf, Abū Salamah Al-Makhzūmī, 'Uthmān Ibn 'Affān, to mention a few. There were women belonging to some of the most prominent families of Quraish, such as Umm Habībah, the daughter of Abū Sufyān, the Quraish's unrivalled Non-Muslim leader, who would have never been persecuted in Makkah."

Umm Habībah would never have been persecuted in Makkah, no one would be able to touch her; she is the daughter of Abū Sufyān, the leader of Quraish. [Sayyid Qutb continues,]

> "There were no doubt other reasons for the Muslims' immigration to Abyssinia; there was the need to shake the religious and social foundations of Quraish's most noble and powerful families. There could be no greater insult or threat to the Quraish dynasties than seeing their proudest and most noble sons and daughters running away for conscientious and religious reasons, leaving their cultural heritage and tribal homeland behind."

So the ones who made Hijrah, belonging to the wealthiest and strongest families of Quraish, having them leave, according to the view of Sayyid Qutb, is to cause an embarrassment and to shake the structure of Quraish. And Quraish's position in Arabia was not because of the strength of its army – Quraish were small in number, nevertheless no one dared to attack them, and they used to be held in very high esteem, they had this deep respect in the hearts of everyone around them, and that was because of the values that they had – it was also because of their location next to the House of Allāh, and the fact that they were the guardians of Al-Ka'bah. So for the people to see that the noblest among their men and women had to leave Makkah to flee for the safety of their religion was such an embarrassment for the people of Quraish, and it would shake their foundations in Arabia.

According to another author, Munīr Al-Ghadhbān, his view is that Rasūlullāh ﷺ wanted to have a secondary base outside of Makkah so that if something happens in Makkah [then] at least the Religion can survive somewhere else, and now since the numbers had increased, the Muslims could spare dividing into two groups; one group stays in Makkah, [and] one group would leave and stay in Abyssinia. And what would strengthen this view is the fact that the Muslims in Abyssinia never went back to meet the Prophet ﷺ when he was in Madīnah until the seventh year of Hijrah, they waited seven years after Rasūlullāh ﷺ made Hijrah to travel back to Madīnah. And they were not enjoying their stay, they wanted to be close to Rasūlullāh ﷺ, but they stayed there until they got the permission from Rasūlullāh ﷺ to come, and Rasūlullāh ﷺ gave them this permission when it was safe for them to come back; now Islām was firmly established. Because in the first few years in Madīnah, Madīnah was under constant

threat, and the Muslims never really had safety; just because they had a State did not mean that they were secure, they were always under threat from an attack from one direction or another, but after seven years, Islām now had its roots deep, it was firmly established, it was strong, and that is when the Sahābah came back from Abyssinia.

Importance of Al-Hijrah to Al-Habashah in our Current Situation

Now, brothers and sisters, I am spending more time than normal on this story of Al-Hijrah. Usually in books of Seerah they would just glance over the whole thing in a few pages and that is it, but we are spending a lot of time on this – we have already spent some time on the early session and we will spend some time this session – because of the importance of Al-Hijrah to Al-Habashah in our situation. This was a Muslim minority living among Non-Muslim majority, it was a predominantly Christian country, so there are some resemblances there, but when it comes to An-Najāshī, we do not have any personalities similar to him in the West – a deeply religious leader with justice – we have not had anything like that. Maybe at one moment of time, laws and constitutions of the West were somewhat close to the personality of An-Najāshī, but that has pretty much changed now. But I still think that this is an important subject and we need to talk about it.

Now, unfortunately there is not a lot of narrations that survived dealing with Al-Habashah in particular and dealing with the Makkah era in general. If you open any book of Seerah, for example this book in front of me, the book is around 700 pages, and the Makkah era is 150. So 150 pages are dealing with 13 years of the life of Rasūlullāh ﷺ and everything before that, and then you have almost 600 pages dealing with the last 10 years of the life of Rasūlullāh ﷺ, so you can see the disproportion here. There are a few reasons for that:

Number One: The documentation of Hadīth was not allowed until the Muslims were in Madīnah. In Makkah, Rasūlullāh ﷺ did not allow them to write down Hadīth because he did not want it to mix with Qur'ān and cause confusion; let us first concentrate on Qur'ān, and then after that you can document the Hadīth. That is one reason.

Second Reason: Our early scholars were not very interested in Makkah compared to their interest in Madīnah. Why? Because all of the laws and issues relating to the Islāmic State were learned in Madīnah. Makkah did not really relate much to our early scholars because they were living under a Khilāfah and they were concerned with the Islāmic law, the Islāmic State, the institutions of the Muslim society, and all of that is to be learned from the 10 years of Madīnah, not Makkah. So that is why you would find that the writings on Madīnah are detailed and elaborate while there is not much written about Makkah. Now I think we now need to give more focus to the 13 years Rasūlullāh ﷺ spent in Makkah because there is a significant percentage of the Muslims around the world living as minorities. You have a hundred million plus living as a minority in India, 60 million Muslim minority in China, millions of Muslims living in Russia, millions of Muslims living in Western Europe, in Northern America, in South America. There is a lot of Fiqh that is needed for these Muslim minorities and that is to be learned from the years of Makkah, so we need more study to be done on the narrations that survived from Makkah.

Reasons for Choosing Al-Habashah

How come Rasūlullāh ﷺ chose Abyssinia to start with? Why not Syria? Why not 'Irāq? Why not Egypt? How come Abyssinia? Why not the Persian Empire? The Roman Empire? The Byzantine Empire? There could have been many other choices; how come Rasūlullāh ﷺ chose Al-Habashah?

Justice

Well, the number one reason which is stated in the Hadīth, is the saying of Rasūlullāh ﷺ, "*Fa-Inna Bihā Malik Lā Yuzlamu 'Indahū Ahad* – Go to Abyssinia because therein is a King who does not oppress anyone." Justice was the primary reason for the Muslims going to Al-Habashah; they were in search of justice. Because they were fleeing persecution, so they needed to go to a place where they would get justice, and that was Abyssinia.

Familiarity with Al-Habashah

The second reason, which is a secondary reason, is the fact the Arabs were familiar with Al-Habashah. Number one, Quraish used to have business with Abyssinia; that was one of the areas that they would do business with in winter – people of Quraish had two journeys; one in summer and one in winter. One branch of the ones in winter would go to Al-Habashah, Abyssinia, so they already had an established commercial relationship. And number two, Rasūlullāh ﷺ from very early on was exposed to Abyssinian culture; his first nurse was from Al-Habashah. His first nurse Umm Ayman, who took care of Rasūlullāh ﷺ and breastfed him, she was from Al-Habashah, according to Sahīh Al-Muslim she was from Abysinnia. And Umm Ayman was not just Abyssinian [by name], but her culture, her language was Abyssinian. In one narration it states that she presented Rasūlullāh ﷺ with this food, so Rasūlullāh ﷺ asked, "What is this?" She said, "This is a dish that we make in Abyssinia and I wanted you to try it." So she was even cooking some Abyssinian dishes in Arabia. Her accent; she could not get rid of her Abyssinian accent, for example, according to Ibn Sa'd, when she would say *Salāmullāhi 'Alaikum*, which means 'Peace of Allāh be upon you,' she would say, *Salāmillāh 'Alaikum*, which means 'No peace on you'. So Rasūlullāh ﷺ would tell her, "Just say *Salām*; do not go beyond that, just say *Salām.*" Or in the Battle of Hunain, she was making Du'ā' for the Muslims, she wanted to say *Thabbat Allāhu Aqdāmakum,* she said *Sabbat Allāhu Aqdāmakum*. *Thabbat Allāhu Aqdāmakum* means 'May Allāh make your feet firm,' but rather than saying firm she was saying *Sabt* which means Saturday, which means the whole sentence does not mean anything. Rasūlullāh ﷺ told her, "*Uskutī Fa-Innaka 'Asrā Al-Lisān* – Stay quiet, because you have a difficult tongue." So she was not even able to get rid of her accent. And this was a person very close to Rasūlullāh ﷺ, and Rasūlullāh ﷺ remained close to her for all of his life, and he married her to his adopted son Zayd Bin Hārithah. So that was the familiarity of Rasūlullāh ﷺ with Al-Habashah which started very early on.

Abyssinians were Christians

Number Three: Because the Abyssinians were Christian, and the Muslims used to see the Christians the closest to them. When you compare them to the Idol-Worshippers of Quraish or the Magians, Al-Majūsiyyah of Persia, the Christians were the closest.

Language of Communication

Now, what was the language of communication between Ja'far and An-Najāshī, the Negus? Probably it was Arabic. There are some narrations which state that the Negus lived for a few years in Hijāz and that he spoke Arabic, and even if he did not live in Arabia, because of these established commercial ties between the Arabs and the Abyssinians, it is possible that the Abyssinians spoke Arabic or knew Arabic. And this would make more sense because we would find it difficult to, for example, understand how the Negus would weep when he hears Qur'ān if it was translated through an interpreter. You know, when the Negus cried, we would suspect that he was understanding the meanings of the Āyāt in the original language for it to have that effect on him.

The Islām of An-Najāshī

Did the Negus become Muslim? He definitely did, even though according to Ibn Taymiyyah he was not capable of applying any of the laws of Islām. Ibn Taymiyyah says, "For a fact, An-Najāshī did not rule according to Qur'ān. The authentic opinion is that he did not even pray, [and] he did not make Hijrah, which was mandatory at the time." So he did not practice Islām, but he believed in the Oneness of Allāh, and he did what was possible for him to do for someone in his position. And Ibn Taymiyyah also brought in over here the story of Sayyidinā Yūsuf ﷺ, he said even though Yūsuf ﷺ was a Nabī of Allāh, but he was not able to apply all of the laws of Allāh ﷻ on a Non-Muslim population. And actually Ibn Taymiyyah has a very interesting essay on this, I did not have time to translate it, but his views are quite fascinating regarding this issue of a Muslim ruling over Non-Muslims, or someone in this situation of An-Najāshī; what are their excuses in not

applying the laws of Sharī'ah. We are not going to get into that, but definitely he did become a Muslim, and he was being taught Islām by Ja'far Ibn Abī Tālib, and he might have had some secret sessions with Ja'far Ibn Abī Tālib to study Islām because the Islām of An-Najāshī was not made public.

So when An-Najāshī passed away, in Al-Bukhārī, Rasūlullāh ﷺ says, "On this day a righteous man died in Abyssinia, so let us pray on him," let us make Salātul Janāzah on him. And Rasūlullāh ﷺ knew the exact day when An-Najāshī died, he knew it on the same day, which means that Jibrīl ﷺ came to Muhammad ﷺ to inform him about that event. So it was an important [enough] event that Jibrīl had to come and convey to Rasūlullāh ﷺ, and the Messenger of Allāh, *Al-Mustafā*, led Salāh on An-Najāshī, he prayed for him. In another Hadīth, Rasūlullāh ﷺ said, "*Istaghfirū Li-Akhīkum* – Ask Allāh to forgive your brother." He was asking the Sahābah to make Du'ā' for An-Najāshī.

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Lessons from Al-Hijrah to Al-Habashah

Some lessons to learn from the narrations:

Firmness and Steadfastness of Sahābah ﷺ

Number one which really stands out, and that is the firmness and the steadfastness of the Sahābah ﷺ. They held tight to their principles. They did not compromise even though they knew they would be in danger. They went to An-Najāshī and said, "'Īsā is the servant of Allāh." And in their earlier discussion, they said we are going to speak the truth no matter what happens. So it is important to have the spirit that we are not here to protect ourselves but we are here to protect our religion. Our religion comes first, even if we have to give up our lives in the process. And we would go through whatever pain and suffering we have to, to safeguard Islām. So that is the first lesson.

Sahābah Would Never Compromise Religion for Tradition

Second Lesson: They would not give in to the local traditions that would contradict Islām. They would adopt local traditions and culture that does not contradict with the Religion, but whenever they see a contradiction, they were willing to stand against it. It was the tradition of the Abyssinians to make Sujūd whenever they would come to greet the Negus, and when ‘Amr Ibn Al-‘Aas went to An-Najāshī, he said, “Beware, when these people come in they are not going to make Sujūd for you.” And when they came in, truly, as ‘Amr Ibn Al-‘Aas suspected, they did not make Sujūd. An-Najāshī was angry and he asked, “How come you do not make Sujūd to me like everybody else does?” They said, “We do not make Sujūd to anyone but Allāh.” In our religion, we do not make Sujūd for anyone but Allāh. And they had pride; even though they were in a foreign land living through difficult situations, but you can see that they had pride in their religion.

Jamā‘ah and Organisation

Number Three: When we say that the Muslims in Makkah had a Jamā‘ah and an Amīr, someone who wants to argue against this concept can come back and say, ‘Well, obviously they had a Jamā‘ah and an Amīr; Rasūlullāh ﷺ was there, what do you expect?’ Well what about in Abyssinia? Were the Muslims living like we are today; loose, and everyone is doing their own thing and going in their own direction? Or were they organised under one banner and a common leadership? This is one thing that stands out in all of the narrations, that the Muslims were organised, they were a group, and they worked together in a Jamā‘ah, and they had a leader – Ja’far Bin Abī Tālib; he was their spokesman, he was their Amīr. So this is not an optional thing, it is not something that if you like it you will do it. Muslims, wherever they are, they have to be in an organised fashion. This is an organised religion, it is not individual spiritual thing that you do on your own, it is a religion that has many of its ‘Ibādah done collectively to teach us the spirit of Jamā‘ah; Salāh is done collectively, Hajj is done collectively. So Muslims living in the West, they have to organise, they have to come together in a movement, and they have to have a common leadership which they stand behind. The

decision was made in Abyssinia that only one man will speak, and we will not interfere or go against and contradict what he is saying.

Participation of Muslim Women

Number Four: You can see the extent of the participation of Muslim women, and now I want you to contrast this and balance it with what I spoke about earlier on when I was speaking about the role of the Muslim woman as a wife and a mother. You see, Islām is somewhere between the two extremes. In every matter, you have the two extremes; *Tarafāni Wa Wasat* – two extremes and a middle. Islām is the middle of everything, it is the middle way; *Ummatan Wasatā*. So for every situation you have two extremes, and the Fiqh and the wisdom is to know where the exact middle is. Because you have a lot of points on a spectrum, but only one point, one dot, is the middle. So it is very easy to hit everything but the middle ground, but it is not easy to hit the exact target of middle ground, and that is where the Fiqh and wisdom comes into play. It is very evident in the early Muslims' history that the Muslim sister had a very important role to play. The first Muslim was a woman, the first *Shahīd* in Islām was a woman – the first martyr was Sumayyah. You can see the participation of Muslim women in Hijrah to Abyssinia, their participation in the Hijrah to Madīnah, their participation in Jihād, their participation in Jamā'ah, their participation in teaching and learning. So some of the artificial barriers that we have erected now did not exist in the time of Rasūlullāh ﷺ. Among us today are people who are carrying it to the both extremes; one extreme is that men and women can mix and laugh and joke without any barriers, hijab is optional, and then on the other extreme, even the voice of a woman is not allowed to be spoken in public; we might as well just have them living in a different planet. So these are two extremes, but we need to find the middle road. And I want to give you an example to show you the relationship that men and women had in the time of Rasūlullāh ﷺ, and this conversation is relevant to the immigration to Al-Habashah.

When the Muslims came back to Madīnah in the seventh year of Hijrah, the wife of Ja'far Ibn Abī Tālib, Asmā' Bint 'Umais, went to visit Hafsah, the

daughter of ‘Umar Ibn Al-Khattāb, who was the wife of Rasūlullāh ﷺ. ‘Umar Ibn Al-Khattāb came to visit his daughter, and he came in and saw this woman sitting in her room [and] he asked her, “Who is this woman?” She said, “*Hādhihī Asmā' Bint ‘Umais* – This is Asmā' Bint ‘Umais.” ‘Umar Ibn Al-Khattāb asked, “*Al-Habashiyyah?* – Is this the Abyssinian woman?” – Not that she is from Abyssinia, but he was referring to the fact that she has been in Abyssinia for so long. – “Is this the Abyssinian woman? *Al-Bahriyyah?* – Is this the woman who came from the sea?” Because they had to cross the sea to get into Madīnah. Hafsah said, “Yes.” ‘Umar Ibn Al-Khattāb told Asmā', “We made Hijrah before you, therefore we have more rights to Rasūlullāh than you do.” Straight, like that; he went to her and said we made Hijrah before you therefore we are closer to Rasūlullāh ﷺ than you and we have more rights to him than you do. Asmā' was quite angered by that statement and she said, “No, you are not closer to Rasūlullāh ﷺ than us, you were with the Messenger of Allāh, he was feeding the hungry among you, teaching the ignorant among you, while we were in a distant despised land.” We were in a faraway land and despised, we were not very comfortable over there, we did not like it being far away from Rasūlullāh ﷺ. We were feeling homesick to the Messenger of Allāh, not to Makkah, it was to the Messenger of Allāh, we wanted to be with him. And then she said, “And I am going to go and tell Rasūlullāh ﷺ what you are saying now and I am not going to add anything to it or subtract anything, I am going to say it as you said it.” And she went to Rasūlullāh ﷺ and said, “This is what ‘Umar told me.” Rasūlullāh ﷺ said, “And what did you say?” And she repeated the same statement. Rasūlullāh ﷺ said, “No, ‘Umar and his companions do not have more rights than you do to me,” meaning they are not closer to me than you, “they have the reward of one Hijrah and you have the rewards of two Hijrah.” You get double the reward than they do. Asmā' Bint ‘Umais said, “When Rasūlullāh ﷺ mentioned this Hadīth to me, the Sahābah who were in Abyssinia, Abū Mūsā Al-Ash‘arī and his friends, would come to me in large groups, all trying to learn this Hadīth of Rasūlullāh ﷺ from me, [and] there was nothing better for them in this world than this Hadīth.” This Hadīth was so valuable to them, it was worth the world and everything in it. So here you see that first of all,

‘Umar Ibn Al-Khattāb is speaking to this woman, and they are having a conversation, and it was a straight-forward conversation, and then Asmā' Bint ‘Umais is teaching the Sahābah, Abū Mūsā Al-Ash‘arī and the other men, about this Hadīth. So this was the nature of the relationship that existed. Obviously, if you look at all of the references we have that deal with the relationship of men and women, you would find that there was an element of formality in their dealings, you would not find any incident where they would joke and laugh with each other. So they knew their limits, but at the same time it was not that extreme as we might see among some Muslims now.

Umm Habībah

An example of the participation and the strength of the early Muslims would be Umm Habībah. Ya’nī [regarding] Umm Habībah , keep in mind the following factors and see how difficult it was on her. Number one, she is the daughter of the unrivalled leader of Makkah, Abū Sufyān. So for her to leave that comfortable life – wealth, nobility in her society – and go and live as a foreigner in an alien land, is not easy. So number one, she was the daughter of Abū Sufyān. Number two, she is living in a foreign land. Number three, which was disastrous; when her husband [‘Ubaidillāh Bin Jahsh] reached to Abyssinia, he apostatised and became Christian. He was one of the Sahābah who made Hijrah, [but] when he got there he changed his mind. Now, ‘Ubaidillāh Bin Jahsh went through different stages in his life, he kept on flipping back and forth before Islām, changing his mind and going into different religions, so this was his personality. So when he got there to Al-Habashah, he just changed from being a Muslim to being a Christian, and the most influential person on a woman is her husband. And it was very difficult for Umm Habībah to deal with this situation, her husband apostatising and becoming Christian. Obviously after that they had to separate. Keep all of these factors in mind and see how strong she was, and how steadfast she was, and how she was able to hold firm on her religion.

Ruling on Hijrah

What is the ruling on Hijrah?

[Number one:] Migration is compulsory if a Muslim individual is unable to establish his basic Islāmic practices in the land, such as Prayer, fasting and the Adhān. If a Muslim is unable to establish the essential practices of Islām, then they must find somewhere else.

[Number two:] It is permissible, if a Muslim is confronted with problems that make life difficult in that land, to leave his land to another land of Islām seeking relief.

Number three: It [Hijrah] is forbidden if by leaving a Muslim neglects the Islāmic duty in his land that no one can replace him in. If someone is playing a critical role and no one can step in and take that role, then it is forbidden for a person to leave.

Ruling on Living among Non-Muslims

What is the ruling on living among Non-Muslims? And that is one topic that Muslims in the West have been avoiding talking about. We shy away from certain topics because they are controversial, we do not want to deal with them, but eventually we will be faced with real problems that will force us to deal with these issues, and we need to have frank discussions on such matters, we cannot just throw them in the closet, brush them under the carpet, and think that they will go away. When it comes to living in a Non-Muslim land, it is the consensus of Muslim scholars that it is not allowed, and the Ahādīth are very clear, "*Ana Barī'un Min Man Aqāma Baina Zahrāniyyal Mushrikīn* – I have nothing to do with a Muslim who lives among the ones who associate gods besides Allāh." This is one Hadīth of many different narrations. The scholars gave exceptions; they said if a person is propagating the Message of Islām, and is practicing Islām freely, then that is an excuse for them to stay. They also gave temporary excuse for someone who is doing business or seeking knowledge, but this is on a temporary basis, it is not to settle indefinitely. Therefore it is not allowed for us to live in Non-Muslim environments unless we are fulfilling our

responsibilities of Da'wah, otherwise we are accumulating sins by default. So Da'wah is not an optional thing for us but it is something that justifies a Muslim living in a Non-Muslim society. And we need to understand Da'wah in a comprehensive way; it does not mean that every single person needs to do the same thing, we mean the Da'wah in a comprehensive way. Anything that is serving the welfare of Islām, anything that serves the propagation of the Message, would fall under Da'wah, it does not necessarily mean that you are distributing leaflets to Non-Muslims or you are giving speeches to them, these are two ways, but there are many others. Relief work is work of Da'wah, charitable work is work of Da'wah, teaching Muslims living in the West is a work of Da'wah too, so we need to understand this concept of Da'wah in a comprehensive way.

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'Uthmān Ibn Maz'ūn Gives Up Protection

'Uthmān Ibn Maz'ūn was one of the Muhājirīn who were in Abyssinia, he came back to Makkah, and since he left, he had to come in with some protection, and he was offered protection by Al-Walīd Bin Mughīrah who was one of the elders of Makkah. 'Uthmān Ibn Maz'ūn entered into Makkah, he saw that every other Muslim was going through persecution except for himself, this did not make him happy, he felt jealous; how come everyone else is going through this purification of their sins except myself? So he went to Al-Walīd Bin Mughīrah and told him, "I do not need your protection, I am giving it back to you." He [Walīd] asked, "Why my son are you doing that?" He said, "I want the protection of Allāh, I do not want your protection." Walīd said, "Well, since I have given you protection publicly, you have to give it back publicly." So they went next to Al-Ka'bah and Al-Walīd Bin Mughīrah said, "'Uthmān Ibn Maz'ūn has given me back my protection." 'Uthmān Ibn Maz'ūn said, "Yes, I did find Al-Walīd Bin Mughīrah to be a very trustworthy and honest man, but I want to be under the protection of Allāh and Allāh alone." Later on, he was sitting in a gathering around one of the most famous poets of Arabia, Lubaid, and

Lubaid was reciting some of his poetry, and he said, "*Kullu Shay'in Khalallāha Bātilun* – Everything save God is vanity." Everything is going to go away. 'Uthmān said, "Yes, you are right." Now, this was a gathering that held a lot of people. And then he [Lubaid] continued and said, "*Wa Kullu Na'īmin Lā Mahālata Za'ilun* – And all pleasures must fade." 'Uthmān Ibn Maz'ūn interrupted and said, "That is wrong, the pleasures of Paradise never fade away." Lubaid, being a respected, famous poet of Arabia, was kind of shocked; how could someone in the audience respond to me like that? So he said, "O men of Quraish, those who sat with you used to not be so insulted, when did this come about so?" So one man in the audience said, "Do not worry about it, this is one of the fools who followed the religion of Muhammad, do not take it to heart." 'Uthmān Ibn Maz'ūn responded and they had a fight. So the man stood up and he punched 'Uthmān Ibn Maz'ūn in his eye until the whole thing was black. Al-Walīd Ibn Mughīrah saw this and he came to 'Uthmān and said, "There was no need for your eye to go through that suffering. You were under my protection, why did you give it up?" 'Uthmān Ibn Maz'ūn said, "No, not so. I swear, the only problem is that my good eye is in need of what the other one suffered for God's sake. Actually I am under the protection of One stronger and more capable than yourself, O Ibn 'Abd Shams." Al-Walīd offered again and said, "Do you want to come back to my protection?" 'He said, "No, I want to be under the protection of Allāh." And remember that some of these are from Ahādīth, some of them are from Seerah; we are trying to mix both, to learn from Ahādīth and to learn from Seerah.

Abū Bakr ﷺ Gives Up Protection

Abū Bakr As-Siddīq ﷺ did not make Hijrah to Abyssinia but he was suffering in Makkah, so he requested permission from Rasūlullāh ﷺ to allow him to migrate; Rasūlullāh ﷺ gave him permission. Abū Bakr ﷺ left Makkah and he reached to Bark Al-Ghamād in Yemen, and then he met with Sayyid Al-Ahābīsh Ibn Dughunnah; Al- Ahābīsh are a tribe who used to live close to Makkah. Abū Bakr met with him, [and] Ibn Dughunnah asked him, "Abū Bakr, where are you heading towards?" Abū Bakr said, "My people have offended me, treated me badly, and forced me to leave."

Ibn Dughunnah said, “Such a person like you is an asset to his people. You are not a person to leave, and you are not the person to be driven out of your land.” Why? Because, he said, “You aid those who are in distress and you are kindly towards the needy.” And then he said, “Go back, you are under my protection.” And he took him to Makkah and he went in front of the people of Makkah and said, “Abū Bakr is under my protection. How you can drive out such a person from your land?! He is an asset for you. You drive out a person like Abū Bakr? He is under my protection.” The people of Quraish came to Ibn Dughunnah and said, “Well, we accept your protection but we are not going to allow Abū Bakr to worship publicly, so please make sure that he does not [do this].” Ibn Dughunnah came to Abū Bakr and said, “Your people do not want you to offend them, so do not worship publicly.” Previously what Abū Bakr would do is he would pray outside in front of the people, and ‘Ā'ishah said, “My father used to be a man with a very soft heart, and when he would recite the verses of Qur'ān, he would cry.” So you would have all of the kids and women and men attracted around Abū Bakr watching him, and this turned the people of Quraish crazy, they felt that this will be a Fitnah for their people, seeing this Khushū’ in Abū Bakr. So Ibn Dughunnah told Abū Bakr to worship privately and Abū Bakr agreed. For a while, Abū Bakr was praying in the privacy of his home, and then he had an idea, he decided to make a *Musallā* in the *Fanā'* of his house; Fanā' is an open area of the house. In some styles of Islāmic architecture, usually you would have the house built in [the shape of] a square and in the middle it is empty, so that would be Fanā'. Or Fanā' could mean like a backyard or something, a place that is open but is part of the house. So Abū Bakr took his Fanā' to be a Musallā, so even though it was inside his house, but people could still see it from outside. So now the same problem happened again; all of the people would gather and there would be crowds outside the house of Abū Bakr, watching him pray; they were amazed by the Khushū’ that Abū Bakr As-Siddīq had. The people of Quraish were furious, they went to Ibn Dughunnah and they said, “We told you, we do not want him to worship publicly.” So Ibn Dughunnah went to Abū Bakr and spoke to him about it and Abū Bakr ﷺ said, “I will give you your protection back, I do not need it,

I will be in the protection of Allāh." And he did give up the protection of Ibn Dughunnah.

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Lessons from Story of Abū Bakr ﷺ

A few notes on the story of Abū Bakr:

Hijrah Purely for the Sake of Worshipping Allāh

Number One: When he [Abū Bakr] met with Ibn Dughunnah and Ibn Dughunnah asked him, "How come you are migrating from your land?" Abū Bakr As-Siddīq said in one narration, "*Asīhū Fil Ard Urīdu Ana A'budu Rabbī* – I want to travel in the land in order to worship my Lord." So now Abū Bakr is leaving with no purpose but to worship Allāh, to go in the land and worship Allāh ﷻ, seeking freedom. What will he do with that freedom? Worship Allāh. They would use every resource that they had to please Allāh ﷻ. He was not travelling to do business, he said, "I want to worship Allāh; that is why I am leaving."

Muslims Should Have a Righteous Reputation

Second Lesson: What did Ibn Dughunnah know about Abū Bakr? What was the reputation that Abū Bakr had among the Non-Muslims? Caring for the needy, providing for the poor, sponsoring the orphan, standing up for right; that was the reputation of Abū Bakr; he was not known for ill manners and corrupt character, he was known for these righteous values which every person on the face of the earth who has decency would recognise their value. And this should be the personality of the Muslim wherever they are, this should be what the people know of you; your righteousness, your standing up for what is right, your charitable work, and that is what led Ibn Dughunnah to say that I am going to give you protection, he said, "You are an asset for your people, we cannot let you leave, we cannot allow you to leave Makkah! You are a credit to them, you are a pride for your people."

And this should be the reputation of every Muslim, this is what the people should know about us.

Public 'Ibādāt is Da'wah

Number Three: His Salāh was a Da'wah. Publicly practicing the rituals of Islām is Da'wah. For the people to see Hajj, for them to see our *Iftār* in Ramadān, [is Da'wah]. We used to hold in our mosque open dinners in Ramadān, we would invite the neighbourhood to come and break fasting with us, and some of them would even fast – they are Non-Muslims – they would fast, they would join in. In fact, many people seemed to be enthusiastic to participate with Muslims in Ramadān. Let them do that, let them go ahead, let them taste the value of Siyām, the flavour of it, and invite them to have Iftār, let them see the socialisation that the Muslims have in Ramadān. Salāh, Salāh At-Tarawīh; we should not hide in our enclaves, in our Masājid, and close it off to the public, this is Da'wah. Abū Bakr As-Siddīq would do it in public and the people of Quraish were furious because they thought that this will attract the people to Islām, seeing the Khushū' that he had would bring them closer to Allāh ﷻ. So we should publicly do these 'Ibādāt because there is a special flavour in them and there is a uniqueness in the rituals that Allāh ﷻ has prescribed on us. And that will also relate to number four:

We Should Publicise the Message

Number Four: We should publicise the Message. The enemies of Islām would not mind if you are praying in your cubicle; that is your private life, we are not going to interfere with it, but they are going to be resistant to you doing it in public, and that is what we should do, because we want to attract the good among all people to become Muslim, and the good heart will be attracted by good things.

We finished *Al-Hijrah Ilā Al-Habashah*.[xii]

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11
Major Events

The Islām of Hamzah Bin ‘Abdul Muttalib ﷺ

Hamzah Bin ‘Abdul Muttalib was a hunter, he would go out and hunt in the desert, and then he would come back and tell all the stories about his hunting expeditions. So one day while he was out hunting, Abū Jahl approached Rasūlullāh ﷺ and started cursing Muhammad ﷺ, while the Messenger of Allāh was silent. Rasūlullāh ﷺ would not respond to the ignorant words, ***Wa A’rid ‘Anil Jāhilīn*** – Allāh ﷻ has told Muhammad ﷺ: **Turn away from the ignorant.**[75] The Muslim should not be side-tracked by trivial issues and should not turn the Da’wah into a personal thing; one should not take it personally. If the insults are directed towards a person because that person is calling to Islām, one should not take it personally. Allāh ﷻ says: **We know that you, [O Muhammad], are**

[75] Al-A’rāf: 199

saddened by what they say. And indeed, they do not call you untruthful, but it is the verses of Allāh that the wrongdoers reject.[76] They are not rejecting you, they are rejecting the Message that you are presenting them with, that is what they are against. So Rasūlullāh ﷺ was calm and he did not respond back to Abū Jahl. Abū Jahl then threw a rock at Muhammad ﷺ and hit him in his head, and Rasūlullāh ﷺ was bleeding. A slave-girl saw that, and when Hamzah came back from hunting, she went and told him the whole story. Hamzah obviously was very upset when he heard that this happened to his nephew Muhammad ﷺ, even though Hamzah was a *Mushrik* – a Non-Believer, at the time, but because of the relationship between him and Muhammad ﷺ, he felt that an attack on Muhammad, may the peace and blessings of Allāh be upon him, was an attack on himself. So he walked up to Abū Jahl, and Abū Jahl was sitting with other leaders of Quraish right in front of Al-Ka'bah, and Hamzah just came back from hunting and he was still carrying his bow with him, and he walked up straight to Abū Jahl and he hit him on his head with his bow and said, "Take it! And I am now following the religion of Muhammad." When Hamzah said that, he did not say it out of conviction, he said it out of pride, he said it to anger Abū Jahl, and when that happened and blood was starting to flow out of the head of Abū Jahl, Banū Makhzūm, the relatives of Abū Jahl, stood up to fight Hamzah, but then Banū Hāshim stood up to protect Hamzah, and they were about to fight until Abū Jahl interfered and said, "No, leave Abū 'Imārah alone – leave Hamzah alone – because I did shamelessly attack his nephew Muhammad ﷺ." So Abū Jahl calmed things down.

When Hamzah went back home, there is a narration that states that Hamzah went back home and he was surprised at the action he himself took. And he went back and when his emotions calmed down, he started to assess the situation; did I do the right thing? What have I done? And he felt that he was in trouble, because he did not think it out properly, and he was asking himself, 'Should I become a Muslim or not?' Now, if I want to withdraw, I have already told Abū Jahl that I am a Muslim and that is dishonouring [my

[76] Al-An'ām: 33

word]. In their culture it was not right to change your opinion just like that; you say that you are a Muslim and then the next day you just change your mind and say, 'No, I was wrong.' So it was difficult for him to back out, but then the same thing, it was difficult for him to commit because he never really thought about it. So Hamzah said, "At night, I spent my whole night praying to Allāh, asking Him to guide me to the truth, and to tell me if I have done the right thing or not." So he was praying to Allāh ﷻ at night and was saying, "O Allāh, if this is the right decision, then put the love of it in my heart, if it is the wrong decision then please, O Allāh, find a way out for me." Now, you can notice here that these people used to pray to Allāh ﷻ. When they would make Du'ā', they would make Du'ā' to Allāh, so their religion was a religion of confusion. They worshipped Allāh but then they still worshipped other gods, and when you would ask them why are you worshipping the other gods, they would say because these gods are intermediaries between us and Allāh, and then they would say that Allāh has daughters – the angels. So it was a big lump of confusion mixed in with culture and tradition, but there was still some traces of the religion of Ismā'īl in there, for example, they still did Hajj, even though they did it the wrong way, they still gave sanctity to the House of Allāh ﷻ, even though they surrounded it with idols, but some remnants of the religion of Ismā'īl were retained.

Hamzah Bin 'Abdul Muttalib said, "Early in the morning, I woke up and I had my heart filled with love of Islām. So I went to Rasūlullāh ﷺ and I told him that I am a Muslim." And that was one of the greatest moments for Rasūlullāh ﷺ, to now have his dear uncle Hamzah on his side – Hamzah Bin 'Abdul Muttalib. So that is how Hamzah ؓ became Muslim. Obviously this must have caused agony to Abū Jahl; Abū Jahl would have thought that I have done good by hurting Muhammad ﷺ, but then eventually that was the cause of the Islām of Hamzah. And that is the Qadr of Allāh; you never know what will be the cause of good, so ***'Asā An Takrahū Shay'an Wa Huwa Khairullakum*** **– Perhaps you hate a thing and it is good for you.**[77]

[77] Al-Baqarah: 216

Abū Jahl thought that he was harming Islām by hurting Rasūlullāh ﷺ, he did not know that his own action would be the cause of the Islām of Hamzah Bin ‘Abdul Muttalib. And Ibn Is'hāq says, “*Wa Kāna Islāmu Hamiyyah* – The Islām of Hamzah was out of pride, but then it turned into sincerity.” So initially it was done with the wrong intention, he did it just to show Abū Jahl that I am with my nephew, but then Allāh ﷻ changed it into [it] becoming for the sake of Allāh and for the sake of Allāh alone. And one scholar said, “I started studying Islām to show off and to argue and to debate, but then after that, the knowledge of the Religion of Allāh humbled me and I became sincere.” So I started out with the wrong intention but then down the line my intention was being rectified and corrected. So the Religion of Allāh, after it stays in a heart for a long time, it draws a person closer and closer to *Ikhlās* – sincerity.

The Islām of ‘Umar Ibn Al-Khattāb رضي الله عنه

The Last Person you Would Expect to Become Muslim

‘Umar Ibn Al-Khattāb, as you all know from his early history, was a staunch enemy of Islām, and we mentioned how ruthless he was in persecuting the Muslims. One day, Lailah, the wife of ‘Āmir Bin Rabī‘ah, met ‘Umar Ibn Al-Khattāb. ‘Umar Ibn Al-Khattāb asked her, “Umm ‘Abdillāh, where are you heading?” She said, “You have maltreated us and oppressed us, so I am going to leave to one of God’s countries to worship my Lord.” She was leaving towards Abyssinia. And ‘Umar Ibn Al-Khattāb told her, “*Sahhibat Kis-Salāmah* – May peace be with you.” May you have a safe journey. That was a very strange statement to come from ‘Umar Ibn Al-Khattāb; ‘Umar Ibn Al-Khattāb showed no sympathy towards any Muslim, male or female, so for ‘Umar Ibn Al-Khattāb to make Du‘ā' for this woman and to say, ‘May peace be with you, may you have a safe journey,’ shocked her. This was the end of the conversation between her and ‘Umar, and then ‘Umar left. When her husband came, she told him, “Do you know what happened?” He said, “What?” She said, “I met ‘Umar Ibn Al-Khattāb,” – and that was not good news! And then she said, – “and he asked me where I was going and I told him, and then he told me in a very sympathetic way, ‘May you have a safe

journey.'" So her husband laughed and said, "Are you expecting that 'Umar will become a Muslim?" She said, "Maybe, why not?" He laughed and said, "'Umar will not become a Muslim until the donkey of his father does." It is impossible! *Himār Al-Khattāb* – the donkey of his father will become a Muslim before this man does, take that idea out of your mind, forget about it, it is just impossible, he cannot become a Muslim! That was their impression of 'Umar Ibn Al-Khattāb.

'Umar's First Step towards lslām

'Umar Ibn Al-Khattāb narrates, and he is narrating his own story, he says, "I used to love drinking, I was in love with wine, and I had some drinking partners whom I would meet every night, and we used to meet in a place in Hazwarah, so I went late that evening to meet my friends." He was going to the pub down the street, and he did not find anyone, there was no one there. He said, "So I decided to go to the wine dealer, but I found his shop closed." 'Umar Ibn Al-Khattāb said, "I went around looking for other options [but] I did not find anyone, it was too late [in the night]. [So I thought] since the pub is closed and the liquor store is closed then why not go and make Tawāf around Al-Ka'bah? Do something better." 'Umar Ibn Al-Khattāb said, "I went to make Tawāf around Al-Ka'bah." And who do you expect he found there? Who else would be praying next to Al-Ka'bah at that late hour of the night? Muhammad ﷺ. He said, "There was no one there but me and Muhammad ﷺ, and Rasūlullāh did not sense my presence." 'Umar Ibn Al-Khattāb says in one narration, "I wanted to sneak and attack him," and in another narration, "I wanted to listen to what he was reciting."

So 'Umar Ibn Al-Khattāb said, "Rasūlullāh ﷺ would pray with Ka'bah in front of him towards the direction of Jerusalem." Therefore Rasūlullāh ﷺ would be praying towards the wall of Al-Ka'bah that had the Yemeni corner of the Black Stone. 'Umar Ibn Al-Khattāb said, "I went from behind and I was hiding between the cloth of Al-Ka'bah and the Ka'bah." So 'Umar Ibn Al-Khattāb had his back towards Al-Ka'bah and he had the cloth of Al-Ka'bah over him, so you cannot see him. And he said, "I was sneaking around Al-Ka'bah until I was right in front of Muhammad ﷺ, nothing is

between me and him except the cloth of Al-Ka'bah, but he could not see me. And I was able to hear his recitation, he was right in front of me, and he was reciting from Sūrah Al-Hāqqah." He said, "And I just froze in my tracks listening to the wonderful words of Qur'ān. And then I told myself, 'These must be the words of a poet.'" The next Āyah that Rasūlullāh ﷺ recited in Sūrah Al-Hāqqah was: ***Wa Mā Huwa Biqawli Shā'irin Qalīlam Mā Tu'minūn*** **– And it is not the word of a poet; little do you believe.**[78] 'Umar Ibn Al-Khattāb said, "I was shocked and I said to myself, 'These must be words of a soothsayer, how did he know what was in my heart? These must be words of a soothsayer.'" The next Āyah was: ***Walā Biqawli Kāhinin Qalīlam Mā Tadhakkarūn*** **– Nor the word of a soothsayer; little do you remember.**[79] 'Umar Ibn Al-Khattāb said, "That was the first step in bringing me towards lslām." Now the foundation of Kufr in the heart of 'Umar Ibn Al-Khattāb is cracked, nevertheless his heart is still filled with hatred towards Muhammad ﷺ and the Muslims; he was not there yet, he was one step closer, but he still inhibited because of the hatred that he has in his heart towards the Muslims.

'Umar ؓ on his Way to Kill Muhammad ﷺ

One day 'Umar Ibn Al-Khattāb decided that he was going to bring an end to this misery, to this disunity among Quraish; once and for all I am just going to go and kill Muhammad ﷺ no matter what happens. 'Umar Ibn Al-Khattāb had this dedication, he believed that he needs to rid his people from these *Sābi'īn* – anyone who would become Muslim they would call them Saba'/Sābi'īn/Sabians, in other words they apostatised from the religion. So 'Umar Ibn Al-Khattāb said, "I am going to go and kill him." He heard that Muhammad ﷺ was with 40 of his followers in *Dārul Arqam*, he picked up his sword [and was] walking down the streets of Makkah alone. Now, 'Umar Ibn Al-Khattāb knows that he would be killed if he tries to kill Muhammad ﷺ, but he was determined to do it. Walking down the streets of Makkah, who did he meet? He met one of his relatives who was Muslim in secret,

[78] Al-Hāqqah: 41
[79] Al-Hāqqah: 42

Nu'aim. So Nu'aim saw 'Umar Ibn Al-Khattāb and he saw evil in his eyes and anger, [and] he asked 'Umar, "Where are you heading?" He said, "I am going towards Muhammad to kill him." Nu'aim now has to think on the spot; what did he say? Nu'aim said, "Why do you not take care of your household first?" 'Umar Ibn Al-Khattāb said, "What is wrong with my household?" Nu'aim said, "Your sister has become Muslim." By saying that, Nu'aim has put the sister of 'Umar Ibn Al-Khattāb and her husband in danger. Why would Nu'aim do that? Why did he put Fātimah Bint Al-Khattāb and her husband in danger? He did it because he wanted to save Muhammad ﷺ. So the Sahābah held Rasūlullāh ﷺ in high esteem and they saw that they could sacrifice their lives if it was going to protect his.

So Nu'aim told 'Umar Ibn Al-Khattāb, and this was news to him, that your sister has become Muslim, and Fātimah was the wife of Sa'eed Bin Zayd Bin 'Amr Bin Nufayl; Sa'eed is one of the 10 who were given the glad-tidings of Jannah. 'Umar Ibn Al-Khattāb changed course and now he was heading towards his sister's house. Khabbāb Bin Aratt was teaching Fātimah and her husband Qur'ān, so he had the scroll with him and he was reciting to them Sūrah Tā-Hā. When they heard the footsteps of 'Umar Ibn Al-Khattāb, Khabbāb went into hiding and Fātimah took the scroll and she hid it under her thigh. And then 'Umar came in, and he said, "What was that sound that I heard?" They said, "We did not hear anything." 'Umar Ibn Al-Khattāb said, "Yes, I did hear you recite something. Tell me what it was." And then he said, "And I have heard that you have become Muslim", and he immediately attacked Sa'eed Bin Zayd and he started punching him. Fātimah interfered and rose up to defend her husband, 'Umar Ibn Al-Khattāb hit her in her face. When 'Umar Ibn Al-Khattāb saw blood flowing out of the face of his sister, he became very sorry and he apologised. She said, "I have become Muslim and my husband is Muslim, and do whatever you want." 'Umar Ibn Al-Khattāb said, "Give me that scroll you were reading." She said, "No." 'Umar Ibn Al-Khattāb swore in the name of his gods that I am going to return it back to you, give it to me. She said, "*Innaka Mushrikun Najas* – You are Polytheist and you are impure." 'Umar Ibn Al-Khattāb went and washed himself and he came back. So she gave him the scroll and 'Umar Ibn Al-

Khattāb recited the first verses of Sūrah Tā-Hā.

Bismillāhir Rahmānir Rahīm.

Tā-Hā. We have not sent down to you the Qur'an that you be distressed, But only as a reminder for those who fear [Allāh] - A revelation from He who created the earth and highest heavens, The Most Merciful [who is] above the Throne established. To Him belongs what is in the heavens and what is on the earth and what is between them and what is under the soil. And if you speak aloud - then indeed, He knows the secret and what is [even] more hidden. Allāh - there is no deity except Him. To Him belong the best names.[80]

And ‘Umar Ibn Al-Khattāb went on reciting these words, and when he finished he said, “These are wonderful words.” When Khabbāb Ibn Al-Aratt heard that, he came out of hiding and said, “O ‘Umar! I hope that God will choose you, because I heard the Messenger of Allāh yesterday make a Du‘ā' and say, ‘O Allāh! Guide one of the two ‘Umars; ‘Umar Ibn Al-Khattāb or ‘Amr Bin Hishām’, and I hope that you are the one Allāh will select.” Rasūlullāh ﷺ, just one day before, made a prayer and said, “O Allāh! Guide one of the two ‘Umars,” and who are they? ‘Umar Ibn Al-Khattāb and the other one is ‘Amr Bin Hishām. Who is ‘Amr Bin Hishām? Abū Jahl. Rasūlullāh ﷺ asked Allāh to strengthen Islām with one of these two men. ‘Umar Ibn Al-Khattāb told Khabbāb Ibn Al-Aratt, “I want to become Muslim, where can I meet Muhammad?” Khabbāb told him, “Go and meet him in Dārul Arqam.”

‘Umar Accepts Islām

‘Umar Ibn Al-Khattāb went to Dārul Arqam and he knocked on the door. Rasūlullāh ﷺ would hold secret meetings with the Sahābah in Dārul Arqam because the movement of Islām in Makkah was underground, it was not public. So one of the Companions stood up and he peeked through the door, and who would he see in front of him? ‘Umar Ibn Al-Khattāb. He went to Rasūlullāh ﷺ, [and] it says in the narration that the Sahābï was

[80] Tā-Hā: 1-8

frightened and surprised and he told Muhammad ﷺ, "'Umar Ibn Al-Khattāb is outside, and he is carrying his sword too." Because remember, 'Umar Ibn Al-Khattāb was carrying his sword; his intention was to go and kill Muhammad ﷺ, so he was carrying his sword with him. This Companion had all the right to be frightened; this was 'Umar. Now, who in that gathering offered to go and open the door? Who is the one who can stand up and face 'Umar Ibn Al-Khattāb? Who would it be? Well, Rasūlullāh ﷺ did go later on but who was the one who first stood up and said, "I am going to go?" Hamzah Bin 'Abdul Muttalib; the one who would stand up against 'Umar was Hamzah Bin 'Abdul Muttalib. He said, "O Messenger of Allāh, if 'Umar has come for a good reason, we will reciprocate, but if he has come with the wrong intentions, then I will kill him with his own sword." Rasūlullāh ﷺ told Hamzah, "No, I will open the door for him." Rasūlullāh ﷺ went and he opened the door.

Now, 'Umar Ibn Al-Khattāb was one of the tallest men of Quraish. When 'Umar was Khalīfah, they received some pieces of cloth from one of the Islāmic states. 'Umar Ibn Al-Khattāb distributed these cloths evenly, he gave everyone one piece. When 'Umar Ibn Al-Khattāb stood to give *Khutbah*, he had two pieces on, so 'Umar Ibn Al-Khattāb said, "*Isma'ū Wa Atī'ū* – Listen and obey!" Salmān Al-Fārsī stood up and said, "We will not listen and we will not obey." 'Umar Ibn Al-Khattāb asked, "How come?" Salmān said, "Because you have given each one of us one piece and you are wearing two pieces." 'Umar Ibn Al-Khattāb did not respond, he told his son 'Abdullāh to stand up and respond to what Salmān was saying. 'Abdullāh Ibn 'Umar stood up and said, "My father is a very tall man, very well-built, one piece of cloth would not be enough for him, so I gave him mine." Salmān Al-Fārsī said, "*Fal-Ān Nasma' Wa Nutī'* – Now we will hear and obey." So this was the standard of justice that they had, even the Khalīfah could not have preference over the masses. There were people who were willing to stand up and fix the mistakes that they would see, *Inkār Al-Munkar*, like Salmān Al-Fārsī. So 'Umar Ibn Al-Khattāb was not only tall but he was very well-built, and for a while he was a wrestler; he used to wrestle in Makkah at his young age, so he was a huge well-built man. Rasūlullāh ﷺ opened the door for

‘Umar Ibn Al-Khattāb, and Rasūlullāh ﷺ was described as being of medium height and medium build. Rasūlullāh ﷺ was not short and not too tall, not very thin but at the same time not a heavyweight; he was medium. So you can imagine Rasūlullāh ﷺ in front of this *huge* man. Rasūlullāh ﷺ grabbed ‘Umar by his clothes and dragged him in and put him down on his knees and told him, “O ‘Umar! When are you going to stop? Are you waiting for Allāh to strike you with a thunderbolt?!” ‘Umar Ibn Al-Khattāb said, “O Messenger of Allāh! I have come to become Muslim.” Now, this happened between Rasūlullāh ﷺ and ‘Umar right next to the gate, and all of the other Sahābah were in a different room, so they did not see what was happening. When ‘Umar said that, Rasūlullāh ﷺ said, “Allāhu Akbar!” All of the Sahābah knew what had happened, they realised that ‘Umar became Muslim. They were *so* happy with that news, they made a Takbeer that was so loud [that] they immediately had to disperse, because it was heard by the people of Makkah.

The Islām of ‘Umar was a turning point in the history of Islām in Makkah. ‘Abdullāh Ibn Mas‘ūd says, “The Islām of ‘Umar was victory, his immigration to Madīnah was help to Islām, and his reign – his Khilāfah – was mercy.” ‘Abdullāh Ibn Mas‘ūd says, “We were never able to pray in front of Al-Ka’bah publicly until ‘Umar became Muslim.” So an Islām of one person changed the situation of all of the Muslim community; that was how valuable ‘Umar Ibn Al-Khattāb was, such a great asset. ‘Abdullāh Ibn Mas‘ūd also says, “We used to conceal our Islām until ‘Umar became Muslim, then we would proudly proclaim our Islām.” It is mentioned in one of the narrations of Seerah that when ‘Umar became Muslim, Rasūlullāh ﷺ lined up the Muslims in two ranks; one rank was headed by Hamzah, the other rank was headed my ‘Umar, and they went down the streets of Makkah marching publicly, proclaiming their religion, while Rasūlullāh ﷺ was walking between the two ranks.

People Surround ‘Umar from Every Direction Beating him

When ‘Umar Ibn Al-Khattāb became Muslim, he asked, “Who has the biggest mouth in Makkah?” Who is the one who cannot hold water in his

mouth, the one who can publicise this news? ‘Umar Ibn Al-Khattāb did not want to take it step by step, he wanted everyone to know that I became Muslim. They told him, “Jamīl Al-Jumahī.” ‘Abdullāh Ibn ‘Umar said, “At that time I was young, but I can still remember everything I saw.” He said, “I followed my father and he went to Jamīl.” ‘Umar Ibn Al-Khattāb said to Jamīl, “Do you know what I did?” Jamīl said, “What?” He said, “I have become Muslim.” ‘Abdullāh Ibn ‘Umar said, “Immediately, as soon as Jamīl heard the news, he stood up dragging his gown behind him – his gown was trailing – and he went running towards the mosque, Al-Ka’bah, and he went in front of everyone and started screaming to the top of his voice, ‘O PEOPLE OF QURAISH! ‘UMAR HAS BECOME A SABIAN!’” So ‘Umar Ibn Al-Khattāb was trying to correct the announcement by saying, “No, I have become a Muslim”, but this man is not hearing anything ‘Umar is saying, he is going around publicising the news, broadcasting [it like] it was on national TV; everyone knew that ‘Umar became Muslim. ‘Umar Ibn Al-Khattāb said, “People started flowing towards me.” Jamīl did a very good job; people were just flowing towards ‘Umar. ‘Abdullāh Ibn ‘Umar said, “So the people surrounded my father from every direction, they were beating him and he was beating them. They were fighting for hours, until the sun was right on top of their heads and it was too hot for them to continue.” And then ‘Umar Ibn Al-Khattāb went home, and the people were surrounding his house; they wanted to kill ‘Umar, this for them was unbelievable news – ‘Umar Ibn Al-Khattāb becoming Muslim, that is not an easy thing, so they wanted to kill him. And ‘Abdullāh Ibn ‘Umar said, “My father was at home and then a man came and asked my father, ‘What is wrong?’ ‘Umar Ibn Al-Khattāb said, ‘These people want to kill me.’ The man said, ‘No, they will not kill you.’ And then he stood outside and said, ‘Leave the man alone, does he not have the right to choose the religion he wants to believe in? I am giving him protection.’” ‘Abdullāh Ibn ‘Umar said, “Immediately the people left.” Abdullāh Ibn ‘Umar said, “And then later on I asked my father in Madīnah – I still had memories of what happened – [so] I asked my father in Madīnah, ‘Who was that man who came and helped you?’” ‘Umar Ibn Al-Khattāb said, “O my son, that was Al-‘Aas Bin Wā‘il.” The father of ‘Amr Ibn Al-‘Aas, he was not a Muslim. The tribe of ‘Umar Ibn Al-Khattāb was

very small and they were not very strong, but their allies were the tribe of Al-'Aas Bin-Wā'il; they were the allies of Banū 'Udaÿ, the family of 'Umar Ibn Al-Khattāb. So he came in to help a member of his allies and he gave 'Umar Ibn Al-Khattāb protection.

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Lessons from the Islām of 'Umar Ibn Al-Khattāb ﷺ

A few notes on the story of the Islām of 'Umar Ibn Al-Khattāb ﷺ:

Rasūlullāh ﷺ Knew People and their Qualities

We find here one of the leadership qualities of Muhammad ﷺ; Rasūlullāh ﷺ knew the personal traits of people very well. When Rasūlullāh ﷺ made the Du'ā' – the prayer, [asking Allāh] to guide 'Umar Ibn Al-Khattāb or Abū Jahl, why did Rasūlullāh ﷺ choose these two people in particular? 'Umar Ibn Al-Khattāb and Abū Jahl had some personal traits that qualified them to be outstanding leaders in whatever areas they were in. These two men were outstanding leaders; both of them. They had personal qualities that nominated them to lead people and to manage their affairs. Abū Jahl, by the way, is not his name, that is a nickname that was given to him by the Rasūlullāh ﷺ. He used to be called by his people before that Abul Hakam, which is also not his [real] name, but it was a name given to him by his people. His original name is 'Amr Bin Hishām, but he was such a wise and intelligent man, his people called him *Abul Hakam*, which means 'Father of Wisdom' – they named him Father of Wisdom. Now, when his intelligence did not lead him to Islām, he became disqualified and he was called *Abū Jahl* – Father of Ignorance. Rasūlullāh ﷺ called him Father of Ignorance because no matter how wise a person is, if their wisdom does not lead them to the truth, it is not wisdom. No matter how intelligent they are, if their intelligence does not lead them to Islām, they have no intelligence. And that is the admission they will make on the Day of judgement. Allāh ﷻ says about the people on the Day of Judgement, when they realise they are going to Hellfire: **And they will say, "If only we had been listening or**

reasoning, we would not be among the companions of the Blaze."[81] Where were our minds? Where was our intelligence?

These two men had determination, they had commitment to a cause; if they believe in something, they are willing to work for it until the end. They are relentless in pursuit of their objectives, and they are strong. And in situations of difficulty, they rise above everyone else. You would find that in every situation that was difficult, Abū Jahl would rise and would lead his people. Even though it was an evil, but he did it right. He was good in what he was doing, even though he was on the wrong path. So Rasūlullāh ﷺ wanted to win one of these men over to Islām because they would bring with them all of their resources. 'Umar Ibn Al-Khattāb had these personal qualities, he had sincerity; when he believed in something, he would not go in twisted rounds or turns, he would face a thing head on, and he was very courageous and brave, and Rasūlullāh ﷺ was looking at these personal qualities. You see, 'Umar Ibn Al-Khattāb does not have a strong tribal backing, 'Umar Ibn Al-Khattāb, when it comes to Islām, he will come with his personal qualities, not his family background, because his family background was not that of the noblest in Quraish, even though he did come from the core tribes of Quraish, but his tribe was not a leading tribe, nor were they many in numbers to give them such a strong presence in Makkah, but it was his personal qualities that nominated him to that Du'ā'. And Allāh ﷻ destined that He will choose him out of these two to become the ally of Islām. So Rasūlullāh ﷺ knew the people.

Rasūlullāh's ﷺ Deep Understanding of People and how to Cure their Diseases

The second lesson to be learned is another leadership quality that Rasūlullāh ﷺ possessed, and that was his deep understanding of the people and how to cure their diseases. Even though 'Umar Ibn Al-Khattāb had these excellent personal qualities, but he was suffering from a serious malice; 'Umar Ibn Al-Khattāb's heart was filled with hatred towards the Muslims, so as soon as 'Umar Ibn Al-Khattāb became a Muslim, Rasūlullāh ﷺ knew

[81] Al-Mulk: 10

where the disease was and how to cure it. It is narrated that Rasūlullāh ﷺ placed his hand on the chest of 'Umar Ibn Al-Khattāb and said, "O Allāh, cure his heart from hatred," and he made that Du'ā' three times. So Rasūlullāh ﷺ put his hand on the disease and cured it.

The Best of you in Jāhiliyyah are the Best of you in Islām if you Understand Religion

The third lesson is: *Khiyārukum Fil Jāhiliyyah Khiyārukum Fil Islāmi Idhā Faqihū* – The best of you in Jāhiliyyah – pre-Isalmic era, are the best of you in Islām..." Now, Rasūlullāh ﷺ did not leave this statement open, because this is not a general rule, it is not necessarily [the case] that every person who was good before Islām is going to be good after Islām. If a person was good before Islām, they had some good personal qualities, and then they become Muslim but they deviate within Islām and they do not follow the Sunnah of Rasūlullāh ﷺ and they do not have good understanding of Islām, they could end up causing more harm than benefit. And there are many examples of people who had a lot of good personal qualities, but when they became Muslim they did not understand the Religion correctly, so they ended up causing a lot of detriment and harm. So Rasūlullāh ﷺ qualified the statement by saying, "*Idhā Faqihū* – if they understand." Fiqh means understating, Fiqh does not mean that you memorise rules. Now we have used the word Fiqh as a label to talk about Islāmic law, but the word Fiqh in Hadīth has a more broader meaning, it means understanding, comprehension. So Rasūlullāh ﷺ says [that] the people who have good personal qualities before they become Muslim, they would become the best among the Muslims if they understand the Religion. So there is a pre-requisite there; they have to understand the Religion.

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Quraish's Desperation and the Embargo

Terms of the Embargo

Ibn Hajar states, "When Quraish saw that some of the Believers had gone to live in a different land and were safe – the ones who were in Abyssinia – and that 'Umar has embraced Islām, they realised that Islām was beginning to rapidly catch on. They then decided that there would be no solution other than to kill the Prophet ﷺ." [So] Islām now has a branch in Abyssinia, it has a base surviving there, [and] inside Makkah they have won over Hamzah Bin 'Abdul Muttalib and 'Umar Ibn Al-Khattāb; things are getting out of control, now we have to get beyond our hesitation of killing Muhammad ﷺ because of fear of the retaliation by Banū Hāshim, we have to do something. And that led them to the signing of the embargo against Muhammad ﷺ, because Quraish now officially requested Banū Hāshim to hand over Muhammad ﷺ to kill him. Obviously Banū Hāshim refused, so the result was an agreement between the various tribes of Quraish to boycott Banū Hāshim [and Banū Muttalib]. The embargo started in the month of Muharram of the seventh year after the Message began, and it was that no one would deal with them, no trade would be conducted between them, and no one would marry of them or to them, until they give up the Prophet Muhammad ﷺ. So it was a commercial blockade, and also it was that no family relations are established with them; no marriage [was] to be done with them and they would accept no marriage offers coming from Banū Hāshim [and Banū Muttalib]. And they are to be surrounded in their enclave, in their neighbourhood in Makkah, and the people of Quraish wanted to ensure that no food would reach to Banū Hāshim and Banū Muttalib. Again, this was not only to Banū Hāshim, but it included Banū Muttalib, and Al-Muttalib had a very close relationship with their brethren from Banū Hāshim and they stood with them in that difficult moment. And by the way, Al-Imām Ash-Shāfi'ī is a descendant of Banū Muttalib, so he is close to Rasūlullāh ﷺ.

The Suffering of Banū Hāshim and Banū Muttalib

So the people of Quraish came together and they signed this agreement, the embargo, and they posted the document inside Al-Ka'bah. Things became quite severe, Banū Hāshim and Banū Muttalib were suffering hunger, and it is reported by Sa'd Ibn Abī Waqqās, "We were so hungry that we used to eat leaves of trees." We would go to the trees and just grab the leaves and eat them, that is how hungry we were. And these were Mushrikīn by the way, Banū Hāshim and Banū Muttalib, many of them were Non-Muslims, and they went through all of this. Why? Because they refused to hand over Muhammad ﷺ. So the embargo included the Muslims and Non-Muslims of Banū Hāshim [and Banū Muttalib], all of them were included in it, because they refused to hand over the Messenger of Allāh Muhammad, may the peace and blessings of Allāh be upon him.

Two or three years passed, and Hishām Bin Al-Hārith, who was the most enthusiastic in refusing the terms of the embargo – he was a relative to Banū Hāshim from his maternal side – what he used to do during those two or three years was that he would load a camel with food, and he would take it on top of the hill that was overlooking the enclave of Banū Hāshim, and then he would hit the camel and set it free and release it so it would go down the hill and end up among Banū Hāshim, and he would do that secretly, obviously. So he was the one who used to sneak in food to the people of Banū Hāshim and Banū Muttalib. Obviously Hishām Bin Al-Hārith was not included in the embargo because he was not himself from Banū Hāshim or Banū Muttalib, but he had some relationship with them through his mother's side.

Hishām Bin Al-Hārith – One Man's Determination to End the Embargo

Hishām Bin Al-Hārith went to Zuhair Ibn Abī Umayyah and he told Zuhair, "Does it please you that you are eating well and dressing well while your own uncles are in that situation of distress? On my part I swear that if these people were the uncles of Abul Hakam, he would not have done so." Zuhair Ibn Abī Umayyah was also a relative of Banū Hāshim; they were his

relatives from the mother's side. Hishām is telling Zuhair [that] how can you accept to see your uncles going through that misery and you do nothing, and the one who is calling us to do this is Abul Hakam – Abū Jahl? Now, if these were his uncles, he would not have treated them that way, [so] how come we have to go along with this? You know, it is just like America is asking the Muslim countries to boycott such and such Muslim country, but then if the same thing was done by Israel, America would never ask for an embargo on them. Imagine if Israel has done similar to what 'Irāq has done – and by the way they have done more already – but will America ever call for an embargo against Isrā'īl? Never. So there is a double standard, and Hishām Bin Al-Hārith was saying [that] Abū Jahl is calling us to boycott our uncles, and he would never do the same to his. Because obviously Abū Jahl was the spearhead of all of these efforts, you would always find Abū Jahl in these places.

Zuhair Ibn Abī Umayyah responded and said, "Shame on you Hishām. Who am I but one man, what can I do? In the name of Allāh, if I had another person beside me, I would go about abrogating that document." Hishām said, "Well, there is a person with you." He asked, "Who is it?" [Hishām said,] "Myself, I am going to be with you." Zuhair said, "Then find us a third person." Hishām set off to find a third person; he went to Al-Mut'am Bin 'Udaÿ. He told Al-Mut'am Bin 'Udaÿ, "Mut'am, are you pleased to have two clans of Banū 'Abd Manāf suffer while you look on in agreement with Quraish about that? By God, if you enable them to do this, they will soon be treating you the same way." If we allow this precedence to be set, it could backfire and one day it could happen to you or me. Al-Mut'am said, "Well, what am I able to do? I am just one person." Hishām said, "No, you are not one person, there is a second person with you." [He asked,] "Who is it?" [He said,] "Myself." Al-Mut'am said, "How about you find us a third person?" [He said,] "I did." [He asked,] "Who is it?" [He said,] "Zuhair Ibn Abī Umayyah." Al Mut'am said, "Find us a fourth." Hishām went to Abul Bukhtarī and presented to him the same thing, and Abul Bukhtarī said, "Well, we need more people." He said, "We are now four." He said, "Go and find us a fifth." Hishām went; he is doing something, he is working, he

is lobbying against this oppression of Quraish. So he went and got a fifth person who was Zam‘ah Bin Al-Aswad. Now they decided that they are going to go and meet at night in Al-Hujūn, so they all met together in Al-Hujūn, and the agreement was that tomorrow morning we were going to set about destroying this document, but we were going to make it seem as if it was spontaneous.

So next day in the morning, Zuhair Ibn Abī Umayyah goes in with special clothes, a ceremonial gown that he had on, and he made Tawāf, and that was the time in which the assembly of Quraish meet, and their meeting place was in An-Nadwah close by to Al-Ka’bah. So Zuhair Ibn Abī Umayyah is wearing those special clothes and he made Tawāf and then he came and stood right above the assembly of Quraish, and he told them, “O people of Quraish! Does it please you to eat well, and to dress at will, while Banū Hāshim and Banū Muttalib are going through distress? I swear in the name of Allāh that I am not going to take a seat unless that document is torn apart!” Now a second person from the five stood up, as if it was spontaneous, as if they did not coordinate this among themselves, and said, “Yes! I never agreed to that document from the day it was written.” And now a third person stood up and said, “I swear that I have nothing to do with such a document and I do not want to be part of such an agreement.” And the fourth person stood up, and then finally Hishām himself gave some comments. Now, Abū Jahl stood up and he said, “*Hādhā Amrun Dubbira Bi-Layl* – This is something that you planned at night.” Do not tell me that it was spontaneous, you planned this aforehand. But it was too late, things were already getting out of control, and Al-Mut‘am Bin ‘Udaÿ went into Al-Ka’bah to tear down the document, and Subhān'Allāh, he goes in and he finds that the document has already been eaten up my termites with the exception of two words; *Bismik Allāhum* - In the name of our Lord. Everything else was eaten, all of the oppression of the document was eaten, with the exception of the opening words, *Bismik Allāhum* – In the name of Allāh. So the embargo was ended after two or three years.

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Lessons from the Embargo

Two lessons to learn from this:

Lesson One: The Difference People Can Make

Number One: You saw here that five people can make a difference; the whole embargo was abrogated due to the efforts of five people. Actually, it [was] all started by Hishām Bin Al-Hārith alone, it started as an idea in the mind of this man and he set about to implement it, and he recruited a few people around him, and he brought an end to this corrupt agreement – the agreement of oppression. So this shows us the value of organisation; five people came together and had an organised plan and they were able to bring an end to the embargo. So this is the value of working together, this is the value of having organised work. And then it shows you that a person needs to take some action; Hishām went to the first person, the first person gave him a pessimistic view, he said, 'I am only one person, what can I do?' Hishām said, 'Well, you have a second person with you,' he said, 'Find a third,' Hishām set about to find a third. He was a man of action, and he was able to recruit five people and they made a difference.

Brothers and sisters, this Religion needs action, and even though these were Kuffār, these were Mushrikīn, but there is a valuable lesson to learn from this, that you need to take the first step, you need to do some action. And when Rasūlullāh ﷺ was first given the *Risālah* – you see, there is one opinion of scholars that Muhammad ﷺ became a Prophet when he received the revelation of *Iqra'*, and he became a Rasūl when he was given the revelation of *Qum Fa'andhir*; that is one view that some scholars hold, because there is a difference between Nabï and Rasūl. Nabï, which is translated as Prophet, is someone who is receiving Revelation from Allāh, but it does not necessarily mean that it is a mandate on them to propagate the Message. However a Rasūl, which is translated as Messenger, is a Nabï who is commanded by Allāh to propagate the Message. Rasūlullāh ﷺ received

the Revelation in the verses of *Iqra'*, so he then became Nabï. And then the Revelation stopped for a while, and he was not conveying the Message at that time, he was not given the command yet by Allāh ﷻ to propagate the Message, until he was given the revelation of *Qum Fa'andhir* – Stand up and warn; that is when he became a Rasūl according to the opinion of some scholars.

So you can notice that the first commands Allāh ﷻ gave to Muhammad ﷺ which made him a Rasūl were the commands of "Stand up". Stand up! Rasūlullāh ﷺ was wrapped in his garments; Allāh ﷻ said that you have to stand up, you cannot be sitting down, you cannot be lying on your bed, you have to stand up. This Religion needs men and women to stand up and take action – *Qum Fa'andhir*. So the Muslim is standing up, and even when the Muslim is sitting down or lying down, they are not relieved of their duties. ***Alladhīna Yadhkurūnallāha Qiyāman Wa Qu'ūdan Wa 'Alā Junūbihim* – [Those] who remember Allāh while standing or sitting or [lying] on their sides.**[82] You are never relieved; as a Muslim you are continuously doing something. So we need to take action, and 'Umar Ibn Al-Khattāb used to make this Du'ā' and say, "O Allāh, I seek refuge in You from the strong Disbeliever and the weak Believer." The Believer should be strong, and unless we stand up and go ahead and do something, things will not change. We cannot expect our problems to be solved by some supernatural force. From the time of Mūsā and on, Allāh ﷻ has not punished a nation through a supernatural event. For example, with the people of Sālih, they were destroyed by the thunderbolt, with the people of 'Ād, they were destroyed through the tornado, with the people of Lūt, Allāh ﷻ made the earth sink, but from Mūsā and onward, Allāh ﷻ has brought about change through the hands of the Believers. Allāh ﷻ prescribed Jihād on the Ummah of Mūsā, they were the first Ummah to wage Jihād, it was the Ummah of Mūsā. Before that, the Ambiyā' did not fight, but from Mūsā and onward, Allāh ﷻ would punish the Non-Believers through the armies of *Al-Mu'mineen* – the Believers.

[82] Āl-'Imrān: 191

Lesson Two: Miracles

First Miracle: Document Being Eaten Up by Termites

Second Lesson: The miracle of the document being eaten up by termites, and this brings up again the issue of the soldiers of Allāh. ***Wamā Ya'lamu Junūda Rabbika Illā Hū* – And none knows the soldiers of your Lord except Him.**[83] Who would imagine that termites would be a soldier for Allāh? So this is a miracle that happened at the time of Rasūlullāh ﷺ, you can add it to the many other miracles that occurred on the hands of Muhammad ﷺ.

Second Miracle: Strength of Rasūlullāh ﷺ

Another incident that [we] can classify as a miracle is the wrestling of Rasūlullāh ﷺ with Rukānah. Rukānah was the strongest wrestler in Makkah, Rukānah had never ever lost a wrestling match, and he was a Non-Believer. He came to Muhammad ﷺ and he said, "Would you challenge me?" Rasūlullāh ﷺ amazingly accepted the challenge. It seems that Rukānah had done this with the most evil of intentions; he wanted to humiliate Rasūlullāh ﷺ. Being a Kāfir, he wants to get a chance to lay his hands on Muhammad ﷺ, [but] he did not know the surprise that was awaiting him. They started to fight, and Rasūlullāh ﷺ was able to turn Rukānah upside down and throw him on the ground. Rukānah could not believe what had happened, he stood up again and he tried to fight another time; Rasūlullāh ﷺ did it a second time. And then Rukānah tried a third time and he lost; for three times in a row. Rukānah then said, "Muhammad, no one has ever put my back on the ground before you, and no one was more hateful in my sight before this than you, but now I testify that there is no God but Allāh, and that you are the Messenger of Allāh." By the way, the deal was that whoever wins gets a hundred sheep, so this was a bet, this was before betting was made *Harām*; after that betting was made Harām, but at that time it was allowed. So the agreement was that whoever wins gets a hundred sheep, so Rasūlullāh ﷺ got the hundred sheep, but then he gave

[83] Al-Muddaththir: 31

them back to Rukānah and said, “Take the sheep.” Rasūlullāh ﷺ was able to win three times against Rukānah and that shows to us the strength that Rasūlullāh ﷺ had, Rasūlullāh ﷺ had the strength of 30 men. This is a second miracle.

Third Miracle: Splitting of the Moon

Third miracle: The people of Quraish were continuously asking for a sign; show us a sign, as if Qur'ān was not sufficient, even though Qur'ān is the greatest miracle of any Nabï. They were asking for a sign so Allāh ﷻ revealed to Muhammad ﷺ through Jibrīl, “If they are asking for a sign, We will split for them the moon.” The moon will be split, and the time was set. Rasūlullāh ﷺ called the Non-Believers and said, “The moon will be split.” And the Non-Believers gathered at night, and there right in front of them they saw the moon split into two halves, and then it came back together. This is a *very* unique miracle, and it is firmly established in Ahādīth in Bukhārī and Muslim, and in Qur'ān. Bukhārī mentions that the splitting of the moon came between the embracing of Islām of ‘Umar and after the migration to Abyssinia. And in Sahīh Al-Muslim it states that the Makkan people requested Allāh’s Apostle to show them a miracle, and so he showed them the splitting of the moon. Again in Muslim another Hadīth, this Hadīth has been transmitted on the authority of ‘Abdullāh Ibn Mas‘ūd who said, “We were alone with Allāh’s Messenger, may peace be upon him, at Minā'. The moon was split up into two; one of its parts was behind the mountain and the other one was on this side of the mountain. Allāh’s Messenger, may peace be upon him, said to us, ‘Bear witness to this.’” Allāh ﷻ says: **The Hour has come near, and the moon has split [in two]. And if they see a miracle, they turn away and say, “Passing magic.”**[84] When they saw the sign of Allāh, what did they say? They said he cast magic on our eyes; they accused Muhammad ﷺ of performing magic.

This was not an optical illusion; we would say that the moon actually did split up. And there are some doubts that could be brought up to attack the

[84] Al-Qamar: 1-2

claim of the Muslims that Allāh has split the moon as a miracle for Muhammad ﷺ, some arguments could be presented [such as] if the moon was split how come no one [apart from the few] saw it? How come other people in other parts of the world did not see it? Well, to respond to that, number one; the world is in different time zones, so half of the world is day time, so you cross out half of the world automatically. And then within the other half, it could be very late for some people so they would not see it, or it could be that the moon is not apparent to them in their particular area because it has already set, or because of overcast weather. So that would eliminate parts of the half of the world which is night. So we have eliminated now most of the world. Now, with the part of the world that had a chance to see the moon – because when the moon was apparent in Makkah, it would have already set in other parts of the world – so with the other parts of the world that can see the moon, usually you do not find people running around at night staring at the sky, right?! And people tend to ignore what is going on above them unless they are told to look up. So the moon could have split but people did not see it, because they were not attuned to the fact that it would split. So that eliminates some other people [and it would be a second response]. And the third response would be that in those days documentation was weak. In many parts of the world the people were illiterate, and where people were literate, they did not document everything that would happen. So you could easily have important events of history going down the hills of history without anybody caring to write them down. So that would eliminate the possibility of some people seeing it but the news not being reported to us. Having said that, there are some scholars who say that this event was documented in India and China, and they say that there are some old writings in China that say that this particular event happened in the year when the moon split, and they use that as a reference point for them to document history. And one needs to do more research to take a look at the original documents that mention this.

So it is firmly established that this event did happen. I am mentioning this without basing a lot or counting on it until more research is done; it is mentioned by some astronomers, and again this information needs to be

verified, that there is what appears to be a long divide that goes around the moon. Satellites are [sort of] able to detect continental rifts, so there is such a rift that is going around the moon. If that is true, then that is a clear sign to prove the splitting of the moon. But again, that is something that needs to be verified. I have heard it from more than one source, but again, I would not count on it until it is firmly established.

Al-Khattābi, one of the classical scholars, says, "The splitting of the moon was a great sign that cannot even be compared to signs given to prior Messengers. This is because it was witnessed in the vastness of the universe and traversing beyond the laws of nature. With this, the confirmation of the Prophet's ﷺ Message was by preponderance." What Al-Khattābi is saying is that no miracle was greater than this, because this was a miracle that happened in Earth and in the Heavens, while every other miracle of other Prophets happened on Earth, was limited to Earth, but this was a sign that was both for the Heavens and the earth. Wallāhu A'lam.

Fourth Miracle: Āyāt Predicting Victory of the Romans

There was continuous rivalry between the Roman and the Persian Empires, they were always at each other's necks, and these were the two superpowers of the world. Persia used to rule present day Irān, part of 'Irāq, Afghānistan, maybe parts of Pākistān, and they went up north, so it was a huge empire. The Byzantine Empire included Turkey and parts of Eastern Europe and Azerbaijan, Armenia and those areas. So these were the two superpowers of the world at that time, and they were having constant warfare among themselves. In one critical battle, the Persians defeated the Romans. The Pagans of Makkah were very happy, and the Muslims were sad at this outcome. Why is that? The reason is because the Pagans felt more close to the Persians because the Persians were worshippers of fire, so they are Mushrikīn like them, therefore the Mushrikīn of Makkah were happy when the Pagans won, while the Muslims[85] were on the side of the Romans because the Romans were Christian – People of the Book – who are closer

[85] Sheikh said 'Christians' but I think he meant 'Muslims' in this context, therefore I changed it.

to the Muslims. So the Muslims were siding with the Romans while the Pagans of Makkah were siding with the Persians. Now the Persians won, so the Non-Believers of Makkah are going around telling the Muslims, "Just like the Persians defeated the Romans, we are going to defeat you." Pagans are winning. Allāh ﷻ revealed the verse: **Alif, Lām, Meem. The Byzantines have been defeated. In the nearest land. But they, after their defeat, will overcome. Within three to nine years. To Allāh belongs the command before and after. And that day the Believers will rejoice. In the victory of Allāh. He gives victory to whom He wills, and He is the Exalted in Might, the Merciful.**[86] Allāh ﷻ says that the Romans have been defeated, but they will be victorious *Fī Bid'i Sinīn*; Bid'i Sinīn means less than 10. Allāh ﷻ is here promising that the Romans will win within 10 years. Abū Bakr learned of these verses and he went to Abū Jahl and he said, "I want to bet you that the Romans will win." Abū Jahl said, "Give me a timeframe," he said, "Less than 10 years," and they had a bet on one hundred camels. Abū Bakr, obviously believing in the Āyāt of Qur'ān, was willing to bet whatever number Abū Jahl would offer. And Abū Jahl was willing to enter into this bet because it seemed that the Persians are going to roll over the Romans and wipe them out. According to the news of the day, it appeared that the Persians were rolling on and nothing will stop them; they were winning and they were doing so well that it appears to the outsiders that the Romans have no hope. The Persians, they got their act together and now they are attacking and they are winning one battle after another.

The first year passed, second year, third year. Now, Allāh ﷻ says in that verse: **And that day the Believers will rejoice. In the victory of Allāh.** The day the Romans win, the Believers will be joyful, happy, pleased, due to the victory of Allāh. What do you understand from this verse? The understanding that you get is that the Romans will win and the Muslims will be happy because Allāh gave them victory, right? What you understand from this verse is that the Romans will win and the Muslims will be happy when that happens; **And that day the Believers will rejoice.** Eight years passed, and the Romans won, and the news reached to the Muslims.

[86] Ar-Rūm: 1-5

Now, the Muslims who were so enthusiastic in their support of the Romans and really wanted them to win, and Abū Bakr went and had a bet, a challenge with Abū Jahl, when the news of the victory of the Romans reached the Muslims, they did not really care much about it. How come? Allāh ﷻ says: **And that day the Believers will rejoice.** And now they received the news but the news is secondary to them. What is the reason? Subhān'Allāh, because the day they received the news was the day they won the Battle of Badr. So the Battle of Badr and the news of the Muslims winning overshadowed everything else, and that was the true rejoicement of the Believers, that was the true happiness in the decisive victory of the Muslims against the Disbelievers. Early on when the bet happened and when these verses were revealed, the Muslims were watchers, they were not the major players in history, they were following the news of what is happening in the world around them, but when the news of the Romans reached them, they were the major players then; now the Muslims were the ones who were fighting the Kuffār and they are going to win against the Kuffār, because you see, you [have to] remember the whole thing; in Makkah this happened because the Mushrikīn were telling the Believers that when the Persians win that is a sign that we will win against you, and Subhān'Allāh, the opposite happened, the Romans won against the Pagan worshippers of Persia, and on the same day the Muslims won against the Pagans of Makkah.

But the miracle does not end there; there is another miracle in this Āyah which falls under the category of scientific miracles of Qur'ān. The word that was used in the Āyah is *Adnal Ard.* **[The Byzantines have been defeated. In the nearest land.]** 'Adnā' has two meanings in Arabic; one is the nearest, and the other one is the lowest. Nearest – this was the meaning that was adopted by the early scholars because the nearest land to the land of the Arabs was Ash-Shām; Syria and Falastīn. So that was how they interpreted it. But now, in light of science, we have a new understanding of this verse, because it turns out that the battlefield where the battle occurred, next to the Dead Sea, is the lowest point on the face of the earth, it is over 400 feet below sea level. So that is another miracle mentioned in this Āyah.[xiii]

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12
The Later Years of Makkah

Abū Tālib Dies

A few months after the end of the embargo, about six months later, the man who has supported the Messenger of Allāh ﷺ was now on his deathbed leaving this world. Abū Tālib was dying and Muhammad ﷺ was on his side, and the Messenger of Allāh ﷺ told his uncle, "Yā 'Amm – O Uncle, say Lā Ilāha Illallāh. Say that there is no God but Allāh. Give me this word so that I can witness for you on the Day of Judgement. Give me something in my hand so that I could argue on your behalf on the Day of Judgment. All what I want from you is to say Lā Ilāha Illallāh." Sitting on the other side was who? Abū Jahl. Subhān'Allāh, it is amazing, wherever you go in Seerah you would find this man in front of you causing problems, leading in evil; *wherever* you go in Seerah you will have Abū Jahl standing there right in front of you. He was relentless in his efforts to fight Rasūlullāh ﷺ, he did not give up until the last moment. Abū Jahl and

'Abdullāh Ibn Abī Umayyah were sitting on the other side. Abū Jahl interjected and said, "O Abū Tālib, are you going to die on a religion other than the religion of 'Abdul Muttalib? Are you going to denounce the religion of your father?" Rasūlullāh ﷺ repeated again, "O my uncle, say Lā Ilāha Illallāh," and Abū Jahl continued interrupting. And then it went on until Abū Tālib pronounced his last words, he said, "*Bal 'Alā Millat 'Abdul Muttalib* – I am dying on the religion of my father 'Abdul Muttalib." Those were his last words. This narration by the way that I mentioned to you is in Al-Bukhārī, there is another narration in Al-Muslim, but let us first finish this narration in Al-Bukhārī. So Abū Tālib passed away. The Messenger of Allāh ﷺ said, "I am going to continue asking Allāh to forgive him unless I am forbidden from doing so. I am going to keep on asking Allāh to forgive my uncle."

You know, that was a very, very difficult moment on Rasūlullāh ﷺ. Remember, Abū Tālib was the one who raised up Muhammad ﷺ, he sponsored him, he took care of him at the age of eight, so he was the one caring for him in his childhood, and then he was the one who stood beside him in his adulthood. And Abū Tālib was supporting, defending, protecting Muhammad ﷺ for over 42 years; it started at the age of eight, and it went on until Rasūlullāh ﷺ was at the age of 50. So we can say that Abū Tālib has given most of his life, spent most of his time, in defence of Muhammad ﷺ. So it was an extremely difficult time for Muhammad, may the peace and blessings of Allāh be upon him, to see that his dear uncle is dying as a Disbeliever. So Muhammad ﷺ said I am going to ask Allāh to forgive him, and he asked Allāh to forgive him until Allāh revealed the verse: **It is not for the Prophet and those who have believed to ask forgiveness for the Polytheists, even if they were relatives, after it has become clear to them that they are Companions of Hellfire.**[87] It is not allowed for you to seek forgiveness for somebody who died on Disbelief. So Rasūlullāh ﷺ was forbidden from doing that.

[87] At-Tawbah: 113

In this narration by Muslim, Rasūlullāh ﷺ was telling his uncle to say Lā Ilāha Illallāh, his uncle responded by saying, "If it were not for Quraish insulting me and saying that it was only fear of death that made me say it, I would do so and please you." Abū Tālib knew that it would please Muhammad ﷺ, he knew how much it would hurt the Messenger of Allāh to know that his uncle died as a Disbeliever. So Abū Tālib, Subhān'Allāh, he was even sympathetic to Muhammad ﷺ in this case, he said I would have said it just to please you, but I do not want the news to get out to the people of Quraish that I did it out of fear of dying. It was a matter of honour and dignity for him not to say it, and that is when Allāh ﷻ revealed the verse**: Indeed, [O Muhammad], you do not guide whom you like, but Allāh guides whom He wills.**[88] So guidance is not in the hand of anyone except Allāh ﷻ. Even with the Prophet of Allāh, his mission is to convey the Message and not to convert; converting the heart of a person is in the Hands of Allāh, not in the hands of people. And therefore in Islām, coercion in Faith is not allowed – ***Lā Ikrāha Fiddīn*** **– There shall be no compulsion in [acceptance of] the Religion**[89] – because this is something beyond our ability; you cannot coerce something on a heart of a person. So it should be a matter of choice by people; they have the freedom to choose their faith, and that is how they would be held accountable in front of Allāh ﷻ, it is because [of] that freedom that they have.

Khadījah ؓ Passes Away

So now Rasūlullāh ﷺ is dealing with this tragic event that happened to him. Two months later, Khadījah ؓ died. Rasūlullāh ﷺ is still dealing with the death of his uncle and here his dear wife, the most beloved person to him, passes away. This year was called '*Āmil Huzn* – The Year of Sorrow, and this was the tenth year after Rasūlullāh ﷺ received Revelation. It was the most tragic time on Muhammad ﷺ because he lost two of the most influential persons in supporting his Message; Khadījah ؓ who offered Rasūlullāh ﷺ with psychological support in addition to financial support

[88] Al-Qasas: 56
[89] Al-Baqarah: 256

due to her business, and Abū Tālib who offered Muhammad ﷺ with physical support. So suddenly these two pillars which he was standing on collapsed. So this year is not called the Year of Tragedy [or] the Year of Sorrow just because Rasūlullāh ﷺ lost two dear people, but also because it was such a setback to the preaching of the Message. Rasūlullāh ﷺ, who had freedom in going around preaching the Message, was now being blocked because his uncle passed away, and Rasūlullāh ﷺ, who would go home to find comfort with his wife Khadījah, would now go home and find no one; Rasūlullāh ﷺ remained for about two or three years unmarried. So it was a very difficult time for Muhammad ﷺ.

Some scholars would say that there was wisdom in this happening at the same time, and that was to increase the dependence of Muslims on Allāh. So rather than the Message being protected by Abū Tālib and supported by Khadījah, now there would be more reliance on Allāh ﷻ because there was no one else; no one around Rasūlullāh ﷺ to give him that same support. So this would increase the *Tawwakul* – the trust, the Muslims have in Allāh ﷻ; this is a comment that was given by some of the scholars. Allāh ﷻ revealed a Sūrah called Al-Inshirāh, and in that Sūrah it says: ***Inna Ma'al 'Usri Yusrā* – For indeed, with hardship [will be] ease.**[90] Rasūlullāh ﷺ went through his most tragic time in his life, so it was followed with one of the best blessings given to him by Allāh. Because of the size of the calamity, the bounty that followed it was great.

Al-Isrā' Wal-Mi'rāj

Rasūlullāh ﷺ Flies on Al-Burāq

Rasūlullāh ﷺ narrates – and this Hadīth is in Bukhārī; similar narrations are in Muslim and Musnad Al-Imām Ahmad, in most of the books of Hadīth these narrations exist – Rasūlullāh ﷺ says, "While I was in Al-Hatīm or Al-Hijr," and this is the semi-circle area close to Al-Ka'bah which is part of the original building of Al-Ka'bah, Rasūlullāh ﷺ says he was there at

[90] Al-Inshirāh: 6

night, the Messenger of Allāh said, “I received a visitor, an angel, who came and opened my abdomen and pulled out my heart. And then my heart was placed in a golden basin filled with Faith – Īmān. And my heart was placed in it and washed, and then stuffed and replaced. And then I was presented an animal smaller than a horse, larger than a donkey.” Anas Ibn Mālik was narrating this Hadīth and his student, one of At-Tābi‘īn, Al-Jārūth, asked Anas Ibn Mālik, “Is this animal Al-Burāq?” Anas Ibn Mālik said, “Yes.” Rasūlullāh ﷺ said, “This animal would take a stride as far as it can see.” So the Messenger of Allāh ﷺ is trying to describe to us the speed of this animal, and Rasūlullāh ﷺ described it as [such] that this animal would place its hoofs at the extent of its side, it would take a stride as far as it can see. With one leap, it would wrap the distance equivalent to the distance it could see or look forward. So it was an *extremely* fast beast, very fast, swift; you just see the earth wrapping in front of you. [Rasūlullāh ﷺ continues,] “Jibrīl told me to mount this animal and then he would guide me.” Rasūlullāh ﷺ says in another Hadīth, and this Hadīth is in Al-Muslim, this portion was not mentioned in the Hadīth of Al-Bukhārī; you have bits and pieces of Al-Isrā' Wal-Mi’rāj mentioned in different Ahādīth, in Muslim Rasūlullāh ﷺ says, “Jibrīl took me to Jerusalem and I tied my mount at the gates of the masjid, and then I entered and prayed two Rak‘ah.” And it states that Rasūlullāh ﷺ was an Imām and the people who were following him were the Prophets.

Rasūlullāh ﷺ Visits Seven Heavens

Rasūlullāh ﷺ Meets Ādam ؑ

And then Rasūlullāh ﷺ said, “I was led by Jibrīl up in the heavens. We made it all the way to the gates of the nearest heaven. Jibrīl knocked on the gates, so the gatekeepers asked, ‘Who is it?’ Jibrīl said, ‘It is Jibrīl.’ ‘And who is with you?’ ‘Muhammad.’ ‘Was he given his mission?’ Jibrīl said, ‘Yes.’ They responded by saying, ‘He is welcome, and his arrival is a pleasure!’ And they opened the gates.” So you can see that no one can make it through unless they have permission, they have clearance. Jibrīl, being the Angel of Allāh who is going up and down the heavens with Al-Wahī, told

them I am Jibrīl; so you can go through. Who is with you? Muhammad ﷺ. Was he already given the mission? So they did not know yet that Muhammad ﷺ was already a Prophet; when they were informed, immediately they opened the gates and said, 'He is welcome, and his arrival is a pleasure!' We are happy that he is here. They opened the gates and Rasūlullāh ﷺ said, "I went in, and I found therein my father Ādam ؑ." The Messenger of Allāh said, "Jibrīl introduced me to Ādam and said, 'This is your father Ādam, greet him.' So I said, 'Assalāmu 'Alaikum'. Ādam saluted me in return and said, 'Wa 'Alaikumus-Salām.' And then Ādam ؑ said, 'Welcome to my pure son, welcome to the pure Prophet.'"

When I think of this meeting, I try to imagine the pleasure and happiness that both the Prophets had. You know, imagine Ādam ؑ is meeting the brightest and greatest of his children, Muhammad ﷺ, he is meeting him for the first time. After thousands of years, now Ādam ؑ has a chance to meet his greatest son. And imagine the surprise of Muhammad ﷺ to meet his father Ādam, imagine you have Ādam in front of you and you are greeting him; it must have been such a pleasurable moment, and they might have wished to sit down together and have a conversation, but remember that Muhammad ﷺ in this journey is on a tight schedule, he has a *lot* waiting ahead of him.

Rasūlullāh ﷺ Meets 'Īsā, Yahyā, Yūsuf, Idrīs, Hārūn and Mūsā ؑ

So Jibrīl carried Muhammad ﷺ and they went up to the gates of the second heaven. They knocked [on the gates and] same thing, they were asked [who it was. He said,] "Jibrīl," "Who is with you?" "Muhammad ﷺ," "Is he a Nabī? Has he been given Ar-Risālah?" They opened the gates [and] Muhammad ﷺ says, "I went in and I met Jesus and John," the two cousins, 'Īsā and Yahyā. Yahyā is referred to in the Christian literature as John the Baptist. Rasūlullāh ﷺ said, "And I exchanged greetings with them." And what are the greetings of Islām and the Ambiyā'? Assalāmu 'Alaikum – Peace be upon you; that is the greeting. "And then we moved ahead to the third heaven, knocked on the gates, went through, and I met with Joseph, Yūsuf ؑ." Rasūlullāh ﷺ said, "*Wa Idhā Bihī Ūtiya Shatral*

Husn – He has been given half of beauty." So if you had a big block of beauty, half of it was with Yūsuf ﷺ. "We made it to the fourth heaven, went through, and I met with Idrīs ﷺ." And Allāh ﷻ says [about him]: ***Wa Rafa'nāhu Makānan 'Aliyyā* – And We raised him to a high station.**[91] He was in the fourth heaven.

[Rasūlullāh ﷺ continues,] "We went to the fifth heaven, and therein I met with Hārūn – Aaron, peace be upon him. And then I went to the sixth heaven, and I met Mūsā ﷺ." And his meeting with Mūsā was an eventful meeting. Subhān'Allāh, always Mūsā is surrounded with important events. One of the scholars said, "Qur'ān was almost going to be the story of Mūsā." He is mentioned so frequently therein, and his personality is so outstanding. Whenever the name of Mūsā ﷺ is mentioned, there is something important that is going to happen. After they greeted each other and Mūsā welcomed Muhammad ﷺ, Mūsā started to weep. When he was asked, "How come you are weeping?" He said, "A young man was given Prophethood after me and he will have more of his followers entering Paradise than mine." Up until that moment, Mūsā had the largest following of any Prophet; the Children of Israel were the largest Believing nation up until that point, but now there was a new world record by the Ummah of Muhammad ﷺ. So Mūsā wept, he cried. And you can see that there is competition between the Prophets, peace be upon them all, but you will notice that it is not a competition of jealousy and envy, it is a compassionate competition, and you will see that in the upcoming conversation between Muhammad ﷺ and Mūsā ﷺ.

Ibrāhīm ﷺ and Al-Bait Al-Ma'mūr

Rasūlullāh ﷺ said, "And I moved up to the seventh heaven and I went in and I met my father Ibrāhīm ﷺ and I exchanged Salām with him. And then I was presented with *Al-Bait Al-Ma'mūr*." And in one narration it states that Ibrāhīm actually had his back kneeling towards Al-Bait Al-Ma'mūr. What is Al-Bait Al-Ma'mūr? Al-Bait Al-Ma'mūr has been mentioned in Qur'ān: **By the mount. And [by] a Book inscribed. In parchment spread open. And**

[91] Maryam: 57

[by] the frequented House.[92] Allāh ﷻ is making an oath in the Established House – Al-Bait Al-Ma'mūr. Al-Bait Al-Ma'mūr to the creation of the heavens is equivalent to Al-Ka'bah to us. Just as we make Tawāf around Al-Ka'bah, and it is the first House on Earth established for the worship of Allāh, the same thing is to be said about Al-Bait Al-Ma'mūr. So you as Muslims will visit Al-Ka'bah; angels will visit Al-Bait Al-Ma'mūr. Rasūlullāh ﷺ says, "Al-Bait Al-Ma'mūr is visited by 70,000 angels every day and they never come back to it again." Do you understand the implications of that? When Rasūlullāh ﷺ says that every day a new group of 70,000 angels would visit the Established House, how many angels are there? If on a daily basis you have 70,000 angels visiting it, and they never come back again, how many angels are there? And for how long has this been going on? For how many thousands or millions or billions of years? So you multiply all of those days by 70,000; how many angels are there? It puts us human beings to shame. We are saying that we have overpopulation on the earth [with] six billion of us; who are we compared to the world of the angels, this massive creation? Rasūlullāh ﷺ says, "The heavens above you are moaning, and they are justified to moan, because on every space equivalent to the size of four fingers, there is an angel bowing down in Rukū' or prostrating in Sujūd, worshipping Allāh ﷻ." All over the heavens above us, every position, every area or volume equivalent to the size of four fingers, is occupied by an angel worshipping Allāh, so this is a vast, *huge* creation that makes us, the world of the human being, seem insignificant. And by the way, in the narration that states that Ibrāhīm ﷺ was kneeling towards Al-Bait Al-Ma'mūr, it is symbolic to have Ibrāhīm ﷺ in that position after he passed away, sitting next to Al-Bait Al-Ma'mūr, because he was the one who built Al-Ka'bah on Earth. So when Allāh took his soul away, Allāh ﷻ had him rest next to Al-Bait Al-Ma'mūr, the House of the Angels.

Sidrat Al-Muntahā

And then Rasūlullāh ﷺ said, "I saw *Sidrat Al-Muntahā*, I travelled further

[92] At-Tūr: 1-4

and I reached Sidrat Al-Muntahā." Sidrat Al-Muntahā is a lote tree, it is a tree, but it is Al-Muntahā. Al-Muntahā is the end, so it is the end of the heavens. Beyond that, you get into the world of the Afterlife; you have Paradise, you have the Throne of Allāh, you have *Al-Kursī*, so Sidrat Al-Muntahā is the end of this universe created by Allāh ﷺ. You have seven heavens, one over the other, and then after that you have Sidrat Al-Muntahā, and then you get beyond that into a different world. So Rasūlullāh ﷺ reached to that *Sidrah*, and Rasūlullāh saw four rivers emanating from it, and he asked Jibrīl, "What are these rivers?" So he was told, "Two of them are apparent and two of them are hidden. The apparent ones are the Nile and Euphrates, and the hidden ones are the two rivers of Paradise." What it means by the Nile and the Euphrates is that because these rivers are so blessed in this world, there is an equivalent of them up there, and that tree is so close to Paradise that you have two rivers of Paradise passing from under it. So again, you have the seven heavens one over another, and then after that you have Al-Bait Al-Ma'mūr which is in the seventh heaven, and then after that you have Sidrat Al-Muntahā, and then beyond that you get into the world of Paradise and the Throne of Allāh ﷻ.

Now, in terms of size, the lowest heaven which we are in, compared to the heaven above it, is like a ring in a desert, and the second compared to the third is like a ring in a desert, and the third to the fourth is like a ring in a desert, and on and on [it goes] until we get to the sixth [which] compared to the seventh is like a ring in a desert, and then the seventh heaven compared to the Kursī of Allāh, is like a ring in a desert. Now, this lowest heaven that we are living in, in terms of size, we do not even know how vast it is. All of the known universe today is within the lowest heaven, because Allāh ﷻ says: **Indeed, We have adorned the nearest heaven with an adornment of stars.**[93] So all of the stars are located within the lowest heaven, and we have not even been able to reach to the end of the creation of the stars; every now and then we are discovering new galaxies and new clusters and new stars. So it is a *vast* creation, and Rasūlullāh ﷺ had a chance to go through

[93] As-Saffāt: 6

all of it on that amazing journey.

Allāh ﷻ Prescribes Prayers on Muhammad ﷺ

After Rasūlullāh ﷺ passed the Sidrat Al-Muntahā, this tree, he went further up and he made it all the way until he met with Allāh ﷻ, and that was the culmination of this trip; he reaches to the heights and he speaks to Allāh ﷻ, directly. Allāh ﷻ prescribed Muhammad ﷺ 50 daily Prayers. Rasūlullāh ﷺ said "I descended, and on my way back I passed by Moses, Mūsā ؑ, who asked me, 'What did Allāh tell you?'" He said, "Allāh has prescribed 50 daily Prayers on my nation." Mūsā ؑ said, "Your people will not be able to handle that. I have tested people before you and I have experienced the Children of Israel for a very long time, go back to your Lord and tell Him to reduce it." Tell Him to relieve you. Muhammad ﷺ followed this senior advice and he went back to Allāh ﷻ and told Him, "Relieve me of some of the Prayers." Allāh ﷻ reduced them by 10. Muhammad ﷺ went down. Mūsā asked, "What happened?" Rasūlullāh ﷺ told him. He said, "Go back. Ask Allāh to give you a further reduction." He went back again; 10 were reduced. He came down, [Mūsā asked,] "What happened?" [He said,] "Allāh reduced it to 30." [He said,] "Go back again." Muhammad ﷺ goes back another time; they were reduced from 30 to 20. Mūsā tells him, "Go back again." They were reduced from 20 to 10; Mūsā told Muhammad ﷺ, "Go back another time." Muhammad ﷺ goes back; it was reduced to five. He goes down, reports it to Mūsā, Mūsā ﷺ says, "O Muhammad, I have experience with people, I have dealt with the children of Israel, your nation will not be able to handle it. Go back and tell Allāh to reduce them further." Muhammad ﷺ said "I am so ashamed to go back to Allāh and ask Him for a further reduction, I cannot."

So you can see the difference between the personality of Muhammad ﷺ and Mūsā. Mūsā would not have minded arguing with Allāh further, Mūsā ؑ was the one who asked Allāh ﷻ, "I want to see you." Allāh ﷻ had already given Mūsā the favour of speaking to Him, [but] Mūsā wanted more, "Allāh, I want to see you." And then obviously we know what happened; he

collapsed. Mūsā ﷺ is the one who punched the Angel of Death and knocked his eye out. So Mūsā ﷺ was a very strong man and that was his personality, and Subhān'Allāh, the Ambiyā' of Allāh are all the same in their Da'wah but their personalities are different. So Muhammad ﷺ did not go back, and he heard a voice saying, "This is the prescription on you; five daily prayers, but you will receive the reward of 50."

Rasūlullāh ﷺ Tells the People of Quraish of his Journey

Rasūlullāh ﷺ made it back to Dunyā on the same night. Rasūlullāh ﷺ went to Umm Ayman and he told her about what happened, he said "I have been to Jerusalem and back in this night." She said, "O Messenger of Allāh, do not tell anyone about that." Nobody will believe it, it is impossible. Now, Umm Ayman believed it, but she said that people will not, the Kuffār of Quraish will not. The journey towards Jerusalem used to take one month; Rasūlullāh ﷺ made it within one night, not only to Jerusalem but to Jerusalem and back, and he also went all the way to meet with Allāh ﷻ. Umm Ayman ﷺ told him, "Do not tell your people about it." Rasūlullāh ﷺ said "I will. I will convey the Message regardless of what the people will say; it is part of my mission. I will tell them what happened." [Allāh ﷻ says:] **"*Fa-In Tawallaw Fa-Innamā 'Alaikal Balāghul Mubīn* – But if they turn away, [O Muhammad] - then only upon you is [responsibility for] clear notification."**[94] Your responsibility is to convey. Rasūlullāh ﷺ obviously realised the weight of this news and how difficult it will be, so he went out and was quiet and sombre.

He started to speak to some people, and the news reached to Abū Jahl. Now, Rasūlullāh ﷺ was sitting in the Masjid, quiet and worried about the consequences of this news. So Abū Jahl heard about it, he came to Muhammad ﷺ and said, "O Muhammad, anything new?" Muhammad ﷺ said, "Yes." Abū Jahl said, "What?" Muhammad ﷺ said "This night, I visited Jerusalem and came back." Abū Jahl said, "Jerusalem?"

[94] An-Nahl: 82 | Sheikh mistakenly says "*Wa-Mā 'Alaika Illal Balāghul Mubīn*" but I think he meant the following Āyah: "*Fa-In Tawallaw Fa-Innamā 'Alaikal Balāghul Mubīn".* [An-Nahl: 82].

Muhammad ﷺ said, "Yes." Abū Jahl said, "O Muhammad, if I would call your people right now and bring them here, would you tell them the same thing you just told me now?" Muhammad ﷺ said "Yes, I would." Abū Jahl, happy and pleased, went running calling [the] people of Quraish, "O people of Quraish! Come forward!" And he gathered them and he brought them forth, and when they were all present, he told Muhammad ﷺ, "O Muhammad, can you please tell your people what you just told me a moment ago?" Muhammad ﷺ, without any hesitation said, "I have been to Jerusalem and back the previous night." The narrator of the Hadīth says people started clapping, whistling, laughing; they made a big joke out of it. Imagine the crowds clapping, whistling, laughing, and they were falling on each other. So some of the seasoned travellers among them who knew Jerusalem and had been there asked Muhammad ﷺ to describe the Mosque, "Describe Jerusalem to us." Rasūlullāh ﷺ said, "I started describing, but then I became vexed." Rasūlullāh ﷺ did not spend a long time there to remember every single detail of the place, but then Muhammad ﷺ said, "Allāh showed me the Mosque of Jerusalem right in front of my eyes and I described it stone by stone, brick by brick." And they said that he has given an accurate, excellent description. But then there was something else that was mentioned in another narration by Ibn Is'hāq. When Muhammad ﷺ was on his way back from Jerusalem to Makkah, he passed by a caravan belonging to the people of Quraish at night, and they had lost a camel of theirs, and because Rasūlullāh ﷺ was up in the air, he was able to see it. So he called them and said, "Your camel is in this place." Now, they did not know where the voice was coming from. And then he drank some of their water and he also remembered the description of this caravan. He went back to Quraish and he told the people, "And other signs are that this caravan belonging to you, they lost a camel and I gave them directions to it, and you can ask them about it. And also, I drank some of their water in such and such container, and the caravan is headed by a camel…" and he described the camel [and] described the load on the camel. So they immediately sent out somebody to go and meet the caravan before it comes into Makkah; it was still some distance away, and the person found the description to be accurate, and that they did lose a camel and they found it

because they a heard a voice coming from the sky, and also that they missed some of their water. And these were all signs that were given to them, but that was not sufficient for them to believe. Now, the story of Al-Isrā' Wal-Mi'rāj was so difficult for some to handle, it caused some of the weak Muslims to apostatise, it was such a difficult thing for them to grasp. But that is the case with these amazing miracles that Allāh ﷻ would show his Ambiyā'.

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Lessons from Al-Isrā' Wal-Mi'rāj

Opening of the Chest of Muhammad ﷺ

Number One: The event of opening the chest of Muhammad ﷺ has occurred more than once; it occurred once when he was with Halīmah Sa'diyah when he was a child, and it occurred another time in the journey of Al-Isrā' Wal-Mi'rāj. By the way, the meaning of Al-Isrā' Wal-Mi'rāj; Isrā' means travelling at night, the meaning of Mi'rāj is ascending. Isrā' is the journey of Rasūlullāh ﷺ from Makkah to Jerusalem, Al-Mi'rāj is the journey from Jerusalem to the heavens. So the event of opening of the chest of Rasūlullāh ﷺ happened more than once, and these are two incidences when it happened, and it could have happened again in addition to these two occurences.

Conversation of Rasūlullāh ﷺ with Mūsā ؑ

Number Two: The conversation of Rasūlullāh ﷺ with Mūsā ؑ. When Allāh prescribed 50 daily Prayers on Muhammad ﷺ, Muhammad ﷺ accepted it, but when he went down and met Mūsā ؑ, Mūsā told him, "Your nation will not be able to handle it." So Mūsā is speaking out of experience, and that is the value of experience. Sometimes knowledge does not suffice; you have to have in addition to knowledge experience. Mūsā told Muhammad ﷺ, 'I have more experience than you in dealing with the people; you are new in this, I have spent my whole life dealing with the

most difficult people, Banī Isrā'īl. Believe me, they will not be able to handle it, go back and ask for a reduction.' Mūsā himself learned this; [he] learned that experience is different than knowledge.

When Mūsā went to meet with Allāh ﷻ in the journey of the 40 Days, Allāh ﷻ told Mūsā that in your absence your people have worshipped the calf: **"And what made you hasten from your people, O Moses?" He said, "They are close upon my tracks, and I hastened to You, my Lord, that You be pleased." [Allāh] said, "But indeed, We have tried your people after you [departed], and the Sāmirï has led them astray."**[95] Allāh ﷻ said that your people have gone astray and they deviated due to the Sāmirï, and he made for them a calf out of gold, so Allāh told Mūsā ؑ everything that happened. Mūsā ؑ just received from Allāh the 10 Tablets, right? 10 Tablets – *Al-Alwāh*, so Mūsā had the Tablets in his hands, and he was told by Allāh that your people have deviated, so Mūsā already knew. When Mūsā went back and he saw his people worshipping the Calf, what did Mūsā do? He threw the Tablets from his hand. Mūsā ؑ already knew that; how come his response was different when he saw it compared to when he heard it? Because seeing something is not like hearing it. When Allāh told him that your people have deviated, Mūsā had the Tablets in his hand and nothing happened, but when he saw it with his own eyes, he threw the Tablets, it was a surprise for him. *Laysal Khabaru Kal Mu'āyanah* – when you see something [it] is different than hearing it. Mūsā ؑ is telling Muhammad ﷺ that I have dealt with the people, I have had first-hand knowledge; your people cannot handle this, it is too much. And he kept on asking for reduction, and when it was reduced to five, Mūsā ؑ told Muhammad ﷺ [that] even five is too much for them, and Subhān'Allāh Mūsā was right, Mūsā ؑ was right. How many Muslims [there are who] do not even pray the five daily Prayers? How many of them lapse and would pray some and miss others? But may Allāh reward Mūsā for making it easy on us, at least it was reduced to five, if it would have been 50 imagine how difficult it would have been. We are barely doing the five, what would be the situation if we had to do 50? So we owe it to Mūsā ؑ and we need to thank him immensely for

[95] Tā-Hā: 83-85

that.

When I said that the competition between the Ambiyā' is a compassionate competition; Mūsā ﷺ, even though he wept when he knew that Muhammad ﷺ has a larger following than his, that did not hold him back from giving his advice, his valuable advice. So you can see how eager Mūsā was to help us, and how eager Mūsā was to give his advice to Muhammad ﷺ, so they loved each other, the Ambiyā' loved each other, so their competition was a competition of love of each other. Mūsā ﷺ kept on insisting and telling Muhammad ﷺ, "Go back and ask for reduction." And when Mūsā said that he [Muahmmad ﷺ] has more people entering Jannah compared to me, I think we have already touched upon the visions that Rasūlullāh ﷺ had of the Day of Judgement, seeing the different nations of the Prophets. Rasūlullāh ﷺ said, "Some Prophets have 10 followers, some have five followers, I have seen a Prophet with two followers, I have seen a Prophet with one follower, and I have seen Prophets with no followers at all." Imagine a Prophet coming on the Day of Judgement alone, they spent their whole life in Da'wah; no one responded, nobody. And then when he saw a huge nation he thought it was his followers, but then it turned out to be the followers of Mūsā, so that is the greatest Ummah after the Ummah of Muhammad ﷺ.

Importance of Salāh

The Third Lesson: The Importance of Salāh. There is no command – none whatsoever – that was prescribed on us in the heavens, except Salāh. Every other 'Ibādah, every other ritual that we have, was prescribed on Earth; Jibrīl would reveal to Muhammad ﷺ the Revelation on Earth, with the exception of Salāh, it was reserved to be given to Muhammad ﷺ in this special one to one meeting between Allāh and Muhammad ﷺ. Salāh is so important that Allāh ﷻ prescribed it in a direct conversation between Him and His Messenger Muhammad ﷺ without anyone in between, everything else was a Revelation through Jibrīl with the exception of Salāh. That is to show you how important Salāh is, not only to Muhammad ﷺ, [but] even when Allāh prescribed Salāh on the people of Banī Isrā'īl, Allāh ﷻ

prescribed Salāh on Mūsā in the direct conversation that happened between Allāh and Mūsā in At-Tūr. In the Āyāt in Sūrah Tā-Hā, [Allāh says:] **Indeed, I am Allāh. There is no deity except Me, so worship Me and establish Prayer for My remembrance.**[96] And that was the moment in which Mūsā became a Prophet, so he was given the command of Prayer immediately when he became a Prophet. He was told first Lā Ilāha Illallāh, and then second, to pray, and that was when Mūsā was at the age of 40 and he received Revelation from Allāh, when Allāh spoke to him directly.

So that is the value of Salāh. Salāh is the 'Ibādah in which Rasūlullāh ﷺ said [that] if the Muslim does not do it they have left Islām; *Bainal 'Abd Wal Kufri Wash-Shirk Tarkus-Salāh* – Rasūlullāh ﷺ said between a person and becoming a Disbeliever is discontinuing Prayers,"[97] [meaning] not praying. So that is how important Salāh is. Not only is praying important but even playing around with the time and not praying within the interval of time is a major sin. [There is] the Āyah that says: **But there came after them successors who neglected Prayer and pursued desires; so they are going to meet evil.**[98] Allāh ﷻ promised Hellfire to who? To the ones who have lost their Prayers. Ibn Mas'ūd gives an interpretation to this Āyah, he says losing their Prayers does not mean they do not pray, but it means they prayed passed time. It is the opinion of 'Umar Ibn Al-Khattāb ؓ that if a person misses one Prayer intentionally without an excuse, they have left the fold of Islām. Obviously the scholars have two opinions in regard to the Ahādīth that state the Disbelief of the one who does not pray, but the end result is that Prayer is the most important ritual in Islām, it is the one thing no one is excused from. If you do not have enough money, if you do not have the ability to make Hajj, you are excused, if you are unable to fast because of old age or illness, you are excused, if you do not have wealth, you do not have to pay Zakāh, but there is no situation where a person is excused from Prayer. If you cannot pray standing up, pray sitting down. If you cannot pray sitting down then you pray laying down. If you cannot pray

[96] Tā-Hā: 14
[97] Narrated by Muslim in Kitāb Al-Īmān
[98] Maryam: 59

laying down because you may be paralysed or something, then with your finger. If you cannot do it with your finger then with your eyes. But there is no situation where a person is excused from praying. Even when the battle is going on, Salāh still has to be done, [as it is mentioned] in the Āyāt of Salātul Khawf. So Salāh is the only 'Ibādah in Islām where there is no excuse of not doing it; there is no relief of it, it has to be done. The scholars have said that the Muslim who is spying on the enemy and cannot pray – this is our classical scholars – they said such a person can pray with their finger, but they have to pray, Salāh needs to be done.

Importance of the Holy Land – Jerusalem and its Surroundings

Number Four: This Journey reveals to us the importance of the Holy Land – Jerusalem and its surroundings. Allāh ﷻ says in Sūrah Al-Isrā': **Exalted is He who took His Servant by night from Al-Masjid Al-Haram** – in Makkah – **to Al-Masjid Al-Aqsā,** – the furthest mosque in Jerusalem – **whose surroundings We have blessed,** – Allāh ﷻ says that that is a blessed land – **to show him of Our signs.** – Allāh has shown Muhammad ﷺ many signs on this journey – **Indeed, He is the Hearing, the Seeing.**[99]

Jerusalem was promised to the Believers; Ibrāhīm ؑ was given that promise that your descendants, the Believers among them, will be the guardians of Jerusalem, the Holy Land, and that was the promise that was fulfilled through the Prophets of the Children of Israel; Allāh ﷻ also promised Jerusalem to Mūsā ؑ. Now, even though Mūsā ؑ, Moses, did not see the result of that promise in his lifetime, but it occurred in the lifetime of his successor, Yūsha' Bin Nūn, the Prophet Joshua. And the Children of Israel remained in that land as long as they were the bearers of truth, and when they deviated from the true Message of Allāh and they fought the Prophets and they attempted to Kill Jesus ؑ and they killed other Prophets, Allāh ﷻ stripped away the land from them and gave it to the other branch, the descendants of Ismā'īl; Allāh ﷻ gave that to Muhammad ﷺ and his Ummah because now they are the ones who are carrying the torch of truth.

[99] Al-Al-Isrā': 1

So that land is promised to the Believers, and since now the torch is being carried by the Seal of Prophets, Muhammad ﷺ, even though Muhammad ﷺ will not open Jerusalem in his lifetime, but he must visit it, he must go and receive the keys. And the symbolism in this journey of Rasūlullāh ﷺ going to the Masjid and leading the Ambiyā' in Prayer is to show that now Muhammad ﷺ is the inheritor of the Message of the Prophets, and he is the leader of the sons of Ādam, and the land that was under the custodianship of the Prophets of Banī Isrā'īl is now transferred to the followers of Muhammad ﷺ. And just as Mūsā did not see it in his lifetime but it happened in the lifetime of his successor Joshua, Muhammad ﷺ did not see it in his lifetime and it happened in the time of 'Umar Ibn Al-Khattāb ؓ, the man [regarding] whom Rasūlullāh ﷺ said, "If there was a Prophet after me, it would be 'Umar." So that was a blessing which Allāh reserved for 'Umar Ibn Al-Khattāb. And Subhān'Allāh, look at the divine destiny; when the Muslims reached to the gates of Jerusalem, even though the religious and political leadership of Jerusalem could not fight the Muslims and they had to give it up, they said, "We will surrender, but we cannot surrender to anyone but the Khalīfah of the Muslims; he must come here and take the keys with his own hands." And Subhān'Allāh, that brought out 'Umar Ibn Al-Khattāb to travel all the way from Madīnah to Jerusalem because he is the one who will receive the keys of Jerusalem, and he went all the way there and he was the one who was given the keys to the Holy City. So now the Muslims are the ones who have the promise of Allāh, the promise of the Holy Land – *Bait Al-Maqdis*.

With Difficulty Comes Ease

Number Five: – Which we mentioned, ***Inna Ma'al 'Usri Yusrā*** – **With Difficulty Comes Ease** [100] Rasūlullāh ﷺ went through some very difficult moments in the tenth year of his Revelation, so Allāh ﷻ gave him this blessing, the journey of Al-Isrā' Wal-Mi'rāj. And Subhān'Allāh, this was such a treat for Muhammad ﷺ; there is no tourist journey with so many attractions as this journey of Al-Isrā' Wal-Mi'rāj, and to have Jibrīl ؑ as

[100] Al-Inshirāh: 6

your guide to take you through, and to meet with the Ambiyā' of Allāh, and to go in this journey to the real Wonderland, from one place to another, and then you enter into Paradise, Jannah. Rasūlullāh ﷺ, in that journey, he entered into Jannah, and he saw the river of *Al-Kauthar* which was given to him; Jibrīl ﷺ told Muhammad ﷺ, "This is your river, Al-Kauthar." So it was such a bounty that Allāh ﷻ has given to Muhammad ﷺ, and that would bring [us] back to what we mentioned earlier that you never know what Allāh ﷻ is hiding for you. We mentioned that when Hajar ﷺ was running between As-Safā Wal-Marwā, she did not know – she was crying at the time – she did not know that this would be followed by the greatest nation, the Ummah of Muhammad ﷺ. So when you are going through difficulties in this world, you do not know what Allāh is reserving for you. When Allāh ﷻ says: **With difficulty comes ease**, believe in that promise. With every difficulty you go through, Allāh ﷻ is reserving for you something; whether you get it in this world or the Afterlife, you are going to get it. So the Muslim should never give up, should never feel despair.

The Position of Abū Bakr ﷺ

The Sixth Lesson: The Position of Abū Bakr. How did Abū Bakr receive the news of Al-Isrā' Wal-Mi'rāj? When the people of Quraish were joking around, laughing, clapping, whistling, Abū Bakr was not present and he was coming into Makkah, and someone went and told him, "Do you know what happened? Muhammad ﷺ claims that he went to Jerusalem and he made it back." Now, what do you think the response of Abū Bakr was? Well, he did believe, but what did he say? That is an important thing to add. Abū Bakr said, "If he said it, then it is the truth." Abū Bakr did not just accept the information that was given to him, he said, "If he said it, then it is the truth." There are two things to learn; from the first segment, 'If he said it', and that is the science of verifying Hadīth. When our scholars study the lives of the narrators of the Hadīth, they want to discern whether Muhammad ﷺ said it or not; we are not just going to accept anything that is said by anyone out there, we want to make sure that Muhammad ﷺ did say it, and that is what makes a difference between us and the People of the Book. The People of the Book have accepted pretty much everything that came down to them,

even if it was separated from the original source by a few centuries, so it is a blind faith, it is following *Zann* – Conjecture. But with the Muslims, no, they had this science of verification where they studied the lives of thousands and thousands of men and women, to look at their profile, whether these are truthful people or not, whether we can accept what they convey or not. So when people go back to Islāmic sources, they can feel at ease [knowing that] they are dealing with material that has been verified. "*In Kāna Qālahā Faqad Sadaqa* – If he said it, then it is the truth." So that is the science of verifying Hadīth. The second part [of the statement] is; 'Then it is the truth.' And this is the characteristic of Abū Bakr As-Siddīq ﷺ and that is why he was called *As-Siddīq* – The Believer. Whatever Rasūlullāh ﷺ says, I will believe him. I have faith in him. I have faith in everything that he says.

Terminology Issue – Heaven and Paradise

Finally, there is a terminology issue. When we use the word 'heavens' or 'heaven', it confuses some to think that we are referring to Paradise. Now, that is a problem with the English language that these are synonymous – heaven and Paradise – but in Islāmic terminology they are not. Heaven is talking about the sky above us that is part of the temporary world that will be destroyed on the Day of Judgment. Paradise is referring to Jannah. Jannah is the permanent place of abode for the Believers. So whenever I am using the word heaven I am not referring to Paradise, I am referring to the sky above us. I will use, as a translation of Jannah, Paradise. So I hope this confusion is not in the mind of any one of you because I mentioned that the Ambiyā' are in the different heavens, this is not talking about Paradise, it is talking about meetings that occurred with the Ambiyā' in the heavens above us that are lower than Paradise.

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At-Tā'if

Now that Rasūlullāh ﷺ has lost the protection of his uncle Abū Tālib, and his efforts of Da'wah in Makkah were being blocked, he tried to search for other alternatives. So Rasūlullāh ﷺ made a journey to At-Tā'if, and he accompanied with him Zayd Bin Hārithah ؓ. They went to At-Tā'if, and Rasūlullāh ﷺ went to the leaders of At-Tā'if. Rasūlullāh ﷺ, that was his method; he would go to the leaders of a community, who enter the house from the gate. He went to meet the leaders of At-Tā'if, the tribe of Thaqīf, and these were three brothers. He presented the Message to them and asked them for support and help. Now, these three men responded in a miserable way. The first one of them said, "I am going to tear apart the clothing of Al-Ka'bah if Allāh has sent you as a Prophet." The clothing of Al-Ka'bah was sacred to them, so he is saying that I am going to tear it apart if Allāh has sent you as a Prophet. The second among them said, "Did not God find anyone better than you to send?" Is there not anyone out there better than you?! And the third one said, "I cannot speak to you, I just cannot speak to you, because if you are a Messenger from Allāh as you claim, then you are such an important person and I do not think that I am qualified to speak to you, and if Allāh has not sent you as a Messenger and you are lying, then it is not appropriate for me to speak to a liar." When Rasūlullāh ﷺ heard their response, he said, "Well, if you do not want to accept my Message, at least keep this conversation that we had secret, keep it private." Rasūlullāh ﷺ did not want the news to reach to Makkah that he has been turned down by the people of Thaqīf, because it will only add to the persecution of the people of Quraish towards the Muslims, so he said, "Keep it private." But they were such evil men and rude, what they did was they went to the fools among them and their slaves and servants and they asked them to go and revile Muhammad ﷺ and scream at him. Imagine these crowds surrounding Muhammad ﷺ, pelting Muhammad ﷺ and Zayd Bin Hārithah with rocks, screaming at them, yelling, chasing them away; Rasūlullāh ﷺ and Zayd Bin Hārithah had to run out of At-Tā'if. And Zayd Ibn Hārithah ؓ was protecting the body of Muhammad ﷺ, shielding him from the rocks that the people of Thaqīf were throwing. And they took

refuge, they took shelter, in a farm that belonged to two men from Quraish, Ibnā Rabī'ah.

So they went into this farm and they finally got away from the fools of Thaqīf, and Rasūlullāh ﷺ was exhausted, his feet were bleeding, and he was hurt because of the way he was treated by the people of Thaqīf. Subhān'Allāh, Allāh ﷻ sent down help on Muhammad ﷺ. He was very hungry at the time; the two owners of the farm who belonged to Makkah told their servant 'Addās, who was a Christian, "Go and take some grapes to give it to Muhammad ﷺ." They felt sympathy for Muhammad ﷺ even though they were two of his staunchest enemies, but now when they are in a foreign land in different territory, they felt sympathy towards Muhammad ﷺ and decided that we should stand up for our tribesman, we should stand up for Muhammad ﷺ, so at least let us give him these grapes. So they sent 'Addās and they told him, "Take this plate of grapes and give it to Muhammad ﷺ." 'Addās carried the grapes and he went to Muhammad ﷺ and he presented it to him, Muhammad ﷺ said, "*Bismillāh* – In the name of Allāh," and he said it loudly. 'Addās was surprised and he asked Muhammad ﷺ, he said, "These words are not said by people in this land." Arabs, people in this area, do not speak these words. The Messenger of Allāh, from these words of 'Addās, was able to imply that he is a foreigner and he might be following a different religion, so he asked 'Addās, "Where are you from and what is your religion?" And Rasūlullāh ﷺ used to ask any people he would meet where are you from. So he asked 'Addās, "Where are you from and what is your religion?" 'Addās responded by saying, "I am a Christian man from Nīnawah." Nineveh in 'Irāq. Rasūlullāh ﷺ said, "So you are from the village of the pious man Yūnus Ibn Mattā – Jonah, son of Amittai," a Prophet of Allāh. 'Addās said, "And how do you know about Jonah, son of Amittai?" Muhammad ﷺ said, "He is my brother; he was a Prophet and I am a Prophet." When 'Addās heard that, he immediately bent down and started kissing the feet of Rasūlullāh ﷺ and then he kissed his hands and head. Now, the two owners of the farm from Quraish, when they saw that, they looked at each other and said, "Look, he has already corrupted our slave." Muhammad ﷺ would do Da'wah wherever he was, and these

two men who felt sympathy towards Muhammad ﷺ are now regretting it; we sent in our slave to take some fruits to him and he has corrupted our slave. When ʻAddās came back they told him, "What is wrong with you?! How come you were kissing his feet, hands and head?" He said, "On all [of] Earth, there is no man finer than him. He told me something that no one other than a Prophet can know." They told him, "Do not let this man make you leave your religion, because your religion is better than his." Now, what do the two sons of Rabīʻah know about Christianity? But it is the Kufr that is in their hearts that would make them say whatever [it was that] would deceive the people.

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Lessons from the Journey of Rasūlullāh ﷺ to At-Tā'if

Doing our Part to Protect Rasūlullāh ﷺ

[First Lesson:] Zayd Ibn Hārithah was the one protecting Rasūlullāh ﷺ from the rocks that were being thrown at Muhammad ﷺ, so Zayd Ibn Hārithah was protecting Rasūlullāh ﷺ, shielding him with his own body. In the Battle of Uhud, we have similar stories of Sahābah using their backs, not just to protect Rasūlullāh ﷺ from rocks like in this incident, but to protect him from arrows; this was the level of sacrifice that the Sahābah ؓ had. Now, we might not have a chance to protect Rasūlullāh ﷺ with our physical bodies, so if we miss that chance, let us make it up by protecting Rasūlullāh ﷺ through defending his Message, through protecting his honour, through teaching others about his life – Muslims and Non-Muslims; let us do our part. Abū Muslim Al-Khawlānī, one of the greatest of the At-Tābiʻīn, said, "Do the Companions of Rasūlullāh ﷺ think that we will let them have Rasūlullāh ﷺ for themselves? No, we are going to compete with them. We want to get our share of the Messenger of Allāh." So even though we are living centuries past the time of Muhammad ﷺ, so we cannot participate physically in helping him in his mission, but it is not too late, there is a lot that we could do that would resemble what Zayd Ibn Hārithah did on that day. It might not ever be as great as what Zayd Ibn

Hārithah did or what Talhah did on the Day of Uhud, but at least we can try and do something. And when we study the Seerah of Rasūlullāh ﷺ and we develop love for him, it needs to encourage us to go through the same footsteps that the students of Rasūlullāh ﷺ went through.

Do Good – You Never Know what the Outcome Will Be

The Second Lesson: When Rasūlullāh ﷺ was speaking to the people of At-Tā'if, no one responded to him; they all rejected him, but remember what we said; do good because you never know what the outcome will be. Rasūlullāh ﷺ was chased out of At-Tā'if, so he might have thought that his words did not really leave an effect on them, but among the crowds Rasūlullāh ﷺ was speaking to was a child, his name is Khālid Al-'Udwānī, he is a member of the tribe of Thaqīf. He said, "I was standing there listening to the speech of Rasūlullāh ﷺ in the fair-grounds of At-Tā'if, and I heard the Messenger of Allāh recite Sūrah At-Tāriq, and I remembered it then when I was still a Non-Believer. And when I became Muslim, I already knew that Sūrah." So here you have Rasūlullāh ﷺ giving his speech to adults; nobody cared about what Rasūlullāh ﷺ said, but there was a child in there who remembered and memorised Sūrah At-Tāriq by listening to it from the mouth of Rasūlullāh ﷺ in At-Tā'if, and years later, Rasūlullāh ﷺ is seeing the harvest of the seed that he planted in At-Tā'if. So do good, because you never know what the outcome will be.

Da'wah through Action

Number Three: We talked about what happened between Rasūlullāh ﷺ and 'Addās, did we not? You remember 'Addās the Christian? Over here we have an example of Da'wah through action. Rasūlullāh ﷺ started by saying Bismillāh; an Islāmic act. This Islāmic act, even though it seems simple and small, was the cause of the Islām of 'Addās, because 'Addās never heard this before in this land of the Arabs; they do not say Bismillāh, they do not start in the name of Allāh, and that opened up a conversation between Rasūlullāh ﷺ and 'Addās that ended up with 'Addās admitting the Prophethood of Muhammad ﷺ and believing in him. So sometimes you might do something without paying attention, but it is attracting the

attention of others around you, and that might open the door for them to have some curiosity, and that will be the beginning of their studying of Islām which might end with them accepting the Religion of Allāh. So sometimes our Da'wah could be indirectly through our action. And the reputation of the Sahābah ﷺ that they developed after Islām had a major role in attracting many of the other Arabs to Islām. So it was not necessarily their words, but it was their behaviour, their character, the way they changed in Islām.

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Jinn Listen to Qur'ān

Now Rasūlullāh ﷺ had to leave At-Tā'if, he was rejected by the people in At-Tā'if, and we said earlier that with difficulty comes ease – *Inna Ma'al 'Usri Yusrā*. Rasūlullāh ﷺ went through a difficult time, hardship, in At-Tā'if; Allāh ﷻ followed it with a blessing. Rasūlullāh ﷺ was reciting Qur'ān in the desert and some Jinn happened to be in the area, and the words of Qur'ān attracted them and they came to Rasūlullāh ﷺ and learned from him verses of Qur'ān and ended up becoming Muslim. What are Jinn? Jinn is a world of creatures that have intelligence, live with us on Earth, have quite a similar life structure like we do; they have clans, families, tribes, nations, they speak different dialects [and] languages, follow different religions, so they are pretty similar to human beings. The difference is that they were created from fire [and] we were created from clay, they see us and we do not see them. But there are Jinn who are Christian, there are Muslim Jinn, there are Jewish Jinn, there are Jinn who speak Arabic, Jinn who speak English, Jinn who speak Russian, and they might even follow the customs of the land that they live in. And many of these supernatural or strange events that people talk about and you see on the front pages of tabloids – a citing of a UFO and all of those interesting things – might easily be explained as Jinn. There is an intelligent world [which] is living with us on Earth, and these haunted places and all of this can be explained easily by Muslims, it is not a big deal for us. You have all of this mythology that is surrounding these

supernatural events, and you have a whole entertainment industry that is based on it; movies and stories and Halloween and all that stuff, when there is a simple thing behind it and that is that there is a world of creatures living with us who we cannot see; sometimes we might have sightings of them but most of the time we do not, while they have access to us and they can see us.

So these Jinn came to Rasūlullāh ﷺ and became Muslim. Now, there might have been more than one incident in which Jinn came to Rasūlullāh ﷺ and became Muslim, because the story of Al-Jinn is mentioned twice in Qur'ān; once in Sūrah Al-Jinn and once in Sūrah Al-Ahqāf. The verses of Sūrah Al-Ahqāf [are the following]: **And [mention, O Muhammad], when We directed to you a few of the Jinn, listening to the Qur'an. And when they attended it, they said, "Listen quietly." And when it was concluded, they went back to their people as warners. They said, "O our people, indeed we have heard a [recited] Book revealed after Moses confirming what was before it which guides to the truth and to a straight path."**[101] One commentator of Qur'ān who gave Tafsīr asks this following question, he says how come the Jinn said that we have heard something that was revealed after Mūsā and they did not say after ʻĪsā? How come the Jinn brought up the name of Moses and did not bring up the name of Jesus? And his explanation was that these Jinn were Jewish and they were following the Message of Mūsā, so when they heard Qur'ān they said [that] this is a Revelation that is coming after the Revelation that was given to Mūsā. And this commentator says that these Jinn actually were from Yemen where there were some Jews. That is one way to look at the verse; it is not necessarily the only view, but it is also an indication that the Jinn would follow the customs of the people in their area. They [the Jinn] continued: **"O our people, respond to the Messenger of Allāh and believe in him; Allāh will forgive for you your sins and protect you from a painful punishment. But he who does not respond to the Caller of Allāh will not cause failure [to Him] upon Earth, and he will not have besides Him any protectors. Those are in manifest error."**[102]

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[101] Al-Ahqāf: 29-30
[102] Al-Ahqāf: 31-32

So this was an example of something good that happened to Rasūlullāh ﷺ after something that was difficult. This is mentioned to [have] happened after At-Tā'if.

The Return to Makkah from At-Tā'if

Rasūlullāh ﷺ now has to enter into Makkah again. Now, getting in is not like leaving; you could leave easily but it is not easy to get into Makkah again, especially after the news reached to Makkah that Rasūlullāh ﷺ has gone to preach his Message to the people of At-Tā'if. So now Rasūlullāh ﷺ is not able to go into Makkah again, he has to seek the protection of someone in order to enter into his own town. So Rasūlullāh ﷺ is now camping outside of Makkah, trying to find someone who would sponsor him and give him protection. He sent a message with a man named ‘Uraiqat to go to Al-Akhnas Bin Shuraiq. Now, Al-Akhnas Bin Shuraiq was living in Makkah [but] he was an ally of the people of Quraish even though he was not one of them. So when Al-Akhnas received the message from Muhammad ﷺ, he said, “Since I am an ally of Quraish, I cannot give protection to someone who is from Quriash.” I am only an ally, I cannot go over my authority and give protection to someone who is from the tribe [of] whom I am an ally of. So Al-Akhnas Bin Shuraiq turned down the request. Muhammad ﷺ sent the same message again to Suhail Ibn ‘Amr. Suhail Ibn ‘Amr said, “I cannot give you protection because the clan of ‘Amr Bin Lu'aÿ cannot give protection to someone who is from Ka’b Bin Lu'aÿ.” Rasūlullāh ﷺ tried a third time, and he sent this time a message, a request, to Mut‘am Bin ‘Udaÿ. Mut‘am Bin ‘Udaÿ did accept the request, and Muhammad ﷺ went and spent the night at his house. Early in the morning, Al-Mut‘am asked six or seven of his sons to carry their swords and to put on some special clothes and to go out surrounding Muhammad ﷺ and to escort him to Al-Ka’bah. When they reached there they had a seat, overwatching Muhammad ﷺ while he was making Tawāf. So Abū Sufyān came to Al-Mut‘am and asked him, “Are you giving him protection or are you following him?” Al Mut‘am said, “I am only giving him protection.” Abū Sufyān said, “If that is the case, we will accept your protection.” So

Rasūlullāh ﷺ now is giving Da'wah in Makkah under the protection of Al-Mut'am Bin 'Udaÿ.[xiv]

13
In Search of a Base

Rasūlullāh ﷺ Visits Camps of the Arabs

Rasūlullāh ﷺ, after the passing away of Abū Tālib and Khadījah, and seeing the stalemate that the mission reached in Makkah – even though there were still some converts trickling in, but overall it was reaching to a stagnating state and many avenues were being blocked – so the Messenger of Allāh felt the necessity of finding an alternative base, somewhere where he can have freedom to propagate the Message, and he was actively pursuing that goal by meeting with the Arab tribes, the Arab delegates, during the season of Pilgrimage, because that was a time when people came from all over Arabia to one location; Makkah. So Rasūlullāh ﷺ would devote the days of Hajj to visiting the camps of the Arabs; he would visit every tribe in their campground and give them Da'wah and ask them for protection. Az-Zuhrī states,

> "The Messenger of Allāh, would for the period of those years, present himself to the Arab tribes at each fair, speaking with each tribal leader but asking them only for their protection and support. He would say, 'I do not wish to force any of you to do anything, any of you who agree to what I ask may do so, but I would not compel anyone not so wishing. All I want is to guard myself against those who want to kill me, so that I may fulfil my Lord's mission and carry out whatever decree he wishes regarding myself and those who support me.' But not one of them accepted him, every one of these tribes reached to the following conclusion: 'The man's own tribe knew him best, how could we accept as suitable for us someone who has subverted his tribe and whom they have expelled?'"

Since his tribe did not accept him, they know best; that was their conclusion. By the way, Az-Zuhrī is one of the early Muslim scholars, he was among the generation of At-Tābi'īn or a little later than that, and he was the one who was given the responsibility of compiling Hadīth, which happened during the time of 'Umar Ibn 'Abdul 'Azīz. This was the first official project to compile the Hadīth of Rasūlullāh ﷺ, and the one entrusted with this mission was Az-Zuhrī, and the one who appointed him to that position was the Khalīfah himself, 'Umar Ibn 'Abdul 'Azīz. So again, these were the words of Az-Zuhrī.

Banū Kindah, Banū 'Abdillāh, Banū Hanīfah all Reject Rasūlullāh ﷺ

Ibn Is'hāq stated that Ibn Shihāb Az-Zuhrī said – again, relating to Az-Zuhrī – that Muhammad ﷺ visited some of the tribes, and he narrates the story of [him] visiting the tribe of Kindah. [He says that] Rasūlullāh ﷺ went to them, gave them Da'wah; they refused him. Rasūlullāh ﷺ next went to a clan called Banū 'Abdillāh – the sons of 'Abdullāh. So Rasūlullāh ﷺ went to them explaining Islām, and then he told them, "And look at how Allāh has chosen for you a good name, you are the sons of 'Abdullāh." But they also turned him down. Next Rasūlullāh ﷺ went to the tribe of Banū Hanīfah, and they treated Rasūlullāh ﷺ so bad [that] Az-Zuhrī says,

"None of the Arabs gave him so rude a rejection as they did." And Subhān'Allāh, the same people, Banū Hanīfah, are the ones who years later are going to lead the worst revolt ever against Muhammad ﷺ, which happened right before he died and was only ended in the time of Abū Bakr As-Siddīq ؓ, and this revolt was led by Musailamah Al-Kadhdhāb. Musailamah Al-Kadhdhāb was from the tribe of Banū Hanīfah, Musailamah Al-Kadhdhāb is the man who claimed prophethood, and this was the greatest revolt and one of the worst battles that occurred against the Muslim armies.

Banū 'Āmir Bin Sa'sa'ah

Next, Rasūlullāh ﷺ went to the campgrounds of the tribe of Banū 'Āmir Bin Sa'sa'ah. Banū 'Āmir Bin Sa'sa'ah, when their leader Baiharah Bin Farās met Rasūlullāh ﷺ and saw him and listened to his words, he became so impressed by what he saw, so Baiharah said, "I swear, if I were to have this brave man of Quraish, I could eat up the Arabs with him." Now, Baiharah is thinking politics, he wants to recruit Muhammad ﷺ; why? To conquer the lands of the Arabs, because he saw that Muhammad ﷺ possessed qualities that were unique. So he told Muhammad ﷺ, "If we were to follow your orders and then Allāh gave you victory against those opposing you, would we have power after you were gone?" So the response of Muhammad ﷺ was, "*Al-Ardu Lillāh, Yūrithuhā May-Yashā', Wal 'Āqibatu Lil Muttaqīn* – The earth belongs to Allāh, and He will give power to whomever He wishes." In other words, this is not something that I can give you, it is something in the Hands of Allāh, and it is not a matter of authority and power, this is not a power-struggle. Rasūlullāh ﷺ is telling him [that] this is a matter of religion, the earth belongs to Allāh. The man then responded and said, "Are we to present our throats to the Arabs in your defence, and then if God gave you victory, see power go elsewhere than to us?" He understood that standing up with Muhammad ﷺ is a risk, and we are going to have to fight for it, [but] he was telling Muhammad ﷺ that we are not going to sacrifice our lives and then see the power being transferred to someone else, [and he said,] "We will not have anything to do with you," and he turned down the offer of Muhammad ﷺ, he rejected the Message.

Banū ‘Āmir Bin Sa’sa‘ah went back to their homeland and there was an old man among them who was a wise elder of theirs. Because of his age he was not able to attend the Pilgrimage, but whenever they would come back he would ask them about the events that happened. So when they went back they told him, “We met a young man, the grandson of ‘Abdul Muttalib from Quraish, and he was claiming to be a Prophet and he came to us and we rejected him.” This old man said, after putting his hand over his forehead, “Could your mistake be put right? Can its consequences be reversed? I swear, no descendent of Ismā‘īl ever made such a claim falsely, it has be true! Where did your good judgment go?” This wise old man told them that none of the descendants of Ismā‘īl ﷺ has ever claimed to be a prophet, this is not something common among the Arabs, the Arabs do not know the concept of prophethood to claim it, the Arabs were an illiterate nation, they did not have a history of prophethood. The last Prophet they knew was Ismā‘īl ﷺ which was more than 2,000 years before that, so for them to claim prophethood is something that never happened. So this old man was saying, ‘It must be true, where was your good judgement?!’ And then he said, ‘Is this a mistake that can be rectified?’ Is this something that we can fix?

Abū Bakr’s Expertise in Genealogy

There is another narration by Abū Na‘īm and Al-Hākim and Al-Bayhaqī. I am going to have to read through this, it is quite long, but I find it a fascinating conversation, it shows the qualities of Abū Bakr As-Siddīq ﷺ, ‘Alï is the one who is narrating this story. ‘Alï Ibn Abī Tālib says, “When God ordered His Messenger to present himself to the tribes of the Arabs, he left along with myself and Abū Bakr for Minā'.” Minā' is where the camps are set, just like today in Hajj; that is where people spend the three days of *Ayyām Tashrīq*, that is where the tents are. So Rasūlullāh ﷺ is visiting these different Arab tribes, and Rasūlullāh ﷺ used to always accompany Abū Bakr with him because Abū Bakr was an expert in genealogy, Abū Bakr knew the history of the tribes, their names, their legends, he knew a lot about them and this was an asset that Rasūlullāh ﷺ was taking advantage of, because Abū Bakr As-Siddīq was a walking encyclopedia when it came to the genealogy of the Arab tribes. So Rasūlullāh ﷺ used to always

accompany Abū Bakr with him. Plus, Abū Bakr was a well-known man, he has travelled widely and he was known by the various Arab tribes. Anyway, ‘Alï Ibn Abī Tālib says, “Abū Bakr, God bless him, went forward and made his greetings. He was in the very vanguard of good and an expert in genealogy.” So he came to this *Majlis* – meeting, of this particular clan. Abū Bakr As-Siddīq ﷺ walked up to them. And when ‘Alï Ibn Abī Tālib says, ‘*Wa Kāna Sabbāqin Ilā Kulli Khair* – He was at the very vanguard of every good,’ ‘Alï Ibn Abī Tālib was telling us that in everything good you would find Abū Bakr ahead of everyone else; Abū Bakr was first. You know, [there is] the story when ‘Umar Ibn Al-Khattāb said, “Tonight I am going to do something that Abū Bakr did not do,” and he went to Rasūlullāh ﷺ and gave him half of his money, and he said, “O Rasūlullāh, did anyone else come to you?” Rasūlullāh ﷺ said “Yes, Abū Bakr came to me and he gave all of his money.” ‘Umar Ibn Al-Khattāb said, “I will never compete with him after this.”

So ‘Alï Ibn Abī Tālib is saying that Abū Bakr is ahead of every good; [in] everything good, you will find Abū Bakr [there] first. He was the one who walked up to these men, he greeted them and then he said, “From whom do you people come?”

They said, “We are from Rabī‘ah,” the tribe of Rabī‘ah which was in the North-east part of Arabia; they may have been in the area of ‘Irāq. Rabī‘ah is a large tribe, Abū Bakr now wants to narrow it down a little further. They said, “We are from Rabī‘ah.”

Abū Bakr said, “*A'min Hāmmahā Am Min Lawāzinhā?*” It is translated here as, “From its mainstream or its branch?” Actually a more accurate translation will be, “Are you from the forehead…” – Hāmmahā means the forehead – “Are you from the forehead or are you from the branches?” The limbs, meaning you are from the lower parts of the tribe.

They said, “We are from the greatest mainstream of it,” meaning we are the best.

Abū Bakr As-Siddīq ﷺ wanted to verify that claim, to realise whether they are the elites of their people or they are from the laymen, so Abū Bakr started this conversation, he asked, “Is ‘Awf of you, of whom it is said,

'There is no free man in 'Awf's valley?'" This man, 'Awf, was from the tribe of Rabī'ah, and he was such a strong man that everyone in the valley was so submissive to him [that] they ended up saying that there is no one free in his valley. And by the way, in the culture of pre-Islāmic Arabia, strength and power and sometimes even violence was viewed with respect; this is one of the things that Islām came to change, that oppression is not good. So Abū Bakr asked, "Is 'Awf of you, of whom it is said, 'There is no free man in 'Awf's valley?'"
They said, "No".
"Does Bastān Bin Qais, Abul Liwā' and Muntahal Ahyā' belong to you?"
They said, "No."
"Is Al-Hawfazān Bin Shuraiq, the killer of kings and the robber of their souls, a kinsman of yours?"
"No."
"Is Jassās Bin Murrah, the protector of honour and the defender of the neighbour, from you?"
They said, "No."
"Is Al-Muzdalaf, he of the unique turban, from you?"
They said, "No."
"Are you related to the kings of Kindah?"
"No."
"Are you related to the kings of Lakhm?"
"No."
Abū Bakr said, "So you are not from the mainstream, but you are from the branch." You can see the detailed information that Abū Bakr As-Siddīq ﷺ had about these people.

Now, a young man from Rabī'ah stood up, his name is Daghfal, his beard just beginning to sprout, meaning he was young in age. He jumped up and he grabbed the bridle of Abū Bakr's camel reciting, "Those who ask of us will be asked of. As for the burden of proof, we neither know it nor bear it as responsibility." He then said, "Hey you! You asked and we replied, hiding nothing from you. We want to ask you something; who are you?" Now it is

our turn. You asked us questions, we answered, give us a chance to ask you.
"So who are you?"
He said, "I am a man from Quraish."
The youth commented, "Well said, you are a people of leadership and nobility, the vanguard and guide of the Arabs." There is nothing to complain about; you are from Quraish, you are from the nobility.
Now let me narrow it down, "What part of Quraish are you from?"
Abū Bakr said, "I am of Banū Taim Bin Murrah." Banū Taim Bin Murrah are a small clan in Quraish; was not famous, they were not known for any special strength or uniqueness.
So the young man said, "You have shown the target shooter where the bull's eye is." He said, "Is Qusaÿ Bin Kilāb, he who killed at Makkah those trying to conquer it, a kinsman of yours? That man Qusaÿ, who drove the rest of them away and brought his own people from all over and settled them in Makkah, took over the temple and set Quraish in the dwellings, the man who was therefore known as the Unifier, and about whom a poet spoke the verse, '*Was it not your father who was called the Unifier by whom God brought together the tribes of Firr?'"*
Abū Bakr said, "No."
"Were not 'Abd Manāf, the ultimate giver of advice, and Abul Ghadārif, the great leader, of your stock?"
Abū Bakr said, "No."
"And 'Amr Bin 'Abd Manāf – Hāshim, who prepared bread and meat into the dish…" – You remember when we talked about Hāshim? So he was now famous as being the one who started *Ath-Tharīd* – "…who prepared bread and meat into the dish, Ath-Tharīd, for his people and all of Makkah, was he not of you? The one of whom the poet said, '*'Amr Al-'Ulā prepared the Tharīd for his people, while the men of Makkah were destitute and under famine. To him they attribute both the journeys, that of the winter and that of the summer. Quraish were as an egg, which when split open came to have its best part, its yolk, as the 'Abd Manāf. They are the wealthy, as is no other known, and they are those who say, 'Come on in' to the guests. They are those who strike down pure white sheep, those who protect the innocent with*

their swords. How fine for you if you stay at their abode, they will protect you from all ills and accusations.' So is he of you?"
Abū Bakr said, "No."
Then the youth continued, "You must be related to 'Abdul Muttalib, that venerable man of much praise, controller of the Makkah caravan, and the feeder of the birds of the skies and the wild beasts, of the lions in the desert, he whose face shines forth like a moon on a dark night?"
"No," said Abū Bakr. Now remember, they called 'Abdul Muttalib the feeder of the lions and the beasts and the birds because of the hundred camels that he slaughtered and refused to take anything of it.
"Then you must be of those who have the privilege of *Ifādah*?"
"No."
"Perhaps of those who have the privilege of Hijābah?"
"No."
"Then those with the privilege of Nadwah?"
"No."
"Then you must be of those who have the privilege of Siqāyah?"
"No."
"Are you then of those with the privilege of providing Rifādah?"
"No."
And he is answering no to all of these questions. Now, this was becoming too much for Abū Bakr, so Abū Bakr just turned around and tried to leave, and he pulled the bridle out of the youth's hand. The young man then responded by reciting a line of poetry, he said, "*Sādafa Darrus Saili Darran Yadfa'uh, Fatāratan Yasda'uhū Wa Tāra Yahdhibuh* – Your flood has met a greater flood that is coming from me, once it will crack it and another time it will go over it." So you thought that you have flooded me; I have shown you that I could send over you a greater flood. And then he commented, "Well I swear our brother of Quraish, if you had continued to hold out, I would have proven to you that you belong to the lowest class of Quraish, not to its elite." Rasūlullāh ﷺ came over smiling after this interesting conversation! And 'Alï told Abū Bakr, "Well this Bedouin has turned out to be a disaster for you." Abū Bakr As-Siddīq ؓ said, "Yes, and there is never a catastrophe without another that follows, and calamity is compounded by words."

Banū Shaibān

‘Alï then continued and said, “We went to a meeting where you could see calm and dignity in the people, and Abū Bakr went to them and greeted them and he asked them, ‘Where are you from?’ They said, ‘We are from Banū Shaibān.’” So Abū Bakr came to report to Rasūlullāh ﷺ and said, “These are people who have experience and power.” So Abū Bakr ؓ went to the group leaders which were Mafrūq Bin ‘Amr, and Hānī Bin Qubaisah, and Al-Muthannā Bin Hārith, and An-Nu'mān Bin Shuraiq. And the person who was closest to Abū Bakr As-Siddīq was Hānī Bin Qubaisah, and he was described as having two braids that came down to his chest. Abū Bakr asked him, “How many are you in number?” Hānī replied, “We are more than a thousand strong, and a few men cannot beat a thousand as they say.” And then he asked, “And how would protection be with you?” He said, “We go to the limit, and every people have their limit.” Abū Bakr then asked, “And how is it when you make war with your enemies?” Abū Bakr is trying to assess their strength. They said, “When we meet in battle, we are the angriest of men. We take greater pride in our steeds than our sons, care more for our swords than our camels. Victory rests with Allāh; sometimes He grants us victory, sometimes others victory over us. You seem to be a member of Quraish?” So Abū Bakr replied, “Yes.” And then he said, “Have you heard of the Messenger of Allāh?” So Hānī said, “We have heard that he *says* he is the Messenger of Allāh,” meaning we do not yet know but we have heard that rumour. So then Hānī wanted to hear from Muhammad ﷺ, after Abū Bakr has paved the way and opened a conversation. Now Rasūlullāh ﷺ came in and he started speaking, and he spoke after Hānī asked him to, he [Hānī] said, “What do you propound, O brother of Quraish?” He said, “I call upon you to bear witness that there is no God but Allāh alone who has no associate, and that I am the Messenger of Allāh. I ask you to shelter and protect me until I can carry out what Allāh has ordered me to do. Quraish came out against Allāh’s commands and have denied His Messenger, they have sided with wrong against right, but Allāh is All Powerful, All Praised.” So Hānī, he did like the words of Rasūlullāh ﷺ, he asked him for some more; Rasūlullāh ﷺ recited to him some Āyāt

from Sūrah Al-An‘ām. Hānī said, “And what else do you propound, O brother of Quraish? I swear these are not words of any earthly mortal; if they were, we would know them to be.” So Rasūlullāh ﷺ recited Āyāt from Sūrah An-Nahl.

Anyway, after Rasūlullāh ﷺ had explained the Message of Islām, Hānī liked what he heard, but then he said, “We have people behind us and we cannot speak for them.” We are just a delegation from their people and we cannot give a commitment now, we have to go back and consult our people. And he said words, he said, “I consider that abandoning our religion and following you in yours because of one meeting we are having with you, which had neither introduction nor follow-up, and without our giving it full consideration, nor examining what the consequences would be of what you suggest, that would be a lapse in judgment, rationalist[103], and inadequate consideration of consequences.”

So these people were very calm, they did not want to rush into judgement, they said we have to think it over, we cannot just leave our religion after one meeting with you. So you can see that there is a difference between these different tribes; with Al-Ansār they immediately accepted, because the grounds were prepared for them, but with Banū Shaibān they said, “There was no introduction to this and there was no follow-up, we cannot just convert right now. So let us go back to our people and consult them, but I want you to also hear the opinion of Al-Hārithah.” There were three leaders; one was religious, one was political, and the other one was tribal affairs. So Hānī spoke his opinion and now he wants to let Al-Hārithah speak.[104] So Al-Hārithah said, “I heard and I liked what you said,” so they were all impressed. “I was impressed by your words, but our answer should be that of Hānī Bin Qubaisah. For us to leave our religion and follow you after one sitting with us would be like us taking residence between two pools of stagnant water; one Al-Yamāmah, and the other As-Samāwah.” Rasūlullāh

[103] Sheikh said 'rationist' but I think he meant 'rationalist', as I do not believe rationist is a term that exists.

[104] Sheikh admits he got Mafrūq and Hānī mixed up thus far, therefore I have replaced Mafrūq with Hānī.

ﷺ did not understand that, he said, “And what might those pools of stagnant water be?” Al-Muthannā replied, “One of these is where the land extends to the Arab world, and the other is that of Persia and the rivers of Khosrow – Kisrā. We would be reneging on a pact that Khosrow has placed upon us, to the effect that we would not cause an incident and not give sanctuary to a trouble-maker. This policy you suggest for us is such a one thing that kings dislike. As for those areas bordering Arab lands, the blame of those so acting would be forgiven and excuses for them be accepted, but for those areas next to Persia, those so acting would not be forgiven and no such excuses would be accepted. If you want us to help you and protect you from whatever relates to Arab territories alone, we would do so.” In case you did not understand what Muthannā is referring to here; the land of Banū Shaibān was bordering the Persian Empire, so their military leader who knows the contracts between them and the Persian Empire, Al-Muthannā, he said, “We have an agreement between us and the Persians that we will never give sanctuary to a trouble-maker, and this religion of yours is something that kings do not like.” So look at his wisdom that he realised from his meeting with Rasūlullāh ﷺ that this is something that kings would not really like, because kings want to have authority in their hands to abuse others and this is a religion that is to free people. He said, ‘We cannot offer you protection from the Persian side but we can offer you protection from the Arab side. So the land that is bordering the Arabs, we will promise you that we will protect you from them, but the area that is bordering Persia, we cannot promise you anything, we cannot stand in front of the Persian Empire, it is too much for us.’

Rasūlullāh ﷺ responded by saying, “Your reply is in no way bad, for you have spoken eloquently and truthfully,” – you have been honest – “but God’s Religion can only be engaged in by those who encompass it from all sides.” Rasūlullāh ﷺ did not want to have half a deal, did not want to have a compromised deal; Rasūlullāh ﷺ wanted to have complete protection. Rasūlullāh ﷺ said the Religion of Allāh needs to be surrounded from every direction; I want an absolute commitment to protect me, you cannot say that I am going to protect you from one side but not from the other.

What we can learn from this is that in our negotiations and in our deals, we need to keep in mind that the Religion of Allāh needs to be held in high esteem, and we should not bargain and negotiate in it, and we should not compromise its terms, and if the agreement does not fulfil the Islāmic terms, we do not have to involve in it. Rasūlullāh ﷺ felt no need in joining an agreement even though he knew his situation in Makkah, he knew how difficult it was, and he knew how badly he needs to leave, nevertheless he did not want to enter into an agreement that was half-hearted, half way through, and this is where you put your trust in Allāh ﷻ; Rasūlullāh ﷺ left it up to Allāh ﷻ and refused to accept that particular agreement from the people of Banū Shaibān.

Al-Ansār

Ibn Is'hāq goes on with the story of Al-Ansār. Now, who are Al-Ansār? When Al-Aws Wal-Khazraj became Muslim, they were called Al-Ansār, which means 'The Protectors'. Al-Aws Wal-Khazraj were the two Arab tribes that were living in Madīnah, and they were descendants of the branch of Qahtān. You see, the Arabs divide into 'Adnān and Qahtān; Qahtān are the Arabs of Yemen and 'Adnān are the descendants of Ismā'īl ﷺ, so Al-Aws Wal-Khazraj were from Qahtān. They were neighbouring three Jewish tribes; Banū Qurayzah, Banū Qaynuqā' and Banū Nadīr. Al-Madīnah was unique in that it offered a protection from three sides; there were two rocky tracks on the east and west which were inaccessible for armies to cross, and then there were the trees, the farms of Madīnah towards the south. So the only direction where an army can attack Madīnah is from the north, so it has this natural protection from three sides.

Rasūlullāh ﷺ Invites Al-Khazraj to Islām

Rasūlullāh ﷺ visited the camp of Al-Khazraj in Hajj. When Rasūlullāh ﷺ came in, he asked them, "Who are you?" They said, "We are from Al-Khazraj." Rasūlullāh ﷺ asked, "Are you the allies of the Jews?" They said, "Yes." Rasūlullāh ﷺ asked, "Can I speak to you?" They agreed. So they sat down and Rasūlullāh ﷺ invited them to Islām. Subhān'Allāh, they

were very eager to hear what Rasūlullāh ﷺ said, and they immediately accepted, and they told Rasūlullāh ﷺ, "We have left our own people, for they have such discord and dissension between them not found in any other. Perhaps God may unite them through you. We will go forth among them and invite them to you, presenting to them this religion we have accepted from you. If God should unite them around you, then no one will be dearer to us than you." This immediate acceptance of Islām by this small group of Al-Khazraj, the number was six; how come it happened that way? How come the Ansār were not resistant to the Message of Islām like the other Arab tribes? There are a few reasons:

They were Yearning for Peace

Number One: The people of Madīnah were in a constant warfare among themselves; Al-Aws Wal-Khazraj were fighting an age-old war between themselves. Imagine two tribes living in the same city and they are fighting with each other. So they were yearning for peace, and when these men of Al-Khazraj heard the Message of Rasūlullāh ﷺ, they said, "Maybe Allāh will unite us through you," we really need peace, we have been at each other's throats for so long. That is one reason.

Monotheism was Naturally Appealing to them

Second Reason: The Aws and Khazraj had a natural [appeal to monotheism]; monotheism was appealing to them, because they were neighbours of the Jews, and the Arabs used to see the religion of the Jews being superior to theirs. Why is that? The Jews were learned, they had scripture, they had teachings, they had knowledge, while the religion of the Arabs was merely myths and idols and killing of their daughters. So if it was not for the Jewish prejudice and arrogance towards the Arabs, most likely Al-Aws Wal-Khazraj would have been Jewish, but the reason why they did not convert is because the Jews used to always treat them as if they are a lower class [people] and as if the Jewish religion is only suitable for the elites.

They Knew this was a Time of a Prophet

[Number Three:] And sometimes there would be conflicts between the Arabs and the Jews, so the Jews would say, "This is a time of a Prophet who will appear, and when he comes out, we will follow him and we will kill you like the people of 'Ād were killed." So number three, the Arabs also knew that this is a time of a Prophet. So the Arabs of Aws Wal-Khazraj were prepared for this Message, Allāh ﷻ had prepared them. They knew about the monotheistic religion of the Jews and they knew the value of Tawhīd – the Oneness of Allāh, they knew that a Prophet is coming, and they needed peace.

They were in Search of Leadership

And Number Four: A few years before Hijrah of Rasūlullāh ﷺ, a battle called Bu'āth occurred between Al-Aws Wal-Khazraj. This was such a violent war, it ended up killing most of the current leaderships of both tribes. So imagine having two clans with the majority of their leaders, their seniors, killed. So now you have a people who are looking for leadership; they do not have an established structure of leadership among them, so when they heard the Message of Rasūlullāh ﷺ, they were looking forward to have him lead them.

So all of these were elements, when combined together, it made Madīnah a very fertile ground for the spread of Islām. There is a statement by 'Ā'ishah ؓ, she said, "The war of Bu'āth was preparation by Allāh ﷻ for the migration of Rasūlullāh ﷺ." And she says, "*Qutilat Sarawātuhum* – Their leaders were killed," because remember, we said that the people who tend to be the most resistant to the truth are who? The leaders of a society. Now Al-Aws Wal-Khazraj do not have that hurdle in front of them, their leaders were killed in the Battle of Bu'āth. And Ibn Is'hāq says,

> "One way [through] which God facilitated their acceptance of Islām was that the Jews were there with them in their country; these were followers of the Scripture and men of knowledge. Though they themselves were Polytheists and Idol-Worshippers, they had previously attacked these Jews and their territories, and whenever disputes had arisen, the latter had

told them, 'A Prophet will now be sent, his day is coming. We will follow him and give you the same fate as that of the peoples of 'Ād and Iram.'"

So Subhān'Allāh, you can see how Allāh was preparing Al-Aws Wal-Khazraj for this great responsibility. Now, ***'Asā An Takrahū Shay'an Wa Huwa Khairullakum* – But perhaps you hate a thing and it is good for you.**[105] This war that happened between Al-Aws Wal-Khazraj and killed many of them, even though it caused a lot of bloodshed and harm to them, it was one of the reasons that brought them closer to Islām.

Al-Ansār Accept Islām and Pledge Allegiance to the Messenger of Allāh ﷺ

So these six men accepted Islām and they told Rasūlullāh ﷺ, "We will go back to our people and start preaching the Message." And they made an appointment with Rasūlullāh ﷺ to meet him next year in the season of Hajj. So a year passed by and now the season of Hajj approached. The six came back as 12. We had the original six, [now] in addition to them [were] six more Muslims. The earlier six were all from Al-Khazraj, [although] there is one narration that says five were from Al-Khazraj and one from Al-Aws. Now in the second year, there were 12; 10 of them were from Al-Khazraj and two from Al-Aws. They came to Rasūlullāh ﷺ and they gave him pledge of allegiance and it was called 'The Pledge of the Women,' even though none of them was a female. These 12 were males, but the pledge of allegiance was called *Bay'atun-Nisā'* – the Pledge of Allegiance of the Women. Why? Because it did not include within its terms any pledge of fighting, the terms of the pledge were: "'We pledge to the Messenger of Allāh, on the night of the first meeting at 'Aqabah, that we would not associate any other god with Allāh, that we would not steal, commit fornication, kill our children, make false accusations, nor disobey him in anything good.' He ﷺ told us, 'If you keep to this, you shall have Paradise, but if you give up any of this, and you are punished for it in this world, then

[105] Al-Baqarah: 216

that will provide atonement for you, but if it is overlooked until Judgment Day, it will be up to Allāh to decide whether to punish or to forgive you.'" So you can notice here that the pledge includes them committing themselves to Islām and worshipping as individuals, but it does not include any terms relating to protection or fighting, and that is why it was called Bay'atun-Nisā'. Why was it given this name? Because this was the pledge of allegiance that women would give to Muhammad ﷺ.

Implementation of Hadd Forgives the Sin

Now, there is a Fiqh issue to be dealt with here. You notice here that these are major sins; stealing, fornicating, killing children, making false accusations; these are all major sins, and there is a *Hadd* – a punishment, prescribed. Now, Rasūlullāh ﷺ says here that if the punishment is fulfilled in this world, that will forgive you of the sin, however, if the punishment is not done in this world, then it is up to Allāh to either forgive or punish. So if someone steals, and they are punished for their stealing by the cutting of the hand, then that forgives the sin, the sin is gone, but if the punishment is not implemented, on the Day of Judgement it is up to Allāh to forgive or to punish for that particular sin, and this relates to *Al-Kabā'ir* – the major sins.

Mus'ab Bin 'Umair ؓ Appointed to Teach People of Madīnah Islām

Now Rasūlullāh ﷺ appointed Mus'ab Bin 'Umair to go and teach the people of Madīnah Islām. You can call him an ambassador, you can call him a teacher, you can call him a scholar; he had all of these roles in one. Mus'ab Ibn 'Umair ؓ came from a wealthy family in Quraish. Mus'ab Ibn 'Umair was the most spoiled young man in Makkah before Islām, he used to wear the most expensive clothes, he would have the best perfume, and his mother was taking care of him; she was a very wealthy woman and she did not have many kids, so she was taking very good care of them, and he became spoilt. He became Muslim. His mother boycotted him, she stood against him, and Subhān'Allāh, Mus'ab Bin 'Umair who was wealthy, turned from wealth to poverty, from living a spoiled life to living a tough and harsh life. And when Mus'ab Ibn 'Umair ؓ was killed in the Battle of Uhud, the witnesses of his

burial said [that] he did not even leave behind enough money to buy a coffin. And obviously since he is a Shahīd he is not wrapped in any special clothes, but when he was fighting, he had on himself one piece of cloth that was not sufficient to cover him, so they said, "Whenever we would cover his face, his feet would appear, and whenever we would cover his feet, his face would appear. So we went to Rasūlullāh ﷺ and asked him, 'What can we do?' He said, 'Cover his face, and then use some tree leaves to cover his feet.'"

Mus'ab Ibn 'Umair was given this difficult task and major responsibility of being the personal representative of Rasūlullāh ﷺ in Madīnah. So now Mus'ab Ibn 'Umair left Makkah and he went to reside in Madīnah. Since Al-Aws Wal-Khazaraj were enemies, Mus'ab Ibn 'Umair had to lead them in Salāh, because none of them would accept praying behind an Imām from the other tribe. One day, Mus'ab Ibn 'Umair ؓ was with As'ad Bin Zurārah who was his host; As'ad Bin Zurārah was the one who was hosting Mus'ab Bin 'Umair. So they went to visit some of the Muslims. They went into this farm, [this] garden, and they were sitting there and the Muslims were coming to them to learn; they would come and meet with Mus'ab Bin 'Umair and he would teach them, he would hold *Halaqāt* – sessions for them in this place. They happened to go to a neighbourhood of Madīnah that was part of Al-Aws's territory. Now, remember that the majority of the Muslims were from which tribe, Al-Aws or Al-Khazraj? From Al-Khazraj. So Islām now was spreading with speed among Al-Khazraj but it was not catching up with Al-Aws.

The Islām of Sa'd Bin Mu'ādh and Usaid Bin Khudair – A Huge Breakthrough

So now Mus'ab Ibn 'Umair was trying to make inroads within Al-Aws, so they went to an area that is in the land of Al-Aws and they sat there. The leaders of Al-Aws were close by; Sa'd Ibn Mu'ādh and Usaid Bin Khudair. Sa'd Ibn Mu'ādh spotted Mus'ab Ibn 'Umair and As'ad Bin Zurārah. Sa'd Ibn Mu'ādh told Usaid Bin Khudair, "I want you to go to those two men and tell them that we do not want them around misguiding the weak and foolish

among us. And if it was not for the fact that As‘ad Bin Zurārah was my relative, I would have done that myself.” As‘ad Bin Zurārah was in a position that, Subhān'Allāh, prepared him to carry this role of hosting Mus‘ab. As‘ad Bin Zurārah was from Al-Khazraj, but he was a cousin of the head of Al-Aws, so on the mother's side he was a relative of Sa’d Bin Mu‘ādh, so he had ties to both tribes, both to Al-Aws and Al-Khazraj. Sa’d Ibn Mu‘ādh told Usaid Bin Khudair, “I want you to go and kick them out. And if it was not for the fact that As‘ad Bin Zurārah is my relative, I would have done that myself.” So now Usaid Bin Khudair went up carrying his spear towards Mus‘ab Bin ‘Umair and As‘ad Bin Zurārah. As‘ad Bin Zurārah saw him coming and he told Mus‘ab Bin ‘Umair, “This is a leader of his people, be sincere with him.” Do your best, because if he becomes Muslim, many people will follow him. Mus‘ab Bin ‘Umair said, “If he listens, I would.” So now Usaid Bin Khudair came and he stood above them carrying his spear, speaking to them in a very harsh tone. He said, “We do not want you around here misleading the weak and ignorant among us. And if you care about your lives, you better get out of here, otherwise this is my spear,” [meaning] you can be killed. So he threatened them, and one of the attendees of the Halaqah said, “Well, you are the one who is misleading us,” and he started an argument. Mus‘ab Ibn ‘Umair responded calmly by saying, “How about you sit down and you hear what I say? If you like it, you can accept it, if you do not, you can reject it.” Usaid Bin Khudair said, “Fair enough,” and he stuck his spear in the ground and he sat down. Mus‘ab Ibn ‘Umair started reciting to him Āyāt of Qur'ān, giving him Da’wah, explaining Islām. As‘ad Bin Zurārah said, “Even without him speaking a word, we were able to see Islām entering his heart because of the calmness in his face and the radiance of light coming out of it.” We could see it on his face. And when Mus‘ab Ibn ‘Umair finished with his session with Usaid Bin Khudair, Usaid Bin Khudair said, “What does one have to do to join your religion?” Mus‘ab Bin ‘Umair told him, “Wash yourself, and you come and pray.” Usaid Bin Khudair did that, and then he came back and he said, “Now I am going to send you a man; if he becomes Muslim, all of his people will follow him.” Usaid Bin Khudair went to Sa’d Bin Mu‘ādh. Now, Sa’d Bin Mu‘ādh saw Usaid Bin Khudair and he said, “I swear by Allāh that he is coming to us with a

different face than the one he left us with." The Arabs had this *Farāsah* thing; Farāsah is the art of reading the face, and it is reported that Ash-Shāfiʻī went to Yemen to learn this art, so it was an art that existed. And a Chinese Muslim brother said that also in China some people have this art. You look at the face of a person and you try to read what is in their hearts, what they are thinking about, what is going on with them. There is an incident when ʻUmar Ibn Al-Khattāb was Khalīfah, he saw a man passing by and he said, "This man is either a soothsayer or he has been a soothsayer in the past." So they went and asked this man and he said, "Yes, I used to be a soothsayer." So ʻUmar Ibn Al-Khattāb just knew it by looking at his face.

So when Sa'd Ibn Muʻādh looked at the face of Usaid Bin Khudair, he said, "He is coming back to us with a different face to the face he left us with." Sa'd Ibn Muʻādh asked him what happened; Usaid Ibn Khudair said, "Everything is fine, do not worry about it. There is a slight problem however, and that is that Banū Al-Hārith want to kill Asʻad Bin Zurārah because they know that he is your cousin." In case you do not remember the names, Asʻad Bin Zurārah is the man with Musʻab Bin ʻUmair and he is the cousin of Sa'd Ibn Muʻādh. Usaid Bin Khudair said, "Banū Al-Hārith," – this is a branch of Al-Khazraj – "want to kill Asʻad Bin Zurārah because he is your relative." Usaid Bin Khudair made up the whole story; that was not true. The whole reason why he made it up is [because] he wants Sa'd Bin Muʻādh to go and meet Musʻab Bin ʻUmair. Sa'd Ibn Muʻādh stood up angry and he said, "They want to kill my cousin?!" He picked up the spear and he left and he said, "You have not done me any good!" And he went there, and you can see anger on his face, and he was carrying his spear. Musʻab Bin ʻUmair saw him coming. Asʻad Bin Zurārah told Musʻab, "This is the leader of his people, do the best you can – *Bi'isdiqullāha Fī*." Sa'd Ibn Muʻādh came, and Sa'd Ibn Muʻādh just took a look at the meeting and he realised that the story that Usaid Bin Khudair reported was fabricated, because it did not seem that they were terrified, it did not seem that there was a plot to kill Asʻad Bin Zurārah, otherwise they would have been acting differently. So Sa'd Ibn Muʻādh realised that Usaid Bin Khudair has made up this story because he wants him to come and see what is happening. Sa'd Bin Muʻādh

came and he told As‘ad Bin Zurārah, “Why are you doing this to me? Why are you bringing this man to my territory? You are taking advantage of your relationship with me? You want to mislead the ignorant and the weak among us?” Mus‘ab Ibn ‘Umair responded and said, “How about you sit down and hear what I have to say? If you like it, you can accept it, if you do not, you can reject it.” Sa’d Ibn Mu‘ādh agreed and he sat down. Notice here that the people of Madīnah are open-minded, they do not have the sense of hostility that existed in Makkah, they were willing to listen. So Sa’d Ibn Mu‘ādh sat down. Mus‘ab Ibn ‘Umair – the choice of Rasūlullāh ﷺ for this mission; Subhān'Allāh, he had the *Hikmah* - the wisdom, of a Dā‘iyah, someone who preaches Islām – he started giving Sa’d Ibn Mu‘ādh the Message. As‘ad Bin Zurārah said, “I could read in his face the fact that he wants to become a Muslim.” And when the conversation finished, Sa’d Ibn Mu‘ādh accepted Islām. And what was the first action Sa’d Ibn Mu‘ādh did? He went to his people and he asked, “What is your opinion of me?” They said, “You are the wisest among us, and you are our leader.” Sa’d Ibn Mu‘ādh said, “Well none of you speak to me, and I will speak to none of you, until you become Muslim.” The narrator of the Hadīth said, “By the end of that evening, every house among Banū Al-Ash'hal was Muslim,” the whole clan of Banū Ash'hal which was a branch of Al-Aws. So now a huge breakthrough was made within Al-Aws [too], so you have both Al-Aws Wal-Khazraj.[xv]

14
The Road to Madīnah

Al-Ansār Set Off to their Appointment with Rasūlullāh ﷺ

So we have now covered *Bay'atul 'Aqabah Al-Ūlā* - the First Pledge of Allegiance of Al-'Aqabah, the terms of which was called The Pledge of Allegiance of the Women. Mus'ab Ibn 'Umair has done outstanding work in spreading the Message, and by the time the next Hajj season arrived, the narrator of the Hadīth says, "There was no house in Madīnah that did not have a Muslim in it," because of the effort of Mus'ab Bin 'Umair. So now the appointment to meet Rasūlullāh ﷺ in Pilgrimage was approaching, so over 70 of the Muslims went with the Pilgrims of their people. So the delegation that came out of Madīnah included Muslims and Non-Muslims, and the Muslims had a secret appointment with Muhammad ﷺ, but they went out with the group that was leaving from Madīnah. So there were over 70 men who were Muslim and two women.

Al-Barā' Bin Ma'rūr Prays towards Jerusalem

Ka'b Ibn Mālik ﷺ narrates the following story, he says "We were among the Pilgrims of our people, some were Muslim and some were Non-Muslim, and our leader and elder was Al-Barā' Bin Ma'rūr, he was the leader among the Muslims. Al-Barā' Bin Ma'rūr came to us, a group of Muslims, and he said, 'I have an Idea and I want to get your opinion; I do not feel comfortable turning my back towards this building in Prayer.'" He was referring to Al-Ka'bah. What was the *Qiblah* of the Muslims at that time? Praying to Al-Aqsā, Jerusalem. So the people who are in Madīnah, they are facing Jerusalem, while their backs are towards Makkah. So Al-Barā' Bin Ma'rūr is saying, "I do not feel comfortable doing that, and I wanted to seek your advice on whether I should pray towards Al-Ka'bah." Ka'b Ibn Mālik said, "We responded by saying, 'Rasūlullāh ﷺ is praying towards Jerusalem and we do not want to contradict him.'" Al-Barā' Bin Ma'rūr said, "I am going to pray towards Al-Ka'bah," and from that day on, he started praying towards Al-Ka'bah. Now the delegation made it to Makkah. Al-Barā' Bin Ma'rūr ﷺ said to Ka'b Ibn Mālik, "My nephew, let us go after the Messenger of Allāh and ask him about what I have been doing on this journey. The disapproval I have seen in you has somewhat disturbed me." Let us go and ask Rasūlullāh ﷺ if what I did was right or wrong. Ka'b Ibn Mālik said, "We asked a man from Makkah, 'Where is Rasūlullāh ﷺ?' So the young man said 'Do you know him? Have you seen him before?'" Ka'b Ibn Mālik said, "No, we do not know him." The man responded by saying. "Do you know Al-'Abbās Bin 'Abdul Muttalib, his uncle?" They said, "Yes, we used to see him in Madīnah on business trips." Al-'Abbās Bin 'Abdul Muttalib used to frequent Madīnah doing business, so they knew him. The man said, "Muhammad ﷺ is the man sitting next to Al-'Abbās in the mosque, you will find him there."

So Ka'b Ibn Mālik said, "I went with my uncle Al-Barā' Bin Ma'rūr, we into the mosque and we found Al-'Abbās Bin 'Abdul Muttalib and we came and greeted them. Muhammad ﷺ said, 'O Uncle Abul Fadl, do you know who these two men are?'" The elder son of 'Abbās, his name is Al-Fadl, and it was the tradition of the Arabs to give a name to the father; the father of so

and so, the eldest son. So Rasūlullāh ﷺ said, "Abul Fadl, do you know these two men?" Al-'Abbās said, "Yes, this is Al-Barā' Bin Ma'rūr, the leader of his people, and this is Ka'b Ibn Mālik." Ka'b Ibn Mālik said, "I swear by Allāh, I will never forget the next statement that Rasūlullāh ﷺ made." Rasūlullāh ﷺ said, "Do you mean the poet?" Ka'b Ibn Mālik was a poet, so when Al-'Abbās Bin 'Abdul Muttalib introduced Ka'b Ibn Mālik to Muhammad ﷺ and said this is Ka'b Ibn Mālik, Rasūlullāh ﷺ said, "Is he the poet?" Ka'b Ibn Mālik says, "I can never forget that statement in my whole life." Why was it such a big deal to Ka'b Ibn Mālik? Because it shows that Rasūlullāh ﷺ has heard of him. And Ka'b Ibn Mālik was *so* proud and happy that Rasūlullāh ﷺ, his leader, the man who he meets for the first time and has been waiting for this moment to meet him, has heard of him, he might have even heard some of his works. So he was so proud and happy that Rasūlullāh ﷺ has already heard of him. Rasūlullāh ﷺ said, "*Ash-Shā'ir?* – Is he the poet?" Al-'Abbās said, "Yes." Al-Barā' Bin Ma'rūr said, "O Messenger of Allāh, I have come on this journey having been given guidance to Islām by Allāh. I had the idea of not facing my back to this building, so I prayed towards it. My friends opposed me in this, causing me concern. What do you think?" Muhammad ﷺ said, "You already had a Qiblah, a direction for Prayer, and you should have kept it." You should have remained praying towards the Qiblah that you know. Since then, Al-Barā' Bin Ma'rūr changed the direction. Now, with Rasūlullāh ﷺ, because at the time Rasūlullāh ﷺ was in Makkah, he was not turning his back towards Al-Ka'bah, he was facing Al-Ka'bah but in the direction of Jerusalem. But the people of Madīnah [such as] Al-Barā' Bin Ma'rūr, did not like that, and Subhān'Allāh, when Rasūlullāh ﷺ made Hijrah, Rasūlullāh ﷺ was feeling the same feeling.

Al-Ansār Secretly Gather in Al-'Aqabah

Ka'b Ibn Mālik said, "We then left to the Pilgrimage having made an agreement to meet the Messenger of Allāh ﷺ at Al-'Aqabah in the middle of the Tashrīq period." So they made an appointment to meet at a specific time. Ka'b Ibn Mālik says, "We kept this as a secret; none of our people knew about it," all of the Non-Muslims in our group knew nothing about our

meeting with Rasūlullāh ﷺ, it was secret, "except Abū Jābir – 'Abdullāh Bin Harām, he was one of our leaders and seniors. We went up to him and we told him, 'Abū Jābir, you are one of our noble leaders, and we would like you to give up your practices, otherwise one day you would end up as fuel for Hellfire'" Abū Jābir did accept Islām, so they told him about the private meeting, and he was one of the people who attended the meeting with them. In fact, he became one of the leaders who were appointed by Rasūlullāh ﷺ within this group. It was the time for the appointment, it was late at night. Ka'b Ibn Mālik said, "We were going towards Al-'Aqabah in ones or twos." They did not want to attract attention of the people; if you have a group of 70 going to meet Rasūlullāh ﷺ, it would turn the attention of others, so they were going in ones and twos until they all gathered in Al-'Aqabah, and they were all there, and then Rasūlullāh ﷺ showed up.

Al-'Abbās Bin 'Abdul Muttalib – The Only Non-Muslim in the Gathering

Rasūlullāh ﷺ was the only Muslim from Makkah to show up at that meeting, and he had one person with him, and that was the only Non-Muslim to attend the meeting, and who was that person? Al-'Abbās Bin 'Abdul Muttalib, the uncle of Rasūlullāh ﷺ. And Al-'Abbās Bin 'Abdul Muttalib was the first person to speak, he said,

> "Muhammad holds with us a position of which you are aware. We protect him from our people who think about him as we do. He is respected among his people and safe in his own town, but he is determined to join up with you. If you think you will keep trust with him in the invitation you have given to him, and will protect him from his opponents, then it is up to you to accept your responsibilities, but if you think you might deliver him over and abandon him after he has joined you, then leave him right now, he does have respect and protection among his own people and in his town."

Al-'Abbās Bin 'Abdul Muttalib wanted to make sure that this is a commitment from the side of Al- Ansār. Al-'Abbās is saying that we are going to take care of Muhammad ﷺ, we are protecting him, however he is

insisting on us; now, are you going to protect him when he leaves to you or not?

How come Al-'Abbās Bin 'Abdul Muttalib was there? Why was he present even though he was a Non-Muslim? What is the reason he was there? Al-'Abbās Ibn 'Abdul Muttalib was the uncle of Rasūlullāh ﷺ, and even though he was a Non-Muslim, but he was one of the senior members of the clan of Banū Hāshim, and even though he was a Non-Muslim, but he was taking special interest in following and monitoring the activities of Rasūlullāh ﷺ, and he was one of the people who were offering Rasūlullāh ﷺ protection in Makkah after Abū Tālib passed away, and he wanted to make sure that his nephew will be safe when he leaves Makkah, and that is why Rasūlullāh ﷺ allowed him and included him in this meeting, because even though he was a Non-Muslim, but this is, again, an issue that relates to the tribe of Banū Hāshim; Muhammad ﷺ remains as a member of this clan, and his clan have interest in his safety and security. So Al-'Abbās Bin 'Abdul Muttalib attended as a representative of Banū Hāshim to make sure that their son is well protected. Now, you might say, 'Well, if Al-'Abbās was offering protection, how come it is different than the time of Abū Tālib?' Well the difference is that Abū Tālib had respect and power and authority over his people that none of his brothers had. So the ability of Al-'Abbās Bin 'Abdul Muttalib to defend Muhammad ﷺ was obviously less than the ability of Abū Tālib because of the seniority of Abū Tālib; Al-'Abbās was young, nevertheless, they still managed to protect him for that period, and they viewed it as a responsibility on them.

Bay'atul 'Aqabah Ath-Thāniyah – Al-Ansār Pledge Second Allegiance

When Al-'Abbās finished his statement, Al-Ansār said, "We have heard what you had to say. Now, O Messenger of Allāh, ask us what you want. Go ahead and speak to us about what you want from us, and take for yourself and for your Lord whatever you want." Rasūlullāh ﷺ stood up and said, "I ask you to pledge that you will defend me as you do your women and children." So now this is an upgrade, a step higher, than the earlier

agreement in Al-Bay'atul 'Aqabah Al-Ūlā. Over there, it is for them to become Muslim, so they pledge allegiance on becoming Muslim, but now there is an additional term that was added to the contract, and that is offering Muhammad ﷺ with protection, and it is a defensive protection. He also told them in a different narration,

> "You must pledge to hear and obey, at times of both action and inaction. To give, whether times are hard or easy. And to advocate goodness and prohibit evil. You must speak out for Allāh and not fear any blame for supporting Allāh. You must help and defend me if I come to you in the same way you help and defend yourselves, your wives and your children."

Notice here the clarity in the Message of Rasūlullāh ﷺ; I am not coming to you just for you to protect me, but I am to be your leader; you listen to me and you obey me. And then he said, 'And you fear no one but Allāh.' I cannot make this move if you have any fear in your hearts; you have to be willing to commit themselves for this mission.

Al-Barā' Bin Ma'rūr stood up and he wanted to give Rasūlullāh ﷺ Bay'ah, and he said, "O Messenger of Allāh, I swear it; we are warriors from father to son over many generations." When Rasūlullāh ﷺ said I want you to protect me like you protect your women and children, Al-Barā' Bin Ma'rūr said, 'O Messenger of Allāh, we are warriors, we have inherited this from generation to generation.' And this is another thing Allāh ﷻ prepared Al-Khazraj with, that they were fighters, they were strong, and they had this reputation in Arabia. And while Al-Barā' Bin Ma'rūr was speaking, Abul Haitham stood up and he interrupted, and he said, "O Messenger of Allāh, we have certain ties to others (referring to the Jews), and if we break these, we are concerned that if God gives you victory, you might return to your people and abandon us." Abul Haitham is saying that this commitment means that we might get into conflicts with people whom we have agreements with, so in case you win, are you going to stay with us or are you going to leave us? You see, we are willing to enter into this agreement for our whole life, but are you going to stay with us or are you going to leave us? Rasūlullāh ﷺ responded after smiling, he said, "If your blood be

sought, our blood shall be sought. And your destruction is mine as well. I am of you, and you are of me. I will battle those who battle you and make peace with those whom you make peace." And Rasūlullāh ﷺ kept to his agreement; when Makkah was opened, the hometown of Rasūlullāh ﷺ, he left it and he went back with the people of Al-Ansār to Madīnah and he remained there until he died. Rasūlullāh ﷺ stayed with the people of Al-Ansār until the last moment.

In another narration, there is another interruption; when the Ansār started extending their hands to pledge allegiance to Rasūlullāh ﷺ, As'ad Bin Zurārah, the early Muslim among them, stood up and interrupted and said, "Slowly now." He is telling his people, 'Take it easy, slow down.' "We only hurried here because we know that he is the Messenger of Allāh. Bringing him out now however, would be a provocation to all the Arabs, and would cause you to lose your elite, and would box you in with swords raised against you. If you are able to withstand that, then adopt him, and it will be up to Allāh to reward you, but if you are people who have great fear for yourselves, then leave him and make that fact plain; that course would be more forgivable in Allāh's sight." He said, 'Do you realise what agreement we are entering in? If we take Rasūlullāh ﷺ with us, that means that we are going against the whole world, and we will be boxed in with swords surrounding us! We might lose our elites, we might spend our money, we might be killed. Now, we either stand up and commit, otherwise if you have any fear in your hearts, pull out now when it is not too late.' They pushed As'ad Bin Zurārah away and said, "We will give pledge of allegiance." They said, "Keep away from us! We will not renegade on this pledge, we will never deny it!" Allāhu Akbar! Look at the commitment of Al-Ansār and the courage that they had.

'This is Such a Profitable Deal! We Will Never Give Up!'

Now, when Rasūlullāh ﷺ asked them to protect him, they asked, "What will we get in exchange?" We are going to offer you protection even if we lose our lives and our wealth; what are you going to give us? This is not a one-sided agreement; we are offering you help, what will you give us in

exchange? What did Rasūlullāh ﷺ say? He responded by telling them one word, "Al-Jannah – Paradise." Nothing else. I am not going to give you kingdom, I am not promising you wealth, I am not going to give you a few cabinet seats or ministries in my government, I am not going to promise you succession after me; all what I can promise you is Jannah. And what was their response? They said, "*Rabihal Bay'! Lā Niqīlu Walā Nastaqīl* –This is such a profitable deal! We will never give up." They said what is better than Jannah? Allāhu Akbar, compare this with Baiharah Bin Farās who said, "I am going to take this young man and eat the Arabs with him." And then he asked Rasūlullāh ﷺ, "If Allāh gives you victory, will you then transfer power to us?" Rasūlullāh ﷺ said, "No, that is up to Allāh." He said, "We do not want to have anything [to do] with you." Al-Ansār said, "That is a good deal." That is actually the best deal – Jannah.

Quraish Learn of Secret Meeting

Somehow the news reached to Quraish. You know, it is not easy to conceal a meeting of 70 plus people in the crowd of Al-Hajj. In one narration it states that it was Shaitān who announced it to the people of Quraish, but regardless of how it happened, the news reached to the people of Quraish. They investigated the matter further and it led them to the right direction, it led them to Al-Ansār. So next day early in the morning, a group of leaders from Quraish went and visited the campgrounds of Al-Aws Wal-Khazraj. They went to them and said, "We have heard that you have met with Muhammad ﷺ and that you have offered to take him with you and give him protection. Now, listen people of Yathrib, you are the last people on the face of the earth whom we want to have a fight with." Because Quraish knew that Al-Aws Wal-Khazraj are not an easy opponent, these are fighters, truly as it was said [that] we have inherited the skills of war generation through generation, so the people of Quraish were saying, "We do not want to have a fight with you. So what have you done? Did you really meet with Muhammad ﷺ?" The Muslims among Al-Aws Wal-Khazraj remained silent, and the Non-Believers started speaking, they said, "That never happened, we never met with Muhammad ﷺ," and they were speaking the truth, they had no idea of this secret meeting that happened, because only the

Muslims knew about it, and they kept on refuting that and said, "We never met Muhammad ﷺ, we had nothing to do with him, we did not see him."

Ka'b Ibn Mālik said, "We the Muslims were staring at each other silently, and we did not speak." The people of Quraish were becoming convinced. Now, Ka'b Ibn Mālik said, "I wanted to change the topic, I wanted to change the subject, so there was Al-Hārith Bin Hishām, one of the leaders of Quraish who was present, and he was wearing some brand new sandals." Ka'b Ibn Mālik said, "I told Abū Jābir, who is one of our seniors, 'O Abū Jābir, being one of our leaders, you cannot even afford to wear new sandals like this young man of Quraish?'" What is wrong with you? You are one of our leaders and you are wearing these old shoes, while this young man of Quraish is wearing these brand new sandals? Now, this young man of Quraish was quite upset by that statement; what are you talking about, my shoes? Why are you so impressed by my shoes? So he took them off and threw them at K'ab Ibn Mālik. Abū Jābir said, "Take it easy Ka'b Ibn Mālik, you have made the young man angry. Give him back his sandals." Ka'b Ibn Mālik said, "No, I will not give them back to him. *Hādhā Fa'lun Hasan, Sa'aslubuhū* – This is a good omen, I am going to take off from him spoils of war." And that was the end of the meeting. This meeting between Rasūlullāh ﷺ and Al-Ansār, we can fairly say that it is the most important meeting that Rasūlullāh ﷺ had so far, it was a turning point in Islām. Finally now Rasūlullāh ﷺ has a solid base to start spreading the Message from with protection, and free them to go out and propagate the Message of Allāh ﷻ. This is *Bay'atul 'Aqabah Ath-Thāniyah*.

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Lessons

Do Not Procrastinate

Number One: Ka'b Ibn Mālik states, "When we left Madīnah, *Qad Sallaynā Wa Faqihnā* – we had already learned our Prayers and understood our religion." This happened before Rasūlullāh ﷺ made Hijrah. So for those

brothers and sisters who are delaying their learning until somehow they can travel overseas and go and study with the Shuyūkh, or get admission to an Islāmic college, you are just finding excuses for yourself; you need to study and learn now. Ka'b Ibn Mālik said we already learned our Prayers and we understood our religion even though Rasūlullāh ﷺ was not there yet. It is true that they had a teacher with them, Mus'ab Bin 'Umair, but this statement has a message in it, that we were ready, we were learning. Do not put off your learning; study Islām, spend time to learn the Religion of Allāh, try to get the best out of the situation. If you have a Sheikh to teach you, that is the best. You do not have a Sheikh? Find someone who is more learned than you. Cannot find that? Take a book and study, but do not give it up, do not put it off, because you might never get the time when you are free to do it. And procrastination is not an excuse. On the Day of Judgement, Ibn Al-Qayyim says, if you go through the Āyāt of Qur'ān, you will find that the majority of the screaming of the people of Hellfire in Qur'ān is because of their procrastination, because they delayed. The verses that narrate their sayings in Qur'ān, 'O Allāh take us back to this world so that we can believe! O Allāh take us back to this world so that we can give! O Allāh take us back!' [But] it is too late. So do not put it off.

Islām is a Religion of Sacrifice

Number Two: When Rasūlullāh ﷺ told the Ansār his terms of the agreement, and they asked, "What are we getting in exchange?" Rasūlullāh ﷺ told them, "Jannah." Dear brothers and sisters, in our Islāmic work, we should be working for the sake of Jannah, to please Allāh ﷻ; that should be our objective. Not to get fame, not to make money, not for the socialising aspect of it; we should purify our intentions every time consistently and make sure that we are doing everything for the sake of Allāh. This Religion needs sacrifice, and if you are waiting for an exchange, if you are waiting for a payback in this world, you might not get it. This is a religion that demands you to give it everything, because you are getting in exchange Jannah, which is more valuable than anything that you could give. Rasūlullāh ﷺ says [that] what Allāh is offering you is very expensive, what Allāh is offering you is Jannah. We need to pay the price.

We Need to Be Prepared and Ready

Number Three: Rasūlullāh ﷺ was very clear in what he was asking others in conveying the Message. Rasūlullāh ﷺ made it very clear to the Ansār that what you are getting into is risky, what you are getting into is a struggle. Rasūlullāh ﷺ did not promise them wealth, did not promise them power; Rasūlullāh ﷺ told them that you need to protect me, you might be attacked. So we need to prepare ourselves as Muslims and realise that this is not an easy walk, it is not a walk in the park. To establish the Religion of Allāh, it is a struggle and it demands a lot of sacrifice, and we need to prepare ourselves for that. And 'Umar Ibn Al-Khattāb said, "*Ikhshawshanū, Fa'innan Ni'mah Lā Tad'hum* – Roughen up, because bounties might not continue forever." Easy life might not go on for good, so we need to be prepared and ready.

This is an Organised Religion

Number Four: After the second pledge of Al-'Aqabah – remember, again, [that] Rasūlullāh ﷺ met with 70 plus, and there were some others maybe who were Muslim who did not come – Rasūlullāh ﷺ, immediately after taking the pledge of allegiance, asked them to appoint 12 *Nuqabā'* – 12 leaders. So he divided them into smaller groups and appointed on them leaders. This shows you that this is an organised religion, and now since there is a group living away from the organisation structure of Rasūlullāh ﷺ, Rasūlullāh ﷺ wanted them to have their own organisation structure. So he immediately divided the 70 into groups and appointed 12 leaders among them, and these are the Nuqabā' who will report back to Rasūlullāh ﷺ and whom he will give them instructions. So this is also another lesson to learn, that we need to be organised in a manageable fashion.

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Beginning of Hijrah to Al-Madīnah

Rasūlullāh ﷺ Dreams about Hijrah to Madīnah

Rasūlullāh, may the peace and blessings of Allāh be upon him, said in Muslim Imām Ahmad, "I was shown the land of your Hijrah. It is a land with a lot of palm trees between two volcanic rocky tracks." *Al-Harrah* is a rocky volcanic track. So this was the beginning of the Hijrah to Al-Madīnah. Rasūlullāh ﷺ says in another Hadīth narrated in Al-Bukhārī, "I have seen in my dream that I am migrating from Makkah to a land rich with palm trees. I initially thought that it is Yamāmah or Hajar, but then it turned out to be Yathrib." Yathrib is the old name of Madīnah which was changed by Rasūlullāh ﷺ, and Rasūlullāh ﷺ banned the use of the name Yathrib, in fact Rasūlullāh ﷺ says that if anyone says Yathrib, they should make *Istighfār*. Rasūlullāh ﷺ wanted to change the identity of this city; Yathrib had a history of rivalry and warfare, and Rasūlullāh ﷺ now is giving it a new identity; it is Madīnah, *Madīnat Rasūlullāh*. What does Madīnah mean? [It means] it is the town of Rasūlullāh ﷺ.

The Hijrah of Umm Salamah

Umm Salamah narrates this Hadīth, she says, "We came back from Al-Habashah, and my husband wanted to go again to Al-Habashah, but then he heard that Madīnah is the new land of Hijrah and that there are some Muslims there, so he decided to take his family and go to Madīnah." And that was one year before Al-'Aqabah, so he was one of the earliest to go. So she says, "He mounted me on a camel and he placed my son on my lap and we were ready to leave Makkah, but then my family came to me and said, 'We are not going to allow you to go with your husband, we are not going to allow him to take you with him to that foreign land.' So they pulled me away from my husband." When Banū Al-Asad, the family of Abū Salamah, saw that, they came in and said, "Well, we are not going to allow you to take the child," so they took the child with them. So now you have Abū Salamah [who] is separated from Umm Salamah, and they are both separated from their son. The family of Umm Salamah took Umm Salamah, the family of

Abū Salamah took Salamah the child, and now the three were separated. So Abū Salamah ended up making Hijrah alone, while Umm Salamah and Salamah were separated in Makkah. Umm Salamah said, "I would go out of my home every day to the valley and sit on a rock and cry for hours, and I would do that on a daily basis, and that continued for about a year." Imagine this woman, [a] mother, missing her husband, missing her child; she said I would go out everyday in the morning and just cry. [She continues,] "So then one of Banū Al-Mughīrah, my relatives, saw the condition I was in – (this was her uncle) – and said to my family, "Are you not having any mercy and sympathy on this woman? Allow her to go and join her husband." So they finally agreed and they told Umm Salamah, "You are free to leave." When the family of the husband knew [of] this, they gave her her son and they said, "Now you can join your husband." So Umm Salamah picked up her child Salamah and she headed to Madīnah. Now she was alone, had no one with her; she mounted on a camel with her son and left towards Madīnah, travelling alone.

When she reached to At-Tan'īm, which is not far away from Makkah; a few kilometres outside of Al-Makkah, she met with 'Uthmān Bin Talhah. When he saw her he said, "Daughter of Abū Umayyah, where are you heading?" She said, "I am going to Madīnah." He told her, "Are you having anyone accompany you?" She said, "No, I am alone." He said, "Well, I will accompany you, it is not appropriate to leave you alone in this travel." 'Uthmān Ibn Talhah was a Mushrik, he was a Non-Believer, but he saw this woman, felt sympathy for her, and wanted to help her out, and he was guarding her and protecting her on this journey between Makkah and Madīnah. Umm Salamah ﷺ says, "And I swear, I was never in the company of any Arab more honourable than him. When we made a stop, he would make my camel kneel, and then he would move away until I would have dismounted. And then he would come back and take the camel and tie it. And then he would leave and go and sleep under a tree, far away from me. Next day in the morning, he would bring my camel, prepare the saddle, and then he would call me to come and mount, and he would leave, and when I was on the camel, he would come back. And then he would guide me

through this trip. He continued doing that until we reached to the outskirts of Madīnah and we saw Qubā' in the distance. He pointed to Qubā' and said, 'See that village over there? That is where your husband is.' And he said, 'Now you are on your own.'" Umm Salamah comments and says, "I know of no other family in Islām who suffered like that of Abū Salamah, and I swear I never had a more honourable companion than 'Uthmān Bin Talhah." She was impressed by ['Uthmān], she says 'Uthmān Bin Talhah had so much nobility because keep in mind the animosity between the Muslims and Non-Muslims, so for 'Uthmān Ibn Talhah to go out of his way and to accompany a woman who is leaving Makkah, and that is supposed to be a no-no, you are not supposed to leave Makkah for Madīnah, he went out of his way and supported her and helped her in this honourable fashion, she liked that and she appreciated it. 'Uthmān Ibn Talhah would later on become Muslim, after most of the prominent members of his family were killed in the Battle of Uhud. But later on he did become Muslim, him and Khālid Ibn Al-Walīd and 'Amr Ibn Al-'Aas at the same time. Also, 'Uthmān Ibn Talhah is from the family which were the Keepers of the Keys to Al-Ka'bah, and Rasūlullāh ﷺ kept the keys with them and the keys are still with them today; the family of Banū 'Abd Ad-Dār, they are the ones who hold the keys to Al-Ka'bah until this day and time.

The Hijrah of 'Umar Ibn Al-Khattāb

The next story is the story of 'Umar Ibn Al-Khattāb. 'Umar Ibn Al-Khattāb says, "When we decided to make Hijrah to Madīnah, I agreed with 'Ayyāsh Bin Abī Rabī'ah and Hishām Bin Al-'Aas to accompany [them] and to go together to Madīnah. We set an appointed time to meet at Suruf (this is an area outside of Makkah). We said if morning comes and any of us is missing, that means the person is detained and we should just go ahead and migrate." Morning came and Hishām Bin Al-'Aas did not show up, so 'Umar Ibn Al-Khattāb and 'Ayyāsh Bin Abī Rabī'ah were on their own. They reached to Madīnah, and this was before the Hijrah of Rasūlullāh ﷺ; Rasūlullāh ﷺ was the last one to migrate. They reached to Madīnah. Abū Jahl was the half-brother of 'Ayyāsh Bin Abī Rabī'ah, so Abū Jahl and his brother Al-Hārith Bin Hishām went all the way to Madīnah to bring back

‘Ayyāsh Bin Abī Rabī‘ah. They went to Al-Madīnah and they told ‘Ayyāsh, “Your mother has made an oath that she will not comb her hair and she will not take shadow until you come back.” So she will remain in the heat under the sun of Makkah and she will not comb her hair until you come back. The exact statement was, “Your mother has warned that she will not allow a comb to touch her hair until she sees you, nor will she shelter from the sun.”

‘Umar Ibn Al-Khattāb was listening. ‘Umar Ibn Al-Khattāb told ‘Ayyāsh Bin Abī Rabī‘ah, “These people want to deceive you, they want to entice you and take you back, it is a trick. And regarding the oath of your mother, when her hair is filled with lice, she will comb, and when she feels the severe heat of Makkah, she will take shelter. So forget about it and do not go with them.” ‘Umar Ibn Al-Khattāb says about himself, “*Lastu Bil Khibb Wal Khibb Ikhdā’nī* – I am not a man who tricks others, neither do I allow anyone to trick me.” ‘Umar Ibn Al-Khattāb told ‘Ayyāsh Bin Abī Rabī‘ah, ‘Do not go with them.’ ‘Ayyāsh Ibn Abī Rabī‘ah was now feeling sorry for his mother and ‘Umar was not able to convince him. ‘Ayyāsh Ibn Abī Rabī‘ah decided that he was going to go with them. ‘Umar Ibn Al-Khattāb told him, “Well, if you insist, then at least take this camel of mine with you. This is a fast and strong camel, if you ever feel suspicious, run away.” So ‘Ayyāsh Ibn Abī Rabī‘ah, Abū Jahl and Al-Hārith Bin Hishām are now on their way back to Makkah, [and] everyone had their own camel. Abū Jahl started complaining about his camel, “What a horrible camel, it is too difficult, it is slow.” And then he asked ‘Ayyāsh Ibn Abī Rabī‘ah, “Can you please switch camels just for a while? This camel of mine is causing me trouble.” ‘Ayyāsh Ibn Abī Rabī‘ah, being the nice man he is, agreed. So they now stopped the camels and they had the camels kneel down. As soon as the camel of ‘Ayyāsh reached the ground, both men attacked him and tied him up. And they dragged him into Makkah and they enticed him and he apostatised. And the same thing happened to Hishām Ibn Al-‘Aas, the third partner who was detained in Makkah.

‘Umar Ibn Al-Khattāb said, “We used to say among ourselves, the Muslims, that whoever stayed behind, and foot in, and was enticed by the Non-Believers, Allāh ﷻ will never forgive them; that was the understanding we

had, and that was also the understanding going around among the ones who stayed behind." They felt that they had lost hope; that is it, you have apostatised, there is no way Allāh can forgive your sins. And that was their common understanding for a while, until Rasūlullāh ﷺ made Hijrah to Al-Madīnah and received the Revelation [where] Allāh ﷻ says: **O My servants who have transgressed against themselves [by sinning], do not despair of the mercy of Allāh. Indeed, Allāh forgives all sins. Indeed, it is He who is the Forgiving, the Merciful. And return [in repentance] to your Lord and submit to Him before the punishment comes upon you; then you will not be helped. And follow the best of what was revealed to you from your Lord before the punishment comes upon you suddenly while you do not perceive.**[106] 'Umar Ibn Al-Khattāb wrote this verse and he sent it to Hishām Ibn Al-'Aas; Hishām Ibn Al-'Aas was the one who was detained in Makkah. Hishām Bin Al-'Aas said, "I received that verse and I would go up to Tuwā and I would read it and re-read it, and I would read it again and again and again. And for a few days I would go out in this area and just keep on reading that verse, trying to understand why 'Umar sent it to me, what is the meaning of this verse, until I understood that this verse was revealed talking about us, and saying that no matter what you do, Allāh can still forgive you if you seek forgiveness, no matter what happened, even if you stayed behind, even if you were enticed by the Non-Believers; you still have a chance, you should not give up." Hishām Ibn Al-'Aas said, "I asked Allāh for forgiveness, mounted my camel, and went towards Al-Madīnah."

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Lessons

Two lessons to learn from this:

[106] Az-Zumar: 53-55

The Forgiveness of Allāh

Number One: The forgiveness of Allāh. Allāh is All-Forgiving. No matter what you do, never give up; ask Allāh to forgive you. The greatest sin which is Shirk, if a person repents from it and goes back to Allāh, Allāh will forgive it. But one needs to ask Allāh for forgiveness before the punishment comes, because Allāh ﷻ says: **And return [in repentance] to your Lord and submit to Him before the punishment comes upon you; then you will not be helped.**[107] You need to do it before it is too late.

Beware of the Non-Believers

Second Lesson: Beware of the Non-Believers. Beware, be careful. 'Ayyāsh Ibn Abī Rabī'ah trusted Abū Jahl; how can he trust such a person? Do not let the sweet words and the nice-talk of the enemies of Allāh sway you. Some of us are naïve; they hear a good comment here and there, they hear a nice statement that is coming from this politician or that, and they fall in their trap. Beware. Somebody who has a long record of fighting Islām, their record should speak for them. So we should not be tricked. 'Umar Ibn Al-Khattāb; this plot of Abū Jahl did not pass on him; he knew – he knew – and he told 'Ayyāsh Bin Abī Rabī'ah, 'Do not believe them, they are lying. And your mother, when her head gets filled with lice, she will have to comb it. And no one will survive in the heat of Makkah; that is an oath that she will have to break.' So we should be careful. And Allāh ﷻ says: ***Wallāhu A'lamu Bi A'dā'ikum*** **– And Allāh is most knowing of your enemies.**[108] And He has told us who our enemies are; we should not fall in their trap, we should be careful, and we should beware.[xvi]

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[107] Az-Zumar: 54
[108] An-Nisā': 45

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MADĪNAN PERIOD STAGE ONE

I seek refuge in Allāh from Satan the Accursed.
In the name of Allāh, the Entirely Merciful, the Especially Merciful.

[All] praise is [due] to Allāh, Lord of the worlds.
The Entirely Merciful, the Especially Merciful.
Master of the Day of Recompense.
It is You we worship and You we ask for help.
Guide us to the straight path.
The path of those upon whom You have bestowed favour.
Not of those who have evoked [Your] anger or of those who are astray.

15
Introduction to Al-Hijrah

I seek refuge in Allāh from Satan the Accursed. In the name of Allāh, the Entirely Merciful, the Especially Merciful.

All Praise is due to Allāh. May the peace and blessings of Allāh be upon our master Muhammad, and may Allāh bestow upon his family and Companions much peace.

Assalāmu ‘Alaikum Wa Rahmatullāhi Wa Barakātuh

Qur'ān and Seerah

Inshā'Allāhu Ta‘ālā, we will start with the **Hijrah** of Rasūlullah ﷺ. I have already covered the life of Rasūlullāh ﷺ in Makkah, so Inshā'Allāh Ta‘ālā in these sessions we will talk about the early stage of Madīnah, and we will start with Al-Hijrah, but before that, just a word on Seerah. The books of Seerah are concerned with what usually historians are concerned with, and

that is history of politics and the history of the military engagements. When it comes to the Akhlāq of Rasūlullāh ﷺ, you would find those in the books of Hadīth. If you are interested in the *Shamā'il* of Rasūlullāh, which are issues relating to his character, you would find those in books of *Shamā'il*, however the books of Seerah usually cover the political and military aspects of the life of Rasūlullāh ﷺ, and that is why many of our scholars called Seerah *Maghāzī* – Maghāzī means battles. However, we will try to bring in the verses of Qur'ān that relate to the events that were happening in the time of Rasūlullāh ﷺ, because Qur'ān would comment on events that happened in the time of Rasūlullāh ﷺ. Sometimes the Āyāt of Qur'ān would precede an event, sometimes the Āyāt of Qur'ān would come concurrent with an event, and sometimes the Āyāt of Qur'ān would come to comment on an event. So for example, you have *Ghazwatul Anfāl* [which] was revealed talking about the Battle of Badr and what happened therein. [In] the Battle of Uhud, you have the end of the Sūrah of Āl 'Imrān which relates the story of Uhud. Sūrah Al-Hashr talks about the battle of Banū Nadīr. You have the Sūrah of Al-Munāfiqūn and Sūrah An-Nūr [talking about the Battle of Banū Mustaliq]. And you have Sūrah Al-Ahzāb relating to what happened in the Battle of the Trench. So we will try to bring in these verses that relate to these events in Seerah.

High Status of Hijrah in Islām

We will start with the Hijrah of Rasūlullāh ﷺ. Allāh ﷻ revealed Āyāt in Makkah talking about Al-Hijrah, Allāh ﷻ says: **Say, "O My servants who have believed, fear your Lord. For those who do good in this world is good, and the earth of Allāh is spacious. Indeed, the patient will be given their reward without account."**[109] So Allāh ﷻ in this Āyah says: ***Wa Ardullāhi Wāsi'ah* – And the earth of Allāh is spacious**, meaning that if you are suffering oppression in Makkah, then you can move somewhere else where you will be able to apply and live the Religion of Allāh ﷻ.

[109] Az-Zumar: 10

Mujāhid, who is one of *Al-Mufassirūn*, one of the Imāms of Tafsīr, he says commenting about this Āyah, "*Fa Hājirū Fīhā Wa Jāhidū Wa'tazilul Awthār* – Make Hijrah in the land, and fight in the path of Allāh ﷻ, and stay away from idol-worshipping." And 'Atā', one of the early scholars of this Ummah, he says, "*Idhā Du'ītum Ilā Ma'siyatin, Fahrubū!* – If you are invited to do a sin, then run away!" So we should run away from sins. And these two quotes are in the Tafsīr of Ibn Kathīr. Allāh ﷻ also says: **And those who emigrated for [the cause of] Allāh after they had been wronged - We will surely settle them in this world in a good place; but the reward of the Hereafter is greater, if only they could know. [They are] those who endured patiently and upon their Lord relied**.[110] So notice here, Allāh ﷻ is promising the ones who make Hijrah for His sake, the ones who have been oppressed, Allāh promises them that He will settle them in this world in a good place.

So what does this mean? What does it mean when Allāh ﷻ says: **We will surely settle them in this world in a good place?** Some of the scholars of Tafsīr said [that] if we look at Al-Muhājirūn, the ones who moved out of Makkah and went to Madīnah, later on every one of them became an Amīr of a state or a leader of an army. So Allāh ﷻ gave them a better status in this world than what they had in Makkah – that is in this world. And in Ākhirah Allāh ﷻ says: **But the reward of the Hereafter is greater.** So 'Umar Ibn Al-Khattāb, when he became Khalīfah and he would give money or gifts to the Muhājirūn, he would tell them, "This is a gift from Allāh for you in this world, but what Allāh has reserved for you in the Hereafter is even greater." And the scholars say, "Whoever leaves something for the sake of Allāh, Allāh ﷻ will give him something better." And Allāh ﷻ says: **Then, indeed your Lord, to those who emigrated after they had been compelled [to renounce their religion] and thereafter fought [for the cause of Allāh] and were patient - indeed, your Lord, after that, is Forgiving and Merciful.**[111] So Hijrah has a very high status in Islām.

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[110] An-Nahl: 41-42
[111] An-Nahl: 110

Sacrifice of Al-Muhājirūn and Hospitality of Al-Ansār

These Muhājirūn; have you ever asked yourself the question, where did they stay when they moved from Makkah to Madīnah? Did they check into hotels? Or did they stay in refugee camps? No, they stayed in the houses of Al-Ansār. And that is why we call them Ansār; that is why we call them the ones who gave victory to Islām. Ansār means they gave support; they gave victory to the Religion of Allāh. Their houses were open for Al-Muhājirūn. Even though they were very modest houses, for example, Al-Hassan Al-Basrī says, "I entered into the rooms of Rasūlullāh ﷺ and I could touch the ceiling with my own hand." And every wife of Rasūlullāh ﷺ had a room, [and] that was it; just one room. They did not have a kitchen, a living room, a balcony, bedrooms, basement; every wife of Rasūlullāh just had one room. Now, when Rasūlullāh ﷺ would pray in the room of 'Ā'ishah, he would have to touch her, so she would have to move her feet away so that he can make Sujūd; it was that small.

So for example, in the house of Khabīb Ibn Isāf, Talhah Bin Ubaydillāh, his mother and Suhaib, that is where they stayed. Hamzah stayed in the house of Sa'd Bin Zurārah. Sa'd Bin Khaythamah; all of the bachelors would stay in his house so they called it the House of Bachelors. 'Ubaydah Bin Hārith and his mother, At-Tufail Bin Hairth, Tulail Bin 'Amr, Al-Husain Bin Al-Hārith; all of them stayed in the house of 'Abdullāh Bin Salamah. So one thing we can learn is that being generous and being supportive of Muslims is one of the signs of Īmān, and it was one of the signs of Al-Ansār ﷺ.

Comparison between Hijrah to Madīnah and Hijrah of Habashah

One comparison between the Hijrah to Madīnah and the Hijrah of Habashah – because there were two Hijrah; there was the first Hijrah to Al-Habashah and then there was the second Hijrah to Madīnah – so what is the difference between the two? Well, when it comes to the Hijrah to Al-Habashah, they went there to flee persecution but they did not become part of the society in Abyssinia, they were not really part of the society; they were secluded, therefore their ability to change the society was hindered. They were like refugees in Abyssinia, and that is why when they left Abyssinia, they did not

leave a strong Islāmic impression behind. However, the Hijrah to Madīnah was a Hijrah to establish the Islāmic community, so there is a big difference between the two.

Virtues of Madīnah

[We will talk about] some of the virtues of Madīnah.

Rasūlullāh ﷺ Makes Du'ā' for Al-Madīnah

Rasūlullāh ﷺ asked Allāh to make them love Madīnah, so he said, "*Allāhumma Habbib Ilainal-Madīnah Ka Hubbinā Makkah Aw Ashadd* – O Allāh! Make us love Madīnah like we love Makkah or more." Rasūlullāh ﷺ made Du'ā' that Allāh ﷻ gives Al-Madīnah Barakah, "*Allāhummaj'al Bil Madīnah Di'fī Mā Ja'alta Bi Makkah Minal Barakah* – O Allāh! Double the Barakah, double the blessings of Madīnah, compared to what You have given Makkah." Because who is the one who made Du'ā' to Allāh ﷻ to bless Makkah? It was Ibrāhīm ؑ. So Rasūlullāh ﷺ is asking Allāh ﷻ to double that blessing when it comes to Madīnah, and this was narrated in Al-Bukhārī.

Madīnah is Protected from Ad-Dajjāl

Madīnah is protected from Ad-Dajjāl. Rasūlullāh ﷺ says that there are angels on every entrance to Madīnah protecting it from Ad-Dajjāl.

Reward for Being Patient on the Hardship of Madīnah

There is a special reward for being patient on the hardship of Madīnah, because it was difficult to live in Madīnah at that time; it was very hot and the environment was very harsh. So Rasūlullāh ﷺ says in Sahīh Al-Muslim, "*Walā Yathbutu Ahad 'Āla La'wā'ihā Illā Kuntu Lahū Shafī'an Yawm Al-Qiyāmah* – Anyone who is patient on the hardships of Madīnah, I will intercede on his behalf on the Day of Judgement."

Special Blessing of Dying in Madīnah

There is a special blessing of dying in Madīnah. Rasūlullāh ﷺ says, "Whoever is able to die in Madīnah then let it be so, because I will intercede

for you on the Day of Judgement." And this Hadīth is in Musnad Al-Imām Ahmad. You know, 'Umar Ibn Al-Khattāb ﷺ, when he became Khalīfah, he wanted to die in Madīnah and he also wanted to die as a Shahīd; he wanted them both. So he would make a Du'ā' to Allāh saying. "O Allāh, I want to die as a martyr in the Town of Your Prophet." So his daughter Hafsah would tell him, "O my father, how can you become a Shahīd in Madīnah when it is safe?" Madīnah is the capital of the Muslim Empire; if you want to die as a Shahīd you need to go to 'Irāq, you need to go to Syria; not in Madīnah. 'Umar Ibn Al-Khattāb would say, "If Allāh wants something to happen, He will make it happen." So not only did 'Umar die as a Shahīd in Madīnah, he died as a Shahīd in the Mosque of Rasūlullāh ﷺ *and* in Salāh.

Madīnah is the Refuge of Īmān

Madīnah is also the refuge of Īmān. Rasūlullāh ﷺ says in Bukhārī, "*Innal Īmāna Laya'rizu Ilal Madīnati Kamā Ta'rizul Hayyatu Ilā Juhrihā* – Īmān seeks refuge in Madīnah (or goes back to Madīnah) like a snake would go back to its hole."

Madīnah Cleanses Itself from the Impure

Madīnah cleanses itself from the impure or the unclean. Rasūlullāh ﷺ says in Muslim, "In the name of whom my soul is in His Hands, nobody leaves Madīnah because he does not want it anymore except that Allāh will replace him with someone better than him." And then Rasūlullāh ﷺ says that Madīnah cleanses itself from the people who are impure or the people who are evil. And Rasūlullāh ﷺ says, "The Day of Judgement will not occur until Madīnah drives out all of the evil people in it like the fire would drive out the impurities of iron."

Allāh ﷻ Protects Madīnah

Allāh ﷻ protects Madīnah. Rasūlullāh ﷺ says, "Whoever plots against the people of Madīnah, Allāh will make him dissolve like salt dissolves in water." And this Hadīth is in Bukhārī.

Madīnah is Sacred

Al-Madīnah is also sacred, so Rasūlullāh ﷺ says you are not allowed to cut down trees in Madīnah, you are not allowed to hunt in Madīnah, you are not allowed to carry weapons in Madīnah, because of its sanctity.

So these are some of the blessings of the Madīnah of Rasūlullāh ﷺ.

The Plots of Quraish

Before Rasūlullāh ﷺ decided to make Hijrah, the people of Makkah plotted against him; they came together and they started discussing how to deal with the Islāmic problem. Some of them suggested that we should throw Muhammad ﷺ in jail; the response was, "No, do not do that, this is not a good idea because if you throw him in jail his followers will come and take him out, they are going to revolt against us." So the second suggestion came in and that was to exile him, drive him out of Madīnah. So they said, "No, that is not a good idea because his talk is very sweet, so he is going to deceive other people to believe in him and then they are going to come back to you again." So the third suggestion was that of obviously who else other than Abū Jahl, he said, "We should kill him, and the way to do that is to appoint a strong man from every clan, give him a sharp sword, and then have them all strike Muhammad at once so that his blood will disperse among the different clans of Makkah so that the family of Rasūlullāh ﷺ would not be able to seek revenge, and then they will ask for blood-money and we will be happy to pay it to them." They said "This is the suggestion that we adopt."

And Allāh ﷻ says: **And [remember, O Muhammad], when those who disbelieved plotted against you to restrain you** (which is to throw you in jail) **or kill you or evict you [from Makkah]. But they plan, and Allāh plans. And Allāh is the best of planners.**[112] So they planned to execute Muhammad ﷺ, they wanted to assassinate him, but Allāh ﷻ would protect him. Allāh ﷻ told Muhammad ﷺ to recite the following Du'ā', and this is an Āyah in Sūrah Al-Isrā': **And say, "My Lord, cause me to enter a**

[112] Al-Anfāl: 30

sound entrance and to exit a sound exit and grant me from Yourself a supporting authority."[113] So to cause me to enter a sound entrance is to cause me to go to Madīnah, and to exit a sound exit is to leave Makkah, and grant me from Yourself a supporting authority, because Allāh ﷻ is teaching Muhammad that this Religion is supported by authority. Rasūlullāh ﷺ says that Allāh ﷻ sometimes could support this Religion through authority in ways that Qur'ān cannot support the Religion, and that is why Khilāfah was a very important concept to the Muslims, in fact, the Sahābah met to decide the issue of Khilāfah before they buried Rasūlullāh ﷺ, as we mentioned in the story of Abū Bakr As-Siddīq ؓ.

Rasūlullāh ﷺ Prepares for Hijrah

Rasūlullāh ﷺ set out to prepare for Hijrah. 'Ā'ishah ؓ said, "One day at mid-noon in the house of Abū Bakr we saw a man approaching us and he was masked, he covered his face." So Abū Bakr As-Siddīq saw that it was Muhammad ﷺ. He said, "Muhammad ﷺ would not come at this time except if it was something important," because it was at noon and people usually sleep at noon. So Rasūlullāh ﷺ came in and he said, "O Abū Bakr, have everyone in your house leave." Abū Bakr As-Siddīq ؓ said, "The only ones who are in my house are your family O Rasūlullāh." Meaning my family is like yours; you can trust speaking in the presence of my family because they are like your own family. So Rasūlullāh ﷺ said, "I was given permission to leave and to make Hijrah to Madīnah." Abū Bakr As-Siddīq ؓ said, "O Messenger of Allāh! Can I be your Companion?" Rasūlullāh ﷺ said. "Yes." Abū Bakr As-Siddīq ؓ started to weep! 'Ā'ishah ؓ said, "I have never seen[114] someone weeping because of pleasure, because of joy, like my father that day."

Now, I just want to stop right here and say, this was not [an] entertaining journey; Abū Bakr knew very well that he is risking his life by being the Companion of Rasūlullāh ﷺ on Hijrah, so how come he is crying [out] of joy when he knows that he is putting his life on the line? Brothers and

[113] Al-Isrā': 80

[114] Sheikh says 'saw' which I have changed to 'seen'.

sisters, this shows you the level of sacrifice Abū Bakr As-Siddīq ؓ is willing to go to, and it shows you that he is so happy to sacrifice for Rasūlullāh ﷺ! His heart is not trembling, he is not afraid; he is crying because of joy when he knows that he could be killed. But this shows you the love that he had for Rasūlullāh ﷺ.

Rasūlullāh ﷺ and Abū Bakr ؓ Set Off for Hijrah

Rasūlullāh ﷺ appointed ‘Alï Ibn Abī Tālib to sleep on his bed, and this is another sacrifice, because ‘Alï Ibn Abī Tālib was also risking his life, but these were the Sahābah of Rasūlullāh ﷺ, this is how far they were willing to go. Rasūlullāh ﷺ and Abū Bakr left Makkah, and Rasūlullāh ﷺ loved Makkah so much, so he looked back and he said, “*Wallāhi, Innaki La-Khayru Ardillāhi Wa Ahabbu Ardillāhi Ilallāh. Walawlā Annī Ukhrijtu Minki Mā Kharajt.* – In the name of Allāh, you are the most beloved land to Allāh. And if it was not that I was driven out from you, I would not have left.” I would not leave Makkah if I had the choice, but he was driven out of it.

The journey started, and Abū Bakr As-Siddīq ؓ for some time would walk ahead of Rasūlullāh, and then for some time he would walk behind Rasūlullāh. So the Messenger of Allāh noticed that and then he asked Abū Bakr, “How come sometimes you walk in front of me and sometimes you walk behind me?” Abū Bakr As-Siddīq ؓ said, “When I remember that somebody could ambush you from in front of us, I walk ahead of you, and then I remember that somebody could be pursuing us, so I walk behind you.” Then Rasūlullāh ﷺ said, “O Abū Bakr, would you rather have harm happen to you or to me?” Abū Bakr As-Siddīq ؓ said, “O Messenger of Allāh, I would rather have it happen to me and not to you.” And then they reached to the cave, so Abū Bakr As-Siddīq ؓ went in to check the cave to make sure that there is no snakes, there is no scorpions, there is no ambush, and then he told Rasūlullāh ﷺ to come in.

When they were in the cave, the Kuffār of Quraish succeeded in following their tracks until they reached to the mouth of the cave. Abū Bakr As-Siddīq ؓ told Rasūlullāh ﷺ, “Yā Rasūlullāh – O Messenger of Allāh, if one of

them would stare right under their feet, they would see us." They were right there at the mouth of the cave. Rasūlullāh ﷺ, with all confidence, he said, "*Yā Abā Bakr* – O Abū Bakr, what do you think about two men if Allāh is their third? *Mā Zannuka Bithnayn Allāhu Thālithuhumā?* – Abū Bakr, how would you regard the safety of two people who had Allāh as their third Companion?" You know what stopped them from entering the cave? It was a web of a spider. Allāh ﷻ says about the web of the spider, **"*Inna Awhanal Buyūti Labaytul 'Ankabūti* – And indeed, the weakest of homes is the home of the spider."**[115] With one finger you could tear down the whole web. So this feeble weak web was the soldier of Allāh that stopped the Disbelievers from entering into the cave, and this shows us that Allāh ﷻ can choose sometimes the weakest of His creation to be His soldier. This story of the web of the spider is an agreeable narration, it is Hasan.

Allāh ﷻ says – [and] Allāh ﷻ revealed this Āyah later on; this Āyah is in Sūrah At-Tawbah, it is a few years after the Hijrah, and Allāh ﷻ is speaking to the Sahābah and telling them: – **If you do not aid the Prophet - Allāh has already aided him…**[116] You know, that day when Abū Bakr was the only Companion of Rasūlullāh ﷺ and the Kuffār were surrounding the cave, none of you were around and Allāh did not need you to support His Prophet, so Allāh is telling the Sahābah: **If you will not aid him, Allāh certainly aided him when those who disbelieved expelled him, he being the second of the two, when they were both in the cave, when he said to his Companion:** – (So notice here that Allāh is calling Abū Bakr as the Companion of Rasūlullāh; that is an honour to Abū Bakr As-Siddīq ؓ, *Li-Sāhibihī* - His Companion) – **Grieve not, surely Allāh is with us. So Allāh sent down His tranquillity upon him and strengthened him with hosts which you did not see,** – (one of these hosts/soldiers is the spider) – **and made lowest the word of those who disbelieved; and the word of Allāh, that is the highest; and Allāh is Mighty, Wise.**[117] So the [hosts or] soldiers

[115] Al-'Ankabūt: 41
[116] At-Tawbah: 40
[117] At-Tawbah: 40

of Allāh referred to in this Āyah are the angels; these are the unseen soldiers, but then you also have the spider which was a seen soldier.

Now, they stayed in the cave for three days. During these three days, ‘Abdullāh, the son of Abū Bakr, would spend a day in Makkah listening to conversations, eavesdropping, to see what they were saying about Muhammad ﷺ and Abū Bakr. And then he would go at night and spend it with Rasūlullāh and Abū Bakr in the cave. And he would have ‘Āmir Bin Fuhairah, the servant of Abū Bakr, follow him with his sheep. So this had a double purpose; the sheep would provide milk to the Prophet and Abū Bakr, and the sheep would also cover the tracks of ‘Abdullāh and ‘Āmir so that no one would know where they went, and this carried on for three days. And then the guide showed up, who was ‘Abdullāh Bin ‘Uraiqat; he was a Mushrik – a Disbeliever, but because he had an alliance with people of Quraish, Rasūlullāh ﷺ hired him to be their guide, so he was the one who would take them through a different route than the usual one that people [would] usually take when they travelled from Makkah to Madīnah. They set on the trip to Madīnah; they did not follow the regular route but they followed the coastline until they reached to Madīnah.

Quraish Set Bounty on Muhammad ﷺ and Abū Bakr ؓ

The people of Quraish set a bounty on Rasūlullāh ﷺ and Abū Bakr – one hundred camels each, dead or alive. And they were sending out their messengers to convey the news to the Bedouins of the desert, the experts of the routes of the desert, telling them that if you bring us Muhammad ﷺ dead or alive, or Abū Bakr, we will give you a hundred camels each.

Surāqah Bin Mālik was the head of one of these Bedouin tribes, he said, “I was sitting in a gathering of my people when a man showed up and said, ‘I saw two men in the horizon and I think that these are the two men that Quraish are looking for.’” Surāqah said, “I told him, ‘No, these two men were just here a while ago and they just left.’” He said, “I told them that to deceive them, but I felt that those men were Muhammad ﷺ and Abū Bakr, but I just told him that because I wanted to get the camels for myself.” So Surāqah said, “I stayed in the gathering for a while so that they would not be

suspicious, and then I left. I went to my house and I told my servant to go and prepare my horse, the saddle and all, and to hide it behind a hill. And then I left from the back door and I was carrying my spear and my spear was dragging on the ground." Why? Because spears were long, so he did not want anybody to see it so he was dragging it. And then he said, "I mounted my horse and I went to the direction that that man saw the two men. And it was as I thought; the two men were Muhammad ﷺ and Abū Bakr."

So now you only have a few metres between Surāqah becoming a millionaire – one hundred camels each; he was right there. Surāqah says "Abū Bakr was looking back while Muhammad ﷺ was reciting Qur'ān and he never looked back." Rasūlullāh ﷺ was confident that Allāh ﷻ will give him victory, while Abū Bakr was very concerned, not for himself but concerned for the safety of Muhammad ﷺ, so he was staring back while Muhammad ﷺ was reciting Qur'ān. Abū Bakr told Rasūlullāh ﷺ that there is somebody pursuing us. Rasūlullāh ﷺ made a Du'ā' and the horse of Surāqah sank in the sand and Surāqah fell off its back. Surāqah said, "So I cast lots," you know, they had all of these superstitious beliefs, "I cast lots; should I follow them or should I not follow them? The lots told me that I should not follow them, but I insisted on following them." His greed drove him further, so what is the point of casting the lots if you are going to disobey them anyway? He followed them another time and the same thing happened; he fell off his horse, and he said, "This never happened to me, I never fell off my horse." The third time it happened to him, he said, "A cloud of dust exploded in my face from in front of my horse, so I knew that Allāh is supporting this man. So I rushed towards him asking him to grant me peace!" Surāqah, who was pursuing Muhammad ﷺ, now became the pursued. Surāqah, who thought that he could kill Muhammad ﷺ, is now worried for his own safety and he is asking Muhammad ﷺ to grant him peace. So Rasūlullāh ﷺ told him, "I grant you peace." Surāqah told him, "Write that down for me on a piece of paper!" I want to make sure of it! Write it down for me. So Rasūlullāh ﷺ told 'Āmir Bin Fuhairah to write down a document stating that Rasūlullāh ﷺ is granting Surāqah Bin Mālik peace. Surāqah sticks this piece of cloth or whatever in his pocket and *years*

pass by, and Subhān'Allāh, eight or nine years later he was arrested when Rasūlullāh ﷺ was laying siege to At-Tā'if, and when they were going to kill him, he pulled that document out and he told them, “This is a document from Rasūlullāh ﷺ granting me peace.” That document saved his life. Now, Surāqah went back and he told the people of Quraish that you are not going to find Muhammad ﷺ, forget about it, because Rasūlullāh ﷺ told him to weaken anybody who is trying to pursue us; drive them away from us. So Surāqah, who was trying to arrest them, now is their guard; Surāqah became a bodyguard for Muhammad ﷺ.

Umm Ma’bad Gives Best Description Ever of Rasūlullāh ﷺ

Rasūlullāh ﷺ and Abū Bakr visited a tent. In front of this tent was an old woman, her name was Umm Ma’bad. This was a very generous woman; anybody who would pass by she would feed them. When Rasūlullāh ﷺ and Abū Bakr got there, she did not provide them with anything, so Rasūlullāh ﷺ asked her if she had anything to spare, she said, “If I had anything, you would not have to ask.” So Rasūlullāh ﷺ saw in the corner of her tent a very weak goat and he asked her, “What is the problem with that goat?” She said, “That goat is too weak to go out with the rest of the flock to feed.” So Rasūlullāh ﷺ asked, “Is there any milk in her?” She said, “She is weaker than that!” Rasūlullāh ﷺ asked, “Will you allow me to milk her?” She said, “Go ahead.” So Rasūlullāh ﷺ goes to milk that goat and he asks for a big container; not a cup [but] a big container. And then he touches the goat and he starts milking it, and milk is flowing out until it fills the container and all of this foam [is] on top of the milk. And then he gives it to Umm Ma’bad first, so she drinks, and then he gives it to Abū Bakr and ‘Āmir and ‘Abdulah Bin ‘Uraiqat, and they all drink and he is the last to drink and he said, “The servant of the people is the last to drink,” so he was the last to drink. And then he left and there was still a lot of milk in that container. So the husband of Umm Ma’bad comes back with his flock of sheep and he sees this milk and he says, “Umm Ma’bad, where did this milk come from?!” She said, “A blessed man visited us and he was the one who milked the she-goat.” He asked her to describe this man to her; Umm

Ma'bad gave a description of Rasūlullāh ﷺ that remains until this day as one of the best descriptions ever given about Rasūlullāh ﷺ even though she only met him once, and I will read to you her description of Rasūlullāh ﷺ, she said:

> "I saw him to be a man of evident splendour; fine in figure, his face handsome. Slim in form. His head not too small. Elegant and good-looking. His eyes large and black. His eyelids long. His voice deep. Very intelligent. His brows high and arched. His hair in plaits. His neck long and his beard thick. He gave an impression of dignity when silent, and of high intelligence when he talked. His words were impressive, and he was decisive; not trivial, not trite. His ideas like pearls moving on their string. He seemed the most splendid and fine-looking man from a distance, and the very best of all from close by. Medium in height, the eye not finding him too tall nor too short. A tree branch as it were between two others, but he was the finest looking of the three, the best proportioned. He was the centre of his Companions' attention; when he spoke, they listened well, and if he ordered, they hurried to obey. A man well-helped, well-served, never sullen, never refuted."

Her husband said, "This man must be Muhammad, the one whom Quraish are pursuing. If I meet him, I will pledge allegiance to him and become Muslim." Now, by the way, Umm Ma'bad did pledge allegiance to Rasūlullāh ﷺ and she became Muslim.

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Lessons from Hijrah

The Concept of Hijrah

Number One: The concept of Hijrah. There are two types of Hijrah; there is figurative Hijrah and there is the literal Hijrah.

Figurative Hijrah

The figurative Hijrah is as was mentioned in a Hadīth of Rasūlullāh ﷺ in An-Nasā'ī, "*An Tahjura Mā Kariha Rabbuka 'Azza Wa Jall* – Hijrah is to leave what Allāh ﷻ dislikes." So this is a figurative Hijrah, it is to emigrate from the state of sin to the state of obeying Allāh ﷻ. And Allāh ﷻ says in Qur'ān, **"*War-Rujza Fahjur* - And uncleanliness avoid."**[118] Stay away from impurities; make Hijrah from impurities, from idol-worshipping, from evil. And this type of Hijrah is mandatory on everyone; all of us have to leave the state of sin to the state of obedience.

Literal Hijrah

Then we have the literal Hijrah, and that is to move from one land to another; you move from the land of evil to the land of good. Examples of that are the Hijrah of Rasūlullāh ﷺ and the Sahābah, or the Hijrah of the man from the Children of Israel who killed a hundred people and then he went to consult a scholar, so the scholar told him, "Allāh will accept your repentance, but you have to move from this town because it is a town of evil and go to that other town, because you will find therein people who will support you in worshipping Allāh ﷻ."

Benefits of Hijrah

[Second Lesson:] Benefits of Hijrah. Hijrah can cause an economic boom. Granada for example, the Muslim Granada, the last Islāmic State in Andalusia; when the Christian North, the Spaniards, started taking over, conquering Islāmic land, the Muslims would leave and they would settle in Southern Spain in Granada - *Gharnātah*. So there was a population boom; it reached to over two million, but these are men who came in with their skills, with their abilities as merchants, their abilities as farmers, so Granada flourished and it became the wealthiest state in all of Europe. What caused that? A major part was due to the Hijrah of the Muslims from Northern Spain to the Southern Spain. The same thing for example happened in the US, happened in for example Holland, earlier, a few centuries before, when

[118] Al-Muddaththir: 5

all of the Calvinists - the Protestants, moved from some parts of Europe to Holland. So Hijrah brings the talents of people together, and a small village could turn into a *huge* city because of Hijrah. You have all of the minds coming together. For example, now you have an immigration of Muslim minds going to the Western world, so the Muslim land is deprived from their abilities while they are flooding towards the West, and the fruit of their knowledge is given in Western countries while their Muslim lands are deprived of that.

Hijrah Represents Manifestation of Conflict between Good and Evil

[Third Lesson:] Hijrah represents the manifestation of the conflict between good and evil. If we go back to the first days of Da'wah, when Rasūlullāh ﷺ was for the first time exposed to Revelation and he just knew that he had become a Prophet, he came down from the cave and he was very terrified and worried, so he went to his wife Khadījah ؓ and he told her to wrap him in a garment – that is when the verses of *Yā Ayyuhal Muzzammil* and *Yā Ayyuhal Muddaththir* were revealed. So Khadījah ؓ told Muhammad ﷺ, "Why do we not go to my uncle and consult him?" Waraqah Bin Naufal was a wise old man who was literate and he studied the early scriptures, and he read the books of the Jewish and the Christian faith, so he was a knowledgeable man relatively speaking in the environment of Arabia. So they went to Waraqah Bin Naufal and they talked to him and Waraqah asked Muhammad ﷺ, "O Nephew, what do you see?" So Waraqah is asking Muhammad ﷺ what do you see. Rasūlullāh ﷺ explained to him what happened. Waraqah Bin Naufal said, "This was the angel Jibrīl who used to come down to Mūsā; how I wish I were a young man again. I hope I am still alive when your people exile you."

Now, this last statement was a shock to Muhammad ﷺ; my people will exile me, how would that happen? You need to keep in mind that Muhammad ﷺ was the most beloved man in Quraish, so what would cause them to drive him out of Makkah? Plus, in the tribal society, the tribe is everything and the tribe does not forsake any of its members, so how could it happen that Quraish, the noble tribe of Arabia, would drive out one

of its members? So Rasūlullāh ﷺ asked Waraqah, “Are they going to exile me?!” Waraqah replied, “Yes. No one has ever received what you have without being treated as an enemy. If I am alive when your time comes, I will give you every help.” So Waraqah Bin Naufal is speaking about a reality of the history of the Da’wah. When a person comes up with the truth of Islām, this is what happens; people split into two camps. Allāh ﷻ says about the People of Thamūd: **And We had certainly sent to Thamūd their brother Sālih, [saying], "Worship Allāh," and at once they were two parties conflicting.** [119] So Sālih, who was at the similar position to Muhammad ﷺ; very respected by his people, but when he started preaching truth to them, when he started preaching Islām, when he started preaching the Oneness of Allāh ﷻ, they split into two conflicting camps, and that is why Qur'ān is called Al-Furqān; Furqān is the Criterion, it separates between good and evil, it splits the society into two, and the Battle of Badr is also called Furqān for the same reason.

Thirteen years later, what Waraqah Bin Naufal predicted did happen. Allāh ﷻ says: **And thus have We made for every Prophet an enemy from among the criminals. But sufficient is your Lord as a guide and a helper.** [120] So every Prophet has enemies – that is the Sunnah, the way, of Allāh ﷻ. So that is the second lesson.

Elaborate Planning

The Fourth Lesson: We can notice from the Hijrah of Rasūlullāh ﷺ the elaborate planning that went into it.

Number One: Rasūlullāh ﷺ visits Abū Bakr at noon. At noon time people are in a siesta; because of the heat of Arabia people do not venture out of their houses. Rasūlullāh ﷺ was out at that time so that nobody would notice him, and in case somebody did notice him, he was masked; he covered his face.

[119] An-Naml: 45
[120] Al-Furqān: 31

Number Two: Rasūlullāh ﷺ, when he came into the house of Abū Bakr, he asked him to clear his house – *"Akhrij Man 'Indak Yā Abā Bakr."* So Rasūlullāh ﷺ wanted to keep it as a secret.

Number Three: He had 'Alï Ibn Abī Tālib sleep on his bed.

Number Four: The camels were already ready and prepared.

Number Five: They left under the cover of darkness and from a backdoor.

Number Six: They hired a guide.

Number Seven: Madīnah is north of Makkah while Rasūlullāh ﷺ and Abū Bakr headed south; to deceive the Disbelievers.

Number Eight: They went into hiding for three days in the cave.

Number Nine: 'Abdullāh Ibn Abū Bakr As-Siddīq ؓ would come to them with information; he would gather information during the day and come and present it to them at night.

Number Ten: 'Āmir Bin Fuhairah brings them food.

So you could see that a lot of planning went into the Hijrah of Rasūlullāh ﷺ, and this is how we should conduct our Islāmic work; we should not just say, 'Māshā'Allāh, Allāh will take care of everything and Allāh will give us Barakah, just do what you can do.' I wish that we would do what we can do, but sometimes what this means is you do not have to do a lot. Just do what you can do does not mean that you do not have to do a lot. While Rasūlullāh ﷺ went to extreme lengths to ensure that he does his best in the planning for Hijrah when Allāh ﷻ had already promised him with protection; he is the Messenger of Allāh, Allāh will take care of him, Allāh will support him, Allāh will honour him, so he does not have to do all of this, but he did it to teach us that as a Muslim you have to do your best, you have to do your best, and this is *Ihsān*.

The Role of Women

The Fifth Lesson from the Hijrah of Rasūlullāh ﷺ: The role of women. And we will try to bring up the role of women in fighting, the role of women in Madīnah, the role of women in Hijrah, because our sisters need to see their role models.

‘Ā'ishah’s ؓ Valuable Narrations

[Number One:] How did we hear about the whole story of Hijrah? Who was the narrator of this story of Hijrah, whether it is in Sahīh Al-Bukhārī or Sahīh Al-Muslim? It was ‘Ā'ishah ؓ. The whole story of Hijrah was preserved by ‘Ā'ishah ؓ.

Asmā' Bint Abī Bakr Suffers

[Number Two:] Asmā' Bint Abī Bakr, the sister of ‘Ā'ishah, she tore her griddle to put food into it to send it to Rasūlullāh ﷺ and Abū Bakr. She suffered because of Hijrah; Abū Jahl and some men from Quraish came knocking on the door of Abū Bakr after they left, and Asmā' opened the door so Abū Jahl asked her, “Where is your father?” She said, “I do not know where my father is.” So he slapped her on her face *so* hard; that was a suffering she took for the sake of Allāh ﷻ to protect Rasūlullāh ﷺ and Abū Bakr. She did not go screaming and yelling and hollering, ‘Oh yes yes! My father left for Hijrah!’ just because of one slap; she was patient and she stayed quiet. And you can notice here that she lied, she said, ‘I do not know where my father is,’ and it is allowed to lie in such a situation because it is for the protection of a Muslim – Rasūlullāh ﷺ and Abū Bakr As-Siddīq ؓ. So she suffered because of Hijrah.

She was patient, she had Tawakkul on Allāh. The father of Abū Bakr, her grandfather, he was already a blind man. He came in and he said, “I see that my son has caused you two sufferings; [number] one, by him leaving, and number two, by him not leaving you behind any money.” So Asmā', she was very creative, she went and filled a sack with some rocks and put it in the hands of her grandfather and said, “No, look, he left us a lot of money.” The grandfather said, “Well, it is good that he did so.” She did

that to keep him calm. So she was very content, she was very patient, and she had Tawakkul on Allāh ﷻ.

In addition to ‘Ā'ishah and Asmā' being women, we can also say that they are members of the family of Abū Bakr, so we could also use these same examples to show the sacrifice that the entire family of Abū Bakr went into for the sake of Hijrah.

Choose your Companions Well

Number Six, another lesson from Hijrah: You need to choose your companions well. Who did Rasūlullāh ﷺ choose to join him in Hijrah? It was Abū Bakr As-Siddīq ؓ, it was the best choice that Rasūlullāh ﷺ could make. Abū Bakr As-Siddīq ؓ, first of all, he *loved* Muhammad ﷺ, he loved him, and this love was not lip service, it was real. Abū Bakr As-Siddīq cried when he knew that he would be with Muhammad ﷺ on Hijrah, and he was so happy that he was going to be joining Muhammad ﷺ; this shows you his love. He used his entire family to serve Rasūlullāh ﷺ in this journey, he had a high sense of security, he was a very wise man. He was willing to sacrifice his life for Muhammad ﷺ as we already talked about last night, when he went into the cave and when he was walking in front of Rasūlullāh ﷺ and then walking behind him.

By the way, this incident was narrated to us by ‘Umar Ibn Al-Khattāb. When ‘Umar was Khalīfah, he heard that some people were gathering and they were discussing who was better; Abū Bakr or ‘Umar, so ‘Umar rushed towards them and he said, “One day in the life of Abū Bakr is better than the entire family of ‘Umar.” And he narrated to them this story, he said, “That day in the life of Abū Bakr, the day of Hijrah, that single day is better not only than ‘Umar and the entire life of ‘Umar, but better than the entire family of ‘Umar for all of their lives.” And that shows you the recognition that the Sahābah had of the high status of Abū Bakr As-Siddīq ؓ.

Balancing between Secret and Public Da’wah

[Number Seven], the next lesson from Hijrah: A lot of what Rasūlullāh ﷺ was doing at this stage was secret; he was doing it in secret to preserve Islām

and Muslims, but then there needs to be a balance between secrecy and Da'wah. Da'wah by nature is a public outward act, so how do you balance between giving Da'wah and at the same time protecting your organisation and protecting Islām and Muslims? We find that, for example, in Hijrah, we have examples of both.

Examples of Secrecy

Ibn Is'hāq says, "And as I have been told, no one knew of the departure of the Messenger of Allāh except 'Alï Bin Abī Tālib and Abū Bakr and his family." These were the only people who knew about the Hijrah of Rasūlullāh ﷺ, so it shows that Rasūlullāh ﷺ wanted to keep it secret. And for example, when Rasūlullāh ﷺ and Abū Bakr were travelling and they would meet some people, Anas Ibn Mālik would say that Abū Bakr was a known man while Rasūlullāh ﷺ was not known in terms of knowing people outside of Makkah, because Abū Bakr was a man who travelled a lot, he did business, so he knew a lot of people in all of these villages and towns because of his travelling, while Rasūlullāh ﷺ did not travel outside of Makkah in the time of Da'wah except to At-Tā'if; the rest of the time he spent it giving Da'wah inside Makkah itself, he never ventured out of Makkah, so people outside of Makkah did not really know him; they knew about him, but they never really saw him

So Anas Ibn Mālik said that people would come and meet Abū Bakr and talk to him. Now, they would ask Abū Bakr after they would greet him and ask him how is he doing, they would ask him, "Who is this man with you?" Abū Bakr would say, "This man is a guide, he is showing me the path." This man is a guide and he is showing me the path. Now, what these people would understand is that he is a guide guiding him in the desert, but what Abū Bakr really meant was that this man is guiding me towards Allāh, but he put it in this statement to protect the identity of Rasūlullāh ﷺ, he did not want to tell them that this is Muhammad ﷺ, because now you have a hundred camels, there was a bounty on Rasūlullāh ﷺ, so he wanted to protect his identity, and the way he did it was by making this statement, so you can see that Abū Bakr was not lying, but they were understanding something

different than what he meant, this is what is called *Tawriyah*. So you can see this secrecy part.

Now, when it comes to Da'wah, the identity would need to be exposed for Da'wah, so when Rasūlullāh ﷺ met with Buraidah Al-Aslamī, he did tell him that I am Muhammad ﷺ and he did give him Da'wah and Buraidah became Muslim, and he joined Rasūlullāh ﷺ in 16 out of his 19 battles, and he was a head of his people. Rasūlullāh ﷺ also met with two thieves and he gave them Da'wah and they became Muslim. Rasūlullāh ﷺ asked them, "What is your name?" They said "Our name is Al-Muhānān." Al-Muhānān means the dishonoured ones. The people used to call them the dishonoured ones, so Rasūlullāh ﷺ told them, "No, you are the honoured ones."

Another example of Da'wah; Rasūlullāh ﷺ met with a shepherd, so he asked him, "Can you give us some milk?" The shepherd said, "None of my goats have milk at the moment." Rasūlullāh ﷺ chose one of them and asked, "Would you allow me to milk it?" The shepherd said, "Go ahead," and Rasūlullāh ﷺ did milk it and a lot of milk started flowing out. And then he gave the shepherd to drink first and then he and Abū Bakr drank, so the shepherd asked Muhammad ﷺ, "For heaven's sake! Who are you? I never saw the like of you." Rasūlullāh ﷺ responded, "Do you think you could keep it secret if I told you?" So the man said, "Yes." Rasūlullāh ﷺ said, "I am Muhammad, the Messenger of Allāh." The shepherd said, "You mean you are the one Quraish say claims to be a Sabian?" Sabian was a degrading accusation that the people of Quraish would level towards the Muslims; they would call them *As-Sābi'ūn* rather than call them Muslim. Rasūlullāh ﷺ said, "Yes, they do say that." The man said, "Well, I bear witness that you bring the truth and only a Prophet could do as you have, I am your follower now." Rasūlullāh ﷺ told him, "You cannot be that right now; come and join us when you hear I have declared myself openly." Rasūlullāh ﷺ does not mean that you cannot follow me in terms of becoming Muslim, he means you cannot join me now, but he did accept his Islām, but he could not join the Islāmic Jamā'ah at the moment and follow Rasūlullāh ﷺ because Rasūlullāh ﷺ was still at that secretive stage.

So you can see here the balance between giving Da'wah and protecting the identity of Rasūlullāh ﷺ in being secret. Rasūlullāh ﷺ did declare his identity to people whom he thought would be respondent to the Da'wah, but he did not give Da'wah to every single person he met in Hijrah, because all of those people Abū Bakr would meet and Abū Bakr would tell them, "This is a guide," Rasūlullāh ﷺ did not give them Da'wah, he did not invite them to Islām. So it shows you that there is a balance between the two.

The Dā'iyah Needs to Be Financially Independent

Finally, [Number Eight:] the Dā'iyah needs to be financially independent. When Rasūlullāh ﷺ told Abū Bakr that I have been given permission to make Hijrah and Abū Bakr told him I will join you and be your Companion, Abū Bakr told Muhammad ﷺ, "Here are two camels for Hijrah." Rasūlullāh ﷺ said, "*Bith-Thaman* – I am going to take the camels and pay for it." Notice here Rasūlullāh ﷺ saying that he is going to pay for that camel. So it is important for the Dā'iyah to be financially independent, because what happens is that when a scholar is on the government payroll, there is a conflict of interest when that scholar is giving a *Fatwā* on any issue that relates to the government. When the government is feeding the scholar, the scholar will be hesitant to criticise the government, and there is a clear conflict of interest in any Fatwā that relates to politics or relates to issues that upset the government, and that is why, for example, we hear issues such as scholars giving Fatwā that it is allowed to have interest banks; banks that deal with the interest system rather than Islāmic banks. This is, for example, a Fatwā that was forced upon a scholar or a scholar said it to please the government - that is just an example. So it is important for *Du'āh* – scholars and preachers who invite to Islām, to be financially independent.

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Rasūlullāh ﷺ and Abū Bakr ؓ Travel at Peak of Summer

Rasūlullāh ﷺ and Abū Bakr were travelling in the desert at the peak of the summer season; it was very hot. Ibn Is'hāq says, "Then he – the guide – took them down the valley and so to Qubā' to the Banī 'Amr Bin 'Awf. It was now Monday 12th Rabī' Al-Awwal, and the heat was extreme, the sun almost having reached its zenith." So it was in the middle of summer, very hot, when Rasūlullāh ﷺ and Abū Bakr As-Siddīq ؓ made Hijrah.

Al-Ansār's Keen Anticipation of Meeting Rasūlullāh ﷺ

The Ansār would go out of Madīnah every day in the morning in anticipation of meeting Rasūlullāh ﷺ and greeting him, but when the heat would become too extreme, they would go indoors. So one day they went early in the morning waiting for Rasūlullāh ﷺ; when he did not show up they went back in. There was a Jew who was climbing on one of their high buildings and he saw Muhammad ﷺ and Abū Bakr approaching, they were dressed in white. The reason why they were dressed in brand new white clothes was because Rasūlullāh ﷺ and Abū Bakr met with Az-Zubair Bin Al-'Awwām who was coming back from a business trip to Syria and he just brought with him some new clothes, so he gave Rasūlullāh ﷺ and Abū Bakr gifts, and these were the clothes that they put on when they went into Madīnah. So this Jew saw Muhammad ﷺ and Abū Bakr approaching, so he called [out from] the top of his voice, he said, "O Arabs! Here is your man, he has arrived!" So the Ansār rushed towards their weapons and marched out to meet Rasūlullāh ﷺ. You might be wondering how come they went [out] putting their weapons on; the reason could be that this was the tradition that when you met someone or you greeted them, you would go out carrying your weapons, and this is still a tradition in some tribal societies that when they would meet an important guest they would take their rifles with them to greet that guest. The other reason could be that the Bay'ah that the Ansār gave to Rasūlullāh ﷺ was a Bay'ah of protection; they were offering him protection, so they were carrying their weapons with them to show him that here we are ready and prepared to serve you and [to] protect you.

Rasūlullāh ﷺ Builds First Masjid in Islām – Masjid of Qubā'

So Rasūlullāh ﷺ and Abū Bakr arrived and people started greeting them. Now, they arrived at the outskirts of Madīnah which was Qubā', and Rasūlullāh ﷺ stayed there in Qubā' for 14 days, and that was when he built the Masjid of Qubā', the first Masjid in Islām. This Masjid is special; if you make Wudū' at your home and you go to Masjid Qubā' and pray two Rak'ah, it counts as if you have made 'Umrah. That is a special virtue to praying in the Masjid of Qubā'.

Rasūlullāh ﷺ stayed in a house called the House of Bachelors, because all of the men in there were bachelors; [it was] the house of Sa'd Bin Haithamah. Rasūlullāh ﷺ stayed there because all of the guests were coming in and out of the house, so he did not want to stay with a family and burden them with all of these people who were coming to meet him, so he stayed in this bachelors' house. And while he was there, Rasūlullāh ﷺ sent messengers to Madīnah asking them permission to come in. So they sent him a large delegation, and they came and met Rasūlullāh ﷺ and said, "*Udkhulā Āminaini Mutā'ain* – Come in, and you are safe and you will be obeyed." So Rasūlullāh ﷺ is not coming to Madīnah as a guest, he is coming to lead the people of Madīnah. And they came and told him, "You will be obeyed," and Allāh ﷻ says: ***Wamā Arsalnā Min Rasūlin Illā Liyutā'ah Bi'idhnillāh* – And We did not send any Messenger except to be obeyed by permission of Allāh.**[121] So the people should follow the Messengers of Allāh.

Rasūlullāh ﷺ and Abū Bakr رضي الله عنه Arrive in Madīnah

The Celebration of Al-Ansār

Now Rasūlullāh ﷺ goes into Madīnah. It was an amazing day. It was a huge celebration. People came out to greet him; the men came out armed, the Abyssinians were dancing with their spears, women were standing on

[121] An-Nisā': 64

rooftops, children were flooding the streets; everyone wanted to catch a glimpse of Rasūlullāh ﷺ. Anas Ibn Mālik says, “The Messenger of Allāh did come, and his Companion. They were among the townspeople. Even the old people came out to greet them, climbing on top of houses and shouting, ‘Which one is he?!’” Anas Ibn Mālik says, “We never saw such a sight before.” People were coming out, everyone wanted to catch a glimpse of Rasūlullāh ﷺ, people were happy that Rasūlullāh ﷺ had arrived. Anas Ibn Mālik ؓ said, “I witnessed the day he entered among us and I witnessed the day he died, and I never saw two days as those.” I never saw two days like that in my life. Anas Ibn Mālik says in another narration, “I witnessed two days; one day was the brightest and best day in my life, and that was the day Rasūlullāh ﷺ and Abū Bakr came into Madīnah. The other day was the darkest day and the worst day in my life, and that was the day in which Rasūlullāh ﷺ passed away. And I have witnessed both of them.” So dear brothers and sisters, the best day Madīnah has ever witnessed was the day in which Rasūlullāh ﷺ came in, and the worst day Madīnah has ever witnessed was the day Rasūlullāh ﷺ left them.

Rasūlullāh ﷺ Stays in the House of Abū Ayyūb ؓ

Rasūlullāh ﷺ was offered to stay in every house in Madīnah; all of them were welcoming him, but Rasūlullāh ﷺ wanted to stay with Banū Najjār because Banū Najjār were his relatives. You see, Hāshim married a woman from Banū Najjār, Banū Najjār were from Al-Khazraj, therefore ‘Abdul Muttalib, his maternal uncles, were from Madīnah, from Banū Najjār. So Rasūlullāh ﷺ said, “I want to stay with Banū Najjār.” And then he asked Banū Najjār, “Which house of Banū Najjār is closest to me?” So Abū Ayyūb Al-Ansārī said, “My house.” So Rasūlullāh ﷺ stayed at the house of Abū Ayyūb. Rasūlullāh ﷺ wanted to stay in the lower level while Abū Ayyūb was trying to convince him to stay in the upper level; it was a two storey house. The reason why Rasūlullāh ﷺ wanted to stay in the lower level was because people were visiting him, so he wanted to make it easy and stay in the lower level. Finally, Abū Ayyūb agreed.

Generosity of Al-Ansār

Abū Ayyūb says, "We had a container filled with water that fell, so we were afraid that water would drip on Rasūlullāh ﷺ, so we used our blanket – and me and my wife only had that blanket – we used it to soak up the water and we had to sleep without that blanket." This is the generosity that the Sahābah ؓ were offering to Rasūlullāh ﷺ. His only blanket; he used it to soak up water just so that a few drops of water would not drip on Rasūlullāh ﷺ and Abū Bakr As-Siddīq ؓ.

Another example of the generosity of people in Madīnah; Zayd Ibn Thābit ؓ says, "The first gift made to the Messenger of Allāh after he took up residence in the home of Abū Ayyūb was brought to him by myself. It was a big wooden bowl filled with bread, crumbled up with milk and butter. I told him that my mother had sent him the bowl, he commented, 'May Allāh bless her.' Then he called over his Companions and they ate. Then a wooden bowl came from Sa'd Ibn 'Ubādah, it was bread mixed with meat gravy." Zayd Bin Thābit then says, "Not an evening went by without there being at the door of the Messenger of Allāh three or four people who would come one after the other carrying food. He remained there in the home of Abū Ayyūb for seven months." So you can just imagine the scene of people coming in, everyone carrying a plate to Rasūlullāh ﷺ. These were poor people, but they were giving up their food for Rasūlullāh ﷺ.

Rasūlullāh ﷺ Loved Al-Ansār and they Loved him

People loved Rasūlullāh ﷺ. Young girls went in the streets and they were singing, they were saying, "We are girls of the Banū Najjār, how wonderful if Muhammad were our neighbour." Rasūlullāh ﷺ said, "Allāh knows that my heart loves you all." Allāh knows that my heart loves you all. So Rasūlullāh ﷺ loved them and they loved him. Allāh ﷻ has chosen the people of Ansār to be the Ansār of Rasūlullāh ﷺ, they loved him very much and he also loved them a lot. Towards the end of his life he said, "If it was not for Hijrah, I would consider myself to be a member of Al-Ansār."

The Situation in Madīnah

The Tribes in Madīnah

What was the situation of Madīnah like when Rasūlullāh ﷺ moved in there? There were five tribes living in Madīnah; three of them were Jewish and two of them were Arab. The three Jewish tribes were Banū Qaynuqā', Banū Nadīr and Banū Qurayzah. Banū Qaynuqā' lived in the centre of Madīnah, the marketplace, and they were in the business of jewellery. They used to live in the outskirts of Madīnah in forts, but they were driven out in a war between them and other Jews, so they ended up settling in the middle of Madīnah, in the centre of the town. Banū Nadīr and Banū Qaynuqā' lived in the outskirts of Madīnah, and they were living in forts, they had about 59 fortresses in which they lived in. Their fighting force was about 2,000; these were the men of fighting age, about 2,000. The Arab tribes were Al-Aws and Al-Khazraj, and their fighting force was about 4,000, and they lived inside Madīnah; one tribe lived in the North and the other tribe lived in the South. So Madīnah was not really a city in terms of all houses being connected, but it was a collection of small villages that formed Madīnah. So you would have living quarters for the Jews and living quarters for the Arabs, and each Jewish tribe was separate and the two Arab tribes were also separate.

Livelihood of People in Madīnah

The livelihood of the people in Madīnah was based on agriculture, it was fertile, and they had palm groves. The farmer would need money throughout the year until harvest time would come, so the Jewish tribes would lend the Arabs money and they would charge them interest for it – usury, and this caused some conflict and some bitter feelings between the Arabs and the Jews of Madīnah. This is briefly the situation that existed prior to the advent of Islām.

People of Madīnah were Disunited

Now, when Islām came in, now you had Muslims, you had Pagan [idol] worshippers and you had Jews, so you had different faiths and different ethnic groups inside Madīnah, and Rasūlullāh ﷺ had to be very careful in

dealing with these complications in Madīnah. Do not think that it was very easy and everybody just became Muslim and everybody loved Rasūlullāh ﷺ and it was very easy to rule over Madīnah; it was very difficult. You had people among the Arabs who were not happy that Rasūlullāh ﷺ was there, you also had the Jewish tribes who were not happy that Rasūlullāh ﷺ was there, and then among the Arabs you had Muslims and Non-Muslims, so it was a complicated situation. To give you an example of this complication, Rasūlullāh ﷺ was riding on his donkey and he went towards a gathering that included Arabs, Muslim and Non-Muslim, and also Jews. So Rasūlullāh ﷺ went to that gathering, and when his donkey arrived, obviously it caused some dust, and ‘Abdullāh Ibn Ubaÿ who later became the head of the Munāfiqīn, he said, “Keep your dust away from us!” Rasūlullāh ﷺ did not respond back to him, Rasūlullāh ﷺ started preaching Islām to them; he gave them a talk about Islām. When he finished, ‘Abdullāh Ibn Ubaÿ said, “Do not come and bother us in our meetings with your talk. Stay home, and whoever comes to visit you, then tell them your stories.” ‘Abdullāh Ibn Rawāhah, who was a Muslim, he said, “No! We want him to come to our meetings and talk to us,” and then people started shouting and war was almost going to break out, and Rasūlullāh ﷺ had to calm them down. And then Rasūlullāh ﷺ went to the house of Sa’d Ibn ‘Ubādah and said, “O Sa’d, did you not see what ‘Abdullāh Ibn Ubaÿ did?!” Sa’d asked him what happened, and when Rasūlullāh ﷺ told him. Sa’d responded back by saying, “O Rasūlullāh, ‘Abdullāh Ibn Ubaÿ was a man whom his people were almost going to appoint him king over them when you arrived, so he sees that you have stripped him of his kingdom.” You have stripped him of that post. So Sa’d was telling Rasūlullāh ﷺ that it is understandable that he is against you because he was going to be appointed by Al-Khazraj to be king over them. So this was the situation that Rasūlullāh ﷺ was dealing with.[xvii]

16
Establishment of the Islāmic State

What was the first project that Rasūlullāh ﷺ started when he reached to Madīnah? If we take the first four projects that Rasūlullāh ﷺ started with in Madīnah, these four projects were:

1. The Masjid
2. Establishing brotherhood
3. A Covenant that would govern the relationships between the different people of Madīnah
4. The establishment of the army

The Masjid

Al-Masjid An-Nabawī

We start with the first project, and that is the Masjid. The Masjid was the first thing Rasūlullāh ﷺ did when he arrived to Madīnah. And you can

notice that it was the first thing that he did when he arrived to Qubā'; the first thing he did when he arrived to Qubā' was to build the Masjid of Qubā', and the first thing he does inside Madīnah is to build Al-Masjid An-Nabawī. This is because Al-Masjid is the centre of learning for the Muslims, and that is why it was the first project that Rasūlullāh ﷺ started with in Madīnah. Rasūlullāh ﷺ had Dār Al-Arqam in Makkah, and now he is building the Masjid which expands the role of Dār Al-Arqam. Dār Al-Arqam was the secret location where the Muslims would meet and pray and teach, but now since Rasūlullāh ﷺ had established an Islāmic State, it was not a secret location any more, it was public, it was the Masjid Al-Masjid An-Nabawī.

How Location of Al-Masjid An-Nabawī was Chosen

How did he choose the location? Rasūlullāh ﷺ was riding his camel and people were pulling it; everyone wants to pull it towards their direction. Rasūlullāh ﷺ said, "Leave it because it is being commanded by Allāh." So the camel was going through the streets of Madīnah and then it stopped in this particular location which was a field for drying dates; when dates become ripe, they need to be dried, and they would do that in an open place so that it would be exposed to the sun and the water inside the dates would evaporate. And this field belonged to two orphans in Madīnah, so when the camel chose this location, Rasūlullāh ﷺ said, "*Hādhal Manzil* – This is our place." This was the location of the Masjid and this was the location of his living quarters.

Rasūlullāh ﷺ wanted to buy this area from the two orphans. They said, "No, we are going to give it to you O Rasūlullāh, we are going to give it to you." There were some graves in there, graves of Mushrikīn. Rasūlullāh ﷺ uncovered those graves and changed the location, and they started building Al-Masjid An-Nabawī. They built it from mudbricks, and the roof was palm leaves, so when it would rain, it would drop right on top of their heads; very simple. The floor was sand. Even though it was very simple, it was *the* most blessed Masjid; that is where the first generation graduated from. Rasūlullāh ﷺ joined the Sahābah in the building of the Masjid, he was giving them an example of himself; joining and working, so the poet

among them said, "*La'In Qa'adnā Wan-Nabiyyu Ya'mal, Dhālika Minnā Al-'Amalul Mudallal* – If we sit down while the Messenger of Allāh is working, that is a misguided act on our behalf." So Rasūlullāh ﷺ himself was carrying the bricks and building the Masjid with the Sahābah ؓ.

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Lessons from Building of the Masjid

The Masjid is the First thing that Rasūlullāh ﷺ Did

Number One: The Masjid is the first thing that Rasūlullāh ﷺ did. Allāh ﷻ says: ***Alladhīna Immakkannāhum Fil Ardi Aqāmus Salāh* – [And they are] those who, if We give them authority in the land, establish Prayer.**[122] So Allāh had given Rasūlullāh ﷺ and the Sahābah authority in the land; the first thing they did was to establish Salāh, and by establishing the Masjid they were establishing the centre of Salāh.

Role of the Masjid

[Number Two:] What is the role of the Masjid? Allāh ﷻ says in Qur'ān: **[Such niches are] in mosques which Allāh has ordered to be raised and that His name be mentioned therein; exalting Him within them in the morning and the evenings. [Are] men whom neither commerce nor sale distracts from the remembrance of Allāh and performance of prayer and giving of Zakāh. They fear a Day in which the hearts and eyes will [fearfully] turn about - That Allāh may reward them [according to] the best of what they did and increase them from His bounty. And Allāh gives provision to whom He wills without account.**[123]

So the Masjid [itself] is just a building, but the real essence of the Masjid is the people inside the Masjid, that is the spirit of the Masjid. So Allāh ﷻ says [regarding] the Houses of Allāh, in them are men who are not distracted by commerce, they are not distracted by money, they are not distracted by

[122] Al-Hajj: 41
[123] An-Nūr: 36-38

making a living; they worship Allāh ﷻ. They do make a living, they do work, they do business, but when they are in the Masjid, they are remembering Allāh ﷻ; Dunyā is not on their mind. So the Masjid is a place of Prayer and Remembrance of Allāh; that is the first and most important role of the Masjid; it is a place of Dhikr and a place of Salāh.

The Masjid is a Centre of Learning

[Number Three:] The Masjid is a centre of learning. Dār Al-Arqam in Makkah and Masjid An-Nabawī in Madīnah – that is where Rasūlullāh ﷺ would give his Khutbah, that is where he would give his talks, that is where the Sahābah would come together in circles and study, studying the Book of Allāh. Rasūlullāh ﷺ says in the Hadīth that if people come together in the House of Allāh, studying the Book of Allāh ﷻ and reading it, Allāh will give them four things: 1) *Sakīnah* – Tranquillity, 2) *Rahmah* – Mercy, 3) Angels will surround them, 4) Allāh will mention their names in a gathering better than theirs.

The Masjid is a Place for Muslims to Meet

[Number Four:] The Masjid is a place for Muslims to meet, so it plays a social role. Muslims who pray Jamā'ah would meet five times a day; that strengthens the bonds of brotherhood. They also meet on Jumu'ah, and the word Jumu'ah and Jamā'ah mean Congregation – people coming together, it is a gathering.

The Masjid was a Dwelling for the Travelling and the Poor

[Number Five:] The Masjid was a dwelling for the travelling and the poor, and we are going to talk about *Ahl As-Suffah* and the special place that was built for them in the Masjid.

The Masjid was a Place where Armies Would Be Sent Out from

[Number Six:] The Masjid was a place where the armies would be sent out from, that is where the Luwā would be set; the banners or the standards of war would be handed out inside the Masjid.

The Masjid is a Place of Da'wah

[Number Seven]: Masjid is a place for Da'wah. When the Christians from Najrān in Yemen came to visit Rasūlullāh ﷺ, where did they stay? They did not stay in hotels, they were not refused or banned from entering the Masjid; they lived in the Masjid. They lived in the Masjid so that they could see Muslims pray, they could hold their discussions and conversations with Rasūlullāh ﷺ. So the Masjid plays an important role in Da'wah.

Ruling on Decorating Mosques

[Number Eight:] We said that the Masjid of Rasūlullāh ﷺ, Al-Masjid An-Nabawī, was simple, it did not have all of those fancy decorations, so what is the ruling on those decorations to start with? The scholars say that *Tashyīd* is allowed while *Zakhrafah* and *Naqsh* is not. Tashyīd means having good building material, good building for the Masjid itself. So the Masjid of Rasūlullāh ﷺ was made out of mudbricks, but later on they built it from stone, they had some pillars in there – that is allowed. Having a roof made out of wood in one of the expansions of Masjid An-Nabawī, that was allowed because these things happened during the time of Al-Khulafā' Ar-Rāshidūn. But [when it comes to] the decorations of the Masjids, the scholars have a difference of opinion; some of them say it is Harām and some of them say it is Makrūh. Now, even the ones who say that it is Makrūh, they say that if someone designates money to be used as a *Waqf* – as a trust for a Masjid, it is Harām to use that money to decorate the Masjid, it needs to go towards the building of the Masjid. Abū Dardā' for example, he says, "*Idhā Zakhraftum Masājidakum Wa Zawwaqtum Masāhifakum Faddamāru 'Alaikum* – If you decorate your Qur'āns – the Mus'haf, and you decorate your Masjids, then you would perish," because that is a sign of preferring symbols over substance. The Masjid An-Nabawī was simple; mudbricks, but the best men of this Ummah graduated from Al-Masjid An-Nabawī. And now we have huge buildings, magnificent, but what are the results? They merely show the sophisticated architecture and all of the money that was thrown into those buildings, that is about it.

Tarbiyah through Practice

[Number Nine:] Tarbiyah through practice. Rasūlullāh ﷺ was teaching the Sahābah by practicing, he was building the Masjid with them, he was not just giving them instructions from a high place; he was joining them in the field and showing them what it means to be a Muslim.

Specialisation is Respected in Islām

[Number Ten:] Specialisation is respected in Islām and people should be told to do what they are capable of doing and what they are best at; this is an important thing for the Muslim leader to learn. Because when they were building the Masjid An-Nabawī, there was a man from An-Najd who was with them, and this man was a builder, so he asked Rasūlullāh ﷺ, "Should I join you in carrying the bricks?" Rasūlullāh ﷺ said, "No, do not carry the bricks with us, you make the mixture for the bricks and make them." This was because other people could carry the bricks, but he should focus on what he was best at, and that was making these bricks for them. If this man was carrying bricks, you would have people who were not as expert as he was mixing the bricks, so Rasūlullāh ﷺ would devote him to this act and have other people carry the bricks. Therefore in our Islāmic work, not everyone has to do the same thing, not everyone needs to be a good Dā'iyah, not everyone needs to become a scholar, not everyone needs to be an Imām; let people do what they are capable of doing because Allāh gives different people different gifts, and the good leader is the one who recognises the abilities of his followers and advises them on how to strengthen the gifts that Allāh ﷻ has given them and how to take advantage of those abilities for the sake of the benefit of Islām and Muslims.

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Virtues of Al-Masjid An-Nabawī

Rasūlullāh ﷺ says in the Hadīth narrated by Al-Bukhārī, "*Salātun Fī Masjidī Hādhā Afdal Min Alfi Salātin Fīmā Siwāhu Illal Masjidil Harām –*

One Salāh in my Masjid is better than one thousand Salāh in any other Masjid except Al-Masjid Al-Harām (Al-Ka'bah)." Which means that if you pray one 'Ishā' for example in Al-Masjid An-Nabawī, it counts as if you have prayed 'Ishā' for 83 years in any other Masjid. So if you are praying 'Ishā' every evening in another Masjid for 83 years, that counts as one 'Ishā' in Al-Masjid An-Nabawī; that is how much blessing there is in praying in Al-Masjid An-Nabawī.

Rasūlullāh ﷺ also says, "*Lā Tushaddur Rihālu Illā Ilā Thalāthati Masājid; Masjidil Harām, Wa Masjidil Aqsā, Wa Masjidī Hādhā* – You should not travel to visit a Masjid except if it is one of three Masjids; Al-Masjid Al-Harām (Al-Ka'bah), Al-Masjid Al-Aqsā (in Jerusalem), and this Masjid of mine (Al-Masjid An-Nabawī)."

And Rasūlullāh ﷺ says, "*Mā Bayna Baitī Wa Mimbarī Rawdatun Min Riyādil Jannah Wa Mimbarī 'Alā Hawdī* – Between my house and my pulpit is a garden from among the gardens of Paradise, and my pulpit is on my pool (*Al-Kauthar*)." [This is] the pool that Rasūlullāh ﷺ would be given on the Day of Judgement, and this is in Al-Bukhārī.

Establishment of the Adhān

'Abdullāh Ibn Zayd, one of the Sahābah of Rasūlullāh ﷺ, saw a dream. At the time, Rasūlullāh ﷺ had finished constructing the Masjid An-Nabawī and now they were thinking about ways to invite people to the Prayer. So some suggestions were using a bell, similar to what the Christians do, another suggestion was to blow a horn, such as what the Jews of Madīnah would do. So 'Abdullāh Bin Zayd ؓ saw a dream; he saw a man carrying a bell, so 'Abdullāh Bin Zayd asked him, "O servant of Allāh, how much would you sell that bell for?" So the man asked, "Why do you want it?" 'Abdullāh said, "To invite people to Prayer." So the man said, "How about if I suggest something better?" He asked, "What is it?" The man said, "You say: *Allāhu Akbar Allāhu Akbar, Allāhu Akbar Allāhu Akbar, Ash'hadu Allā Ilāha Illallāh, Ash'hadu Allā Ilāha Illallāh, Ash'hadu Anna Muhammad Ar-Rasūlullāh, Ash'hadu Anna Muhammad Ar-Rasūlullāh, Hayy 'Alas-Salāh Hayy 'Alas-Salāh, Hayy 'Alal-Falāh Hayy 'Alal-Falāh, Allāhu Akbar Allāhu*

Akbar, Lā Ilāha Illallāh." And then the man waited for a while and he came back to ʻAbdullāh and said, "And when you want to make Iqāmah you say, ʻ*Allāhu Akbar Allāhu Akbar, Ash'hadu Allā Ilāha Illallāh, Ash'hadu Anna Muhammad Ar-Rasūlullāh, Hayy ʻAlas-Salāh Hayy ʻAlal-Falāh, Qadqāmatis-Salāh Qadqāmatis-Salāh, Allāhu Akbar Allāhu Akbar, Lā Ilāha Illallāh*.'"

So ʻAbdullāh Ibn Zayd immediately went to Rasūlullāh ﷺ and told him about the dream. Rasūlullāh ﷺ said, "It is a good dream, Inshā'Allāh. *Ru'yā Haqq* – This is a true dream. Go with Bilāl and teach this to him because his voice is better than yours." Now, ʻAbdullāh Ibn Zayd is the one who gets the credit for the Adhān, but Rasūlullāh ﷺ did not allow him to make it, but he told him to have Bilāl do it because Bilāl had a better voice. So they both went together and ʻAbdullāh Bin Zayd was teaching Bilāl the Adhān that he was taught in his dream, and when he finished, ʻUmar Ibn Al-Khattāb came running and he said, "O Rasūlullāh! I saw that dream." Rasūlullāh ﷺ said, "Alhamdulillāh." Alhamdulillāh. And this is an indication that it is a true dream; when more than one person sees the same dream, this is an indication that it is a true dream.

So this is the story of Adhān, and Adhān has become the most prominent symbol of Islām. Nowadays you know that you are in a Muslim country or a Muslim town if you hear Adhān. So this is the most prominent expression of Islām, or it is the most outwardly or public symbol of Islām.

Ahl As-Suffah

What was the direction of Qiblah in the beginning? The direction of Qiblah was towards the north, because they used to pray towards Jerusalem. A few months after Hijrah, Qiblah changed from the north towards the south; the exact opposite direction, towards Makkah. In the direction of the old Qiblah, they built a shed – a roof that would provide shade – and the place under it would be called *As-Suffah*. So what is As-Suffah and who are Ahl As-Suffah?

As-Suffah and Ahl As-Suffah

The definition of As-Suffah according to Ibn Hajar is: "As-Suffah is a place at the back of Al-Masjid An-Nabawī, and it is shaded, and it was prepared for the foreigners, the ones do not have any family or any place to stay." And in Bukhārī, Abū Hurairah ﷺ says about Ahl As-Suffah, and he was one of them, "Ahl As-Suffah are the guests of Islām, they are the ones who do not have any family or wealth to fall back on, so they live in this place call As-Suffah." Now, not everyone who lived there was forced to live there because of their conditions; some of them chose [or] volunteered to join Ahl As-Suffah such as Abū Hurairah, because it seems that Abū Hurairah did have wealth when he made Hijrah, but he chose to devote his time to studying, and therefore he lived with the people of As-Suffah. He says about himself, "Some people are saying, 'How come Abū Hurairah narrates a lot of Hadīth while Al-Muhājirīn and Al-Ansār do not?'" Now, we know that Abū Hurairah was late in becoming Muslim, so how come he has narrated more Hadīth than everyone else? Abū Hurairah is number one in terms of narrating Hadīth compared to all of the other Sahābah; how come Abū Hurairah knew more Ahādīth than everyone else? So he says – he is giving us the explanation, he is giving us the reason, he said, – "My brothers from Al-Muhājirīn were busy with business, while I used to follow Rasūlullāh ﷺ on an empty stomach. I had nothing, I was poor, but I was still following Rasūlullāh ﷺ all the time. So I would attend when they were absent and I would remember when they would forget." And then he said, "The Ansār were busy with their farms, and I was a poor man and I would remember what they would not." Because he devoted his life to studying, he had time to review the Ahādīth that he would hear from Rasūlullāh ﷺ, in fact he says about himself, "I split the night into three parts; one part I would sleep, one part I would pray, and one part I would review the Ahādīth of Rasūlullāh ﷺ that I would hear during the day." While the other Muhājirīn and Al-Ansār were busy, they had work to do; the Muhājirīn had business and the Ansār had farms, while Abū Hurairah had nothing to preoccupy him from studying, so he chose to be from among Ahl As-Suffah so that he could go and study with Rasūlullāh ﷺ fulltime.

How People of As-Suffah Lived

How would the people of As-Suffah live? One source of livelihood for them was the Sadaqāt that Rasūlullāh ﷺ would send to them. When Rasūlullāh ﷺ would receive Sadaqah, he would send it to them, and when he would receive a gift, he would take some of it and give them the rest. Now, with the Sadaqah, you notice that I did not say that Rasūlullāh would take any of it, because Rasūlullāh ﷺ did not accept Sadaqah. Rasūlullāh ﷺ would [also] encourage the well-off Sahābah to invite them. One of the Ansār, Ya'eesh Al-Ghifārī, he said, "My father was from among the people of As-Suffah. Rasūlullāh ﷺ ordered the Sahābah to invite Ahl As-Suffah to their houses, so they came and every one of the Sahābah took some of us away until only five of us were left, and then Rasūlullāh ﷺ told us all to go with him to his house and he fed us." And in another narration, Rasūlullāh ﷺ says, "Whoever has food enough for two people, should take a third with him, and whoever has enough food for four people, he should take a fifth or a sixth person with him."

Sacrifice and Generosity was Part of Islām from Day One

I just want to comment here and say that you notice that sacrifice and generosity was part of Islām from very early on, in fact from Makkah, from day one. Allāh ﷻ has revealed Āyāt about taking care of the orphan, taking care of the needy, being generous towards the guest; all of these are 'Ibādāt that were encouraged from day one. So we should not think that being a Muslim does not demand sacrifice; there is no free ride; if we want Jannah, if we seek to please Allāh ﷻ, we have to sacrifice for Allāh ﷻ, we have to give, and giving was part of being a Muslim from day one. These Sahābah who were inviting others, they were not millionaires, Rasūlullāh ﷺ was saying if you have enough food for two people, only two people, you take a third person with you, so he was telling the Sahābah to invite others to their houses when they only had enough food for two people.

Rasūlullāh ﷺ would take care of them even though others would come to him for needs, an example was Fātimah ؓ, the daughter of Rasūlullāh ﷺ, the most beloved to the Messenger of Allāh ﷺ. She had to do all of the

hard work at home until her hands were becoming injured and coarse, so ‘Alï Ibn Abī Tālib told her, “Your father has received some *Sabī* (Sabī are slaves), so go and ask him to give you a servant.” So Fātimah ؓ goes to her father and asks for a servant. What does Rasūlullāh ﷺ say to his most beloved? What does he say to his daughter whom he can see her suffering? He said, “In the name of Allāh, I am not going to give you and leave the people of As-Suffah with hungry stomachs because they do not have any money, and I do not have any money to spend on them. So I am going to free (meaning sell) these slaves and I am going to use that money to give it to Ahl As-Suffah.” So Rasūlullāh ﷺ was giving Ahl As-Suffah and preventing his own daughter Fātimah ؓ. That shows you how much Rasūlullāh ﷺ cared for Ahl As-Suffah.

Contribution of Ahl As-Suffah

Now, [with] Ahl As-Suffah, you know, we should not think that Ahl As-Suffah are these people who are trying to take advantage of all of the freebies, free lodging and free food, and they just do nothing. These were very active people in ‘Ibādah, these were true monks, these were students of knowledge, these were scholars, these were Mujāhidīn, many of them became Shuhadā'. For example, among the scholars who graduated from the ranks of Ahl As-Suffah is Abū Hurairah ؓ, the most prolific narrator of the Ahādīth of Rasūlullāh ﷺ. Another member of Ahl As-Suffah was Hudhaifah Bil Yamān, the expert of the Ahādīth of Fitan; most of the Ahādīth about the End of Time came to us through who? Hudhaifah Bil Yamān ؓ. And then for example, let us talk about Shuhadā' from among Ahl As-Suffah; Safwān Ibn Baydā', Kharīm Bin Fātiq Al-Azdī, Khabīb Bin Isāf, Sālim Bin ‘Umair, Hārithah Bin An-Nu’mān; [these were all] Shuhadā' in the Battle of Badr. Hanzalah, the one who was washed by the angels, was a Shahīd in Uhud. Jurhud Bin Khuwailid [and] Abū Suraih Al-Ghifārī became Shuhadā' in Hudaybiyyah. Thaqif Bin ‘Amr became a Shahīd on Khaybar. ‘Abdullāh Dhul Bajādain [became a] Shahīd on Tabūk. Sālim Maulā Abī Hudhaifah and Zayd Ibn Al-Khattāb, the brother of ‘Umar Ibn Al-Khattāb, were Shuhadā' in Yamāmah. And they used to try to make a living if they could. Az-Zamakhsharī says that they used to gather the date

seeds and they would crush them and then sell it as animal feed. So they would try to make a living but the conditions were difficult, the conditions in Madīnah in general were difficult, so they were forced into poverty.

Number of Ahl As-Suffah

What was the number of Ahl As-Suffah? Well, the number goes up and down depending on the conditions, but they would average about 70, so we are talking about a huge group of people. And they used to live fulltime in the back of Al-Masjid An-Nabawī. They were very active in study because they were close to the centre of learning, Al-Masjid An-Nabawī, which was the University of Islām, and that is why they have narrated a lot of Ahādīth.

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Lessons from Ahl As-Suffah

Some points regarding Ahl As-Suffah:

Importance of Having a Social Welfare System

Number One: The importance of having a social welfare system. People would stay at As-Suffah and feed at the houses of Al-Ansār. So the Ansār ﷺ as we mentioned, would invite them and take them to their houses. Rasūlullāh ﷺ would do the same. Abū Bakr, ‘Umar, ‘Uthmān, the well-off Muhājirīn, would do the same. So it is important to have this welfare system, and it is also part of Da’wah. ‘Ubādah Ibn As-Sāmit ﷺ said, “Rasūlullāh ﷺ would become busy, so he would turn over the new Muslims to us. If a new Muhājir (immigrant) would come to Rasūlullāh ﷺ – (this is a new Muslim who just came into Madīnah. If he comes to Rasūlullāh ﷺ) – and Rasūlullāh ﷺ was busy, he would send him over to one of us to teach him Qur'ān. So Rasūlullāh ﷺ sent to me a man. So he stayed with me at home and I would feed him as a member of my own family, and then I would teach him Qur'ān.” So Da’wah to them also involved taking care of these new Muslims who could not afford [to live in] Madīnah, because some of them would make Hijrah to Madīnah and they would leave all of their wealth behind. These could be wealthy people, but they sacrificed

everything for Allāh ﷻ and they came to Madīnah, so it is now the responsibility of the Muslim to take care of them. So ‘Ubādah was saying that Rasūlullāh ﷺ sent this man over to him to teach him Qur'ān, but he also had to take care of his social needs, and this is very important in Da’wah; sometimes we have people who come from poor backgrounds becoming Muslim, sometimes we have people who had to give up their work because it is Harām, and then they have nothing; it is a duty of Muslims to be generous towards them and to take care of them in their first steps towards Allāh ﷻ.

Organisation of Muslim Jamā‘ah

Number Two: Rasūlullāh ﷺ wanted the Muslim Jamā‘ah, the Muslim society, to become organised, so he appointed representatives over these groups. So Abū Hurairah ؓ was an *‘Arīf*; ‘Arīf is someone who would represent his people and would know them and would express their needs towards the leader. So Abū Hurairah ؓ was the representative of Ahl As-Suffah, so if Rasūlullāh ﷺ had any instructions to give to Ahl As-Suffah or he wanted to hear their needs, it would occur through their representative Abū Hurairah ؓ, and this shows you the organisation that Rasūlullāh ﷺ instilled in the Muslim Jamā‘ah. So it is important that we organise our Muslim communities wherever we are, [that] we organise according to the need.

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Now, we talked about the first project sponsored by Rasūlullāh ﷺ in Madīnah and that was Al-Masjid; what are the other three? Because Rasūlullāh ﷺ embarked on four projects as soon as he came into Madīnah; the first one was Al-Masjid An-Nabawī, the second one was the establishing of brotherhood between Al-Muhājirīn and Al-Ansār, the third was the covenant that would govern the relationships between the different communities in Madīnah; the Arabs and the Jews, and the foreign relations with the people of Quraish, and number four [was] the establishment of the

Muslim army. These were the first four projects that Rasūlullāh ﷺ embarked on when he immigrated to Madīnah. We talked about the first one, the Masjid, now we move on to the second.

Establishing Brotherhood

Brotherhood in Qur'ān

Brotherhood is very important in Islām. Allāh ﷻ says: **And hold firmly to the rope of Allāh all together and do not become divided. And remember the favour of Allāh upon you - when you were enemies and He brought your hearts together and you became, by His favour, brothers. And you were on the edge of a pit of the Fire, and He saved you from it. Thus does Allāh make clear to you His verses that you may be guided.**[124] And Allāh ﷻ also says: **And brought together their hearts. If you had spent all that is in the earth, you could not have brought their hearts together; but Allāh brought them together. Indeed, He is Exalted in Might and Wise.**[125] Allāh ﷻ is telling Muhammad ﷺ that it is Allāh Who brought the hearts of the Muslims together, and if you spent all the money in the world, you could not have done so. You cannot buy off the hearts of men; this was a favour from Allāh ﷻ that he brought Al-Muhājirīn and Al-Ansār together and made them brothers.

Allāh ﷻ says about Al-Ansār: **And [also for] those who were settled in al-Madīnah and [adopted] the faith before them.** (So this is the first quality of Al-Ansār; they settled in the home Madīnah. Their second quality:) **They love those who emigrated to them…** (so they do not feel that these guests are a burden on them; they loved Al-Muhājirīn. The third quality:) **…and find not any want in their breasts of what the emigrants were given…** (the fourth quality:) **…but give [them] preference over themselves…** (Al-Ansār would give the Muhājirīn preference overthemselves) **…even though they are in privation. And whoever is protected from the stinginess of**

[124] Āl ‘Imrān: 103
[125] Al-Anfāl: 63

his soul - it is those who will be the successful.[126] (Allāh ﷻ has protected Al-Ansār from stinginess in their souls.)

Al-Muhājir and Al-Ansār – A Blood-Brother Relationship

These Āyāt are talking about brotherhood in general, but there is a specific brotherhood that we are talking about here, and that is the brotherhood between Al-Muhājirīn and Al-Ansār, which started, according to As-Suhailī, he says some people say that this pact of brotherhood started five months after Hijrah, while some say nine months after Hijrah, while some say it was established as soon as he built Al-Masjid An-Nabawī, so we are talking about immediately as he set in in Madīnah. What this brotherhood entailed was [that] they were brothers just as if they were blood-brothers, meaning that even in inheritance the rules of inheritance would apply to them just as if they were blood-brothers.

Sa'd Ibn Rabī'ah ؓ and 'Abdul Rahmān Ibn 'Awf ؓ

An example of one of these brotherhood relationships between Al-Muhājir and Al-Ansār was that of Sa'd Ibn Rabī'ah and 'Abdul Rahmān Ibn 'Awf. 'Abdul Rahmān Bin 'Awf was a Muhājir from Makkah, he is one of the 10 who were given the glad-tidings of Jannah. He stayed at the house of Sa'd Bin Rabī'ah. Sa'd Ibn Rabī'ah told him, "O my brother, I am one of the most wealthiest men in Madīnah, I will split my wealth in half and give it to you. And I am married to two women; you can take a look at both of them and choose whichever one you want, and I will divorce her and after she finishes her *'Iddah* you can marry her." This is the level of sacrifice that they were willing to go to. 'Abdul Rahmān Ibn 'Awf ؓ said, "*BārakAllāhu Laka Fī Ahlika Wa Mālik* – May Allāh bless your wealth and bless your family. Show me the way to the market." So he said thank you, you can keep your wealth, and may Allāh bless it for you and bless your family, but I want you to show me the way towards the market. Sa'd Ibn Rabī'ah did show him the way towards the market of Banū Qaynuqā'. 'Abdul Rahmān Ibn 'Awf, Allāh ﷻ had blessed his wealth, so very early on he was able to establish himself

[126] Al-Hashr: 9

and he became very wealthy; he went in the market and he worked and he made some money. One day, Rasūlullāh ﷺ saw on him some yellow colour, *Sufrah*. This was a type of powder that women would use as makeup in Madīnah, so it was on the face of ‘Abdul Rahmān Ibn ‘Awf, women’s makeup was on his face, so Rasūlullāh ﷺ asked him, “*Mā?* – What is this? Did you get married?” ‘Abdul Rahmān Ibn ‘Awf said, “Yes.” So Rasūlullāh ﷺ asked him, “And what did you give her as Mahr?” Meaning where did you get the money from? ‘Abdul Rahmān Ibn ‘Awf said, “I gave her the size of a date seed in gold as her Mahr.” So he had already enough money to buy gold. Rasūlullāh ﷺ then told him, “*Awlim Walaw Bishāh* – Make a Walīmah, even if you only slaughter one goat or one sheep.”

Salmān Al-Fārsī ؓ and Abū Dardā' ؓ

These brothers would also advise each other. An example of that was the brotherhood between Salmān Al-Fārsī ؓ and Abū Dardā' ؓ. Abū Dardā' was an *‘Ābid* – he was a worshipper of Allāh, and he was a *Zāhid*. Salmān Al-Fārsī ؓ came in and this was before Hijāb, and he saw that his wife was not taking care of herself in her dress, in the way she looks, [etc.], so Salmān told her, “What is wrong with you?” He was speaking to the wife of Abū Dardā' and telling her [this] because she was a *Mutabazzilah* – Mutabazzilah means she did not take care of her looks, so Salmān was asking her, “Why?” She said, “Because your brother Abū Dardā' is not interested in Dunyā.” Your brother Abū Dardā' is not interested in Dunyā. So there was no need for her to look good in front of her husband because he was not really interested in anything regarding this world. When Abū Dardā' came in, Abū Dardā' brought him some food and told Salmān to eat, and he said, “I am fasting.” Salmān told him, “I am not going to eat until you also eat with me.” So he forced Abū Dardā' to break his fast. And then when night came, Abū Dardā' stood up to start his Qiyām Al-Layl. Salmān told him, “Go and sleep,” so he slept. And then he woke up and he wanted to pray, Salmān told him, “Go and sleep.” And then towards the end of the night, Salmān went to Abū Dardā' and told him, “Now you can pray.” Abū Dardā', the next day, went to Rasūlullāh ﷺ and told him that this man had me break my fast, had me sleep at night, [etc.]. Rasūlullāh ﷺ told him, “*Sadaqa Salmān* –

Salmān was right." Salmān told Abū Dardā', and this was conveyed to Rasūlullāh ﷺ, "*Inna Li-Rabbika 'Alaika Haqqā, Wa Inna Li-Ahlika 'Alaika Haqqā, Wa Inna Li-Nafsika 'Alaika Haqqā, Fa-A'tī Kulla Dhī Haqqin Haqqah.* – You have obligations towards Allāh, and you have obligations towards your family, and you have obligations towards yourself, so fulfil the obligations of everyone." Salmān Al-Fārsī here is giving Nasīhah to Abū Dardā', because Salmān Al-Fārsī is more knowledgeable; the Muhājirīn spent *years* with Rasūlullāh ﷺ and they had acquired all of this knowledge. I just want to note here that Salmān Al-Fārsī was a Muhājir to Madīnah in the sense that he came from Persia to Madīnah for the sake of finding the Prophet ﷺ, but he did not come from Makkah, Salmān Al-Fārsī came from Persia. But he was the brother of Abū Dardā'; they were both made brothers by Rasūlullāh ﷺ.

Sacrifice of Al-Ansār and Gratitude of Al-Muhājirūn

So the Ansār were very co-operative and sacrificing towards Al-Muhājirūn. In fact, Al-Ansār went to Rasūlullāh ﷺ and said, "*Iqsim Baynanā Wa Bayna Ikhwāninannakhī* – O Messenger of Allāh, split the palm groves between us and the Muhājirīn." They were offering Al-Muhājirūn half of their wealth. Rasūlullāh ﷺ said, "No." So the Ansār said, "*Taqfūnanal Mu'nah Wa Nushrikukum Fith-Thamrah* – Then you take care of the work in the farms and we will split the harvests between us and you." Rasūlullāh ﷺ agreed and that was the deal, that the Muhājirūn will serve in their farms and then they will split the harvest in half. But even that did not happen; the Ansār, even though they said that we will have the Muhājirūn work, they ended up doing most of the work. So the Muhājirūn came to Rasūlullāh ﷺ and said, "O Messenger of Allāh, we have never seen a people like this; they comfort us when they are poor, and they are generous when they are well-off, they work in their farms and then they split the harvest with us. We think that they would get all of the reward on the Day of Judgement and leave us with nothing." Rasūlullāh ﷺ said, "No, as long as you are grateful towards them and as long as you make Du'ā' for them." As long as you are grateful, and this shows you the value of being grateful to Allāh and to His creation; anybody who does us good we should be grateful

towards them, otherwise they will end up taking all of the Ajr and leave us without anything. And make Du'ā' for them; so if someone – and this is a habit that we should develop – if someone does you good, make Du'ā' for them, if someone has done you a favour, make Du'ā' for them, ask Allāh ﷻ, and ask Allāh with sincerity. You know, sometimes we just do Du'ā', we just do it with the tongue and we do not really know what we are saying, 'Oh, JazākAllāh Khairan! Oh JazakAllāh Khairān!' but we have to say it sincerely – may Allāh reward you, may Allāh ﷻ bless you, may Allāh ﷻ give you, may Allāh give you Hasanah in this world and give you Hasanah in the Afterlife; this is part of becoming a Muslim, *Man Lā Yashkuran Nās Lā Yashkur Allāh* – The one who is not grateful towards people is not going to be grateful towards Allāh.

This relationship of brotherhood [which] was in pairs – one Muhājir and one Ansār – carried on for a while until the situation of the Muhājirūn improved, and then it was dissolved, and the general brotherhood of the Ummah remained. So this specific type of brotherhood was dissolved and inheritance laws now only applied to the blood relatives. Allāh ﷻ says: **And those who believed after [the initial emigration] and emigrated and fought with you - they are of you. But those of [blood] relationship are more entitled [to inheritance] in the decree of Allāh. Indeed, Allāh is Knowing of all things.**[127]

Birth of a Nation Based on Īmān

One lesson to learn from this topic of brotherhood; a new community was being developed based on a new bond. In Arabia, the bonds that existed were the bonds of blood relationship, the bonds of economical relationships; but now a nation was born based on faith, it was a faith-based community. We talked about the complication of the situation in Madīnah, we said that you had Arab Pagan [idol] worshippers, and you had Arab Muslims, and then you had Jews, and [within] this multi-faith and multi-ethnic society there were some disputes [and] conflicts going on, and we mentioned the example of when Rasūlullāh ﷺ went to give Nasīhah in this gathering of

[127] Al-Anfāl: 75

men in Madīnah and ‘Abdullāh Ibn Ubaÿ complained and said, “Do not come and bother us with your stories,” [and] war was almost going to break out. So Rasūlullāh ﷺ was now building a nation, an Ummah, based on Īmān, therefore the former relationships needed to be dissolved. So the Āyāt of Qur'ān were being revealed to break down the former alliances. So Allāh ﷻ says: **O you who have believed, do not take your fathers or your brothers as allies if they have preferred Disbelief over Belief. And whoever does so among you - then it is those who are the wrongdoers.**[128] So Allāh ﷻ is now telling the Muslims that you need to terminate the relationships of loyalty that you have with your tribes if they are not Muslim. And Allāh ﷻ says: **O you who have believed, do not take My enemies and your enemies as allies, extending to them affection while they have disbelieved in what came to you of the truth, having driven out the Prophet and yourselves [only] because you believe in Allāh , your Lord. If you have come out for Jihād in My cause and seeking means to My approval, [take them not as friends]. You confide to them affection, but I am most knowing of what you have concealed and what you have declared. And whoever does it among you has certainly strayed from the soundness of the way. If they gain dominance over you, they would be to you as enemies and extend against you their hands and their tongues with evil, and they wish you would disbelieve. Never will your relatives or your children benefit you; the Day of Resurrection He will judge between you. And Allāh, of what you do, is Seeing.**[129] So now you have new rules, that these former alliances, the loyalty that you used to give to the tribes, needs to end.

Now, this is talking about the relationship between the Muslim and the Non-Muslim in general, but then there are some specific Āyāt that came to talk about the relationship of the Muslim with the People of the Book, the Christians and the Jews, specifically. Why? Because in Madīnah, now you have People of the Book, and the Arabs had this ongoing relationship with Al-Yahūd, whether it was a neighbourly relationship, or it was an

[128] At-Tawbah: 23
[129] Al-Mumtahanah: 1-3

economical relationship because of all the economical interest that existed between the two sides, or whether it was pacts of protection; [a] political relationship. So Allāh ﷻ was revealing Āyāt to deal with that issue, Allāh ﷻ says: **O you who have believed, do not take the Jews and the Christians as allies. They are [in fact] allies of one another. And whoever is an ally to them among you - then indeed, he is [one] of them. Indeed, Allāh guides not the wrongdoing people.**[130] Therefore the meaning of this part – he is [one] of them – is that a Muslim has become a Non-Muslim, a Muslim has disbelieved if he takes the People of the Book as allies.

And Allāh ﷻ says: **O you who have believed, if you obey a party of those who were given the Scripture, they would turn you back, after your Belief, [to being] Unbelievers. And how could you Disbelieve while to you are being recited the verses of Allāh and among you is His Messenger? And whoever holds firmly to Allāh has [indeed] been guided to a straight path.**[131] So Allāh is telling the Muslims, if you follow the ways of the People of the Book who are living among you in Madīnah, you are going to become Disbelievers. And Allāh ﷻ says – and Allāh is teaching us this rule; this is not talking about an exception, this is not talking about a particular period of history, Allāh is telling us about something that will remain constant until the Day of Judgement: **– And never will the Jews or the Christians approve of you until you follow their religion. Say, "Indeed, the guidance of Allāh is the [only] guidance." If you were to follow their desires after what has come to you of knowledge, you would have against Allāh no protector or helper.**[132]

So now all of these relationships of loyalty are negated, so you have cut all of these relationships; now what? You are just like with *Lā Ilāha Illallāh*; it starts with negating and then it affirms. *Lā Ilāha* – There is no God, so it negates divinity from any deity. There is no one worthy of worship; that is how it starts. And then it affirms, after it negates the divinity of any deity, it

[130] Al-Mā'idah: 51
[131] Āl ʻImrān: 100-101
[132] Al-Baqarah: 120

affirms *Illallāh*. *Lā Ilāha Illallāh* – There is no one worthy of worship except Allāh. Same thing here, and this concept in Islām is called *Al-Walā Wal-Barā',* which is an important article of 'Aqīdah. After it negates the relationship [where] Allāh is saying that you should not take your fathers and your brothers as Awliyā' except Allāh, you should not take the People of the Book as Awliyā' except Allāh, so it negates all of these relationships. And then it affirms who our loyalty should be given to, Allāh ﷻ says: **Your ally is none but Allāh and [therefore] His Messenger and those who have believed - those who establish Prayer and give Zakāh, and they bow [in worship]. And whoever is an ally of Allāh and His Messenger and those who have believed - indeed, the party of Allāh - they will be the predominant.**[133] [Allāh says:] Your ally is none but Allāh and His Messenger and those who have believed; these are the ones you should give your loyalty to. So now a new community was being established, a community based on faith. Allāh ﷻ says: **Muhammad is the Messenger of Allāh; and those with him are forceful against the Disbelievers, merciful among themselves. You see them bowing and prostrating [in Prayer], seeking bounty from Allāh and [His] pleasure. Their mark is on their faces from the trace of prostration. That is their description in the Torāh. And their description in the Gospel is as a plant which produces its offshoots and strengthens them so they grow firm and stand upon their stalks, delighting the sowers - so that Allāh may enrage by them the Disbelievers. Allāh has promised those who believe and do righteous deeds among them forgiveness and a great reward.**[134]

Virtues of Al-Ansār

We will talk about some of the virtues of Al-Ansār, the ones who sacrificed for Rasūlullāh ﷺ. Rasūlullāh ﷺ says in Bukhārī, "*Lā Yuhibbuhum Illā Mu'min, Walā Yabghaduhum Illā Munāfiq. Faman Ahabbahum Ahabbahullāh Wa Man Abghadahum Abghadahullāh* – Only a Believer would love them, and only a Munāfiq – a Hypocrite – would hate them. And whoever loves them, Allāh will love him, and whoever dislikes them, Allāh

[133] Al-Mā'idah: 55-56
[134] Al-Fath: 29

will dislike him."

Rasūlullāh ﷺ says in Bukhārī, "If the Ansār take one path and the rest of the people take another path, I would follow the path of Al-Ansār. And if it was not that I had made Hijrah, I would consider myself a member of Al-Ansār."

Rasūlullāh ﷺ says in Bukhārī, "O Allāh! Forgive the Ansār, and the children of Al-Ansār, and the children of the children of Al-Ansār, and the women of Al-Ansār."

And Rasūlullāh ﷺ says, "People are going to increase and the Ansār are going to decrease…" because now you have a lot of people becoming Muslim, so the ratio of Al-Ansār to the rest is going to become few, so Rasūlullāh ﷺ says, "…except from the one of them who does good and overlooks the mistakes of the ones who commit them. In the name of Allāh, I love you. Al-Ansār have done their part, now it is your turn." He was talking to the rest of the people and telling them Al-Ansār have done what they had to do, it is now your turn to fulfil your duties towards this Religion.

So this is the part regarding the second important project of Rasūlullāh ﷺ in Madīnah, and that is establishing a community based on brotherhood. So I think it is clear from these Āyāt and what we mentioned the importance of developing brotherhood among the Ummah. Keep in mind that Shaitān is always trying to disunite us, so we have to fight this *Waswasah*, and we have to be aware that the Waswasah is there. We have to understand that there is someone plotting against us being brothers in order to fight that enemy Shaitān who is always trying to cause disunity among us; one single word Shaitān can use to cause a dispute between a Muslim and his brother, and that is why Allāh ﷻ tells Muhammad ﷺ: ***Wa Qul Li-'Ibādī Yaqūlullatī Hiya Ahsan. Innash-Shaitāna Yanzaghu Baynahum. Innash-Shaitāna Kāna Lin-Nāsi 'Aduwwam Mubīn*** **– And tell My servants to say that which is best. Indeed, Satan induces [dissension] among them. Indeed Satan is ever, to mankind, a clear enemy.**[135] Allāh is telling Muhammad

[135] Al-Isrā': 53

ﷺ, 'Tell My servants to speak good, because Shaitān is there to cause disunity among them, and Shaitān is indeed your enemy.' So Allāh is saying that he could take one of those words that you said and cause your brother to misinterpret it and then cause a problem. So be careful of what you say.

The Covenant

The third project which Rasūlullāh ﷺ started when he arrived to Madīnah was what is called *Al-Wafīqah* – the Covenant [or] the Document. This was a document that was written to govern the relationship between the different communities in Madīnah. I will read to you the terms of this agreement, it was narrated by Ibn Is'hāq, "The Messenger of Allāh ﷺ wrote a contract between the Immigrants and the Helpers in which he expressed conciliation." These are the words of Ibn Is'hāq, we will start with the terms of the agreement itself, it says:

> In the name of Allāh, the Merciful, the Beneficent.
>
> This is a document from Muhammad, the Unlettered Prophet, between the Believers and Muslims of Quraish and Yathrib and their followers, allies and supporters, establishing that they are one nation, apart from all others. The immigrants from Quraish will maintain their current practice and will honour blood-money contracts between themselves and will treat their weaker members with kindness and justice. The Banū 'Awf shall maintain their current practice and honour their former blood-money contracts, each party treating their weaker members with kindness and justice among all Believers.

He then made reference to each clan of the Helpers and to the families of each home, mentioning the Banū Sa'd and the Banū Jusham, the Banū Najjār, the Banū 'Amr Bin 'Awf and the Banū Nābit. He went on to say,

> The Believers shall not leave anyone among them burdened with debts without giving to him in kindness and in paying for him any ransom money or blood-money he owes. A Believer will not ally with any freed man of a second Believer against that man. Pious Believers act against

> any of their own who practice evil or seek to bring harm, sin, aggression, or corruption, among Believers. Believers will unite against anyone doing this, even if he be one of their own sons. No Believer shall kill any Believer for any Non-Believer, nor shall he help any Non-Believer against a Believer.

So you can notice here that this concept of community based on faith is there.

> No Believer shall kill any Believer for any Non-Believer, nor shall he help any Non-Believer against a Believer. Allāh's protection is all one; the least of them can offer protection to others. Believers are allies to one another, excluding others.

Meaning we are a nation apart from everyone else.

> Whatever Jews follow us, shall receive help and equality. They shall not be maltreated, nor will help be afforded others against them. No peace shall be accepted from any one Believer to the exclusion of others when the battle is for Allāh's cause. Among them equality and justice must prevail. In every expedition we engage in, riders shall take turns on their mounts. Believers shall avenge one another for blood shed in Allāh's cause. Believers who are pious are well guided on the straightest of paths.
>
> No Polytheist shall be allowed to offer protection for the property or persons of Quraish, nor try to interfere with any Believer. Anyone who has clearly aggressed against and caused the death of any Believer shall be subject to retaliation for him, unless the dead man's executor can be satisfied. Believers as a whole shall take action against him and no excuse for their not doing so will be acceptable.
>
> It shall not be permissible for any Believer who has accepted what is in this document, and who believes in Allāh and Judgement Day, to give help or shelter to any wrongdoer. Any Believer who does this shall be the object of Allāh's curses and anger on Judgement Day, and neither compensation nor excuse will be acceptable from him.

Any matter in which you disagree must be referred to Allāh – Almighty and Glorious is He – and to Muhammad ﷺ. The Jews shall pay expenses along with the Muslims, so long as they are allied in warfare. The Jews of Banī ‘Awf are one nation with the Believers; the Jews shall have their religion, the Muslims their own. This applies to their freed men and to themselves, except for those who commit sins and are unjust, such persons only harm themselves and their families. What applies to Banī ‘Awf shall also apply to the Jews of Banū Najjār, Banū Al-Hārith, Banū Sa’dah, Banū Jusham, Banū Al-‘Aws, Banū Tha’labah and Juthnah and Banū Shutaibah.

The close associates of the Jews shall be viewed as themselves; none of them shall go to war without Muhammad’s permission. However, he is not thereby constrained from taking revenge for injury; whoever attacks another may do so to protect himself and his family, but act not unjustly, for Allāh condemns such acts.

The Jews shall bear their own expenses, the Muslims theirs. Each must help one another against any who fight those who adopt this document. They must give one another advice and consultation, and do good and avoid evil. A man is not held blameworthy on behalf of his ally. Help must be given to those wronged. The centre of Yathrib shall be a sanctuary for those who agree to this document. One’s neighbour shall be treated as one’s self, without being harmed or sinned against. No property shall be encroached upon without the permission of its owner. In the case of any dispute or incident occurring between those agreeing to this document, and involving consequences likely to be harmful, the matter must be referred to Allāh and to Muhammad, the Messenger of Allāh. Allāh acknowledges what is very good and very pious in this document.

Quraish and those who helped them shall receive no protection. Those accepting this document must help one another against anyone attacking Yathrib. If they are called upon to make peace, and do so and keep to it, they will be making peace. If they make a similar demand, then it is up to the Muslims to agree, except if the warfare is over the Faith. Each

participant shall receive whatever portion is due to him from his own side's winnings.

This document will not provide protection for anyone sinful or unjust. Whoever goes to war will be safe, or whoever leaves will be safe, whoever stays in the town will be safe, except for those who have sinned or been unjust. Allāh provides protection for those who are good and pious.

So this was the document that Rasūlullāh ﷺ wrote to govern the communities in Madīnah. Inshā'Allāh Ta'ālā, we will make some brief comments on this document.[xviii]

Comments on the Covenant

We [have already] talked about the covenant; this document that was drawn up by Rasūlullāh ﷺ to govern the relationships of the different peoples of Madīnah. We mentioned that you had Arabs who were Polytheists and Muslim and then you had the Jewish tribes of Madīnah. A few comments on that covenant:

Establishment of a Muslim Identity

It states [in the document] that *Ummah Wāhidah Dūn An-Nās*. It states that the Believers are Ummah Wāhidah Dūn An-Nās, which is Believers are allies to one another excluding others. So here you have the faith-based community, an Ummah established on faith, which was a novel concept to the Arabs who used to base everything on the relationship of blood. So now Rasūlullāh ﷺ was coming up with this concept of 'we are brothers because we are Believers.' And not only that we are brothers, but we are brothers excluding everyone else; there is a special bond just because of us being Muslim, and that was a statement made in the document. So this might be one explanation of the reason why you find that there were many orders given by Rasūlullāh ﷺ to distinguish the Muslims from the Jews for example. Now, obviously everything in Islām was distinguishing it from the Pagan [idol] worshipping religion of Arabia, but since there were some commonalities between the Muslims and the People of the Scripture,

Rasūlullāh ﷺ did not want that to overflow, he wanted the Muslims to keep a distinct identity. So you will find that there are many Ahādīth in which Rasūlullāh ﷺ was ordering or instructing the Muslims to be different than the Jews of Madīnah. For example, you had the Jews of Madīnah [who] did not pray in leather socks, so Rasūlullāh ﷺ said, "*Khāliful Yahūda Fa Innahum Lā Yusallūna Fī Ni'ālihim Walā Khifāfihim*[136] – Act differently from the Jews, for they do not pray in their sandals or their shoes." The Yahūd of Madīnah would not dye with henna, so Rasūlullāh ﷺ said, "*Asbuhū Shaib Bil-Hinnā* – Dye your hair with henna," and this is for men. [Similarly], when Rasūlullāh ﷺ came into Madīnah, he saw that the Jews would fast on the 10th of Muharram – *'Āshūrā'*, so he enquired for the reason; the response was that this was the day in which Allāh ﷻ saved Mūsā ؑ from Fir'aun. Rasūlullāh ﷺ said, "*Nahnu Awlā Bi-Mūsā Minhum* – Mūsā belongs to us more than he belongs to them." [Meaning] Mūsā was a Believer, so we are part of him and he is part of us, therefore we should fast on this day, and Rasūlullāh ﷺ started the tradition of fasting on the 10th of Muharram which is called 'Āshūrā'. However, before he passed away, ﷺ, he said, "*La'In 'Ishtu Ilā Qābil La'Asūmanna At-Tāsi'* – If I live until next year I am also going to fast the 9th of Muharram." So rather than only fast the 10th, he was going to fast on the 9th and the 10th to distinguish the Muslims from the Jews who would only fast the 10th.

Establishment of Rasūlullāh's ﷺ Authority

Second comment on this document: This document was establishing the authority of Rasūlullāh ﷺ who just walked in as a guest. Rasūlullāh ﷺ was invited to Madīnah, but Rasūlullāh ﷺ was there to be followed. Allāh ﷻ says: **And We did not send any Messenger except to be obeyed by permission of Allāh.**[137] So Rasūlullāh ﷺ was to be followed by the people, and he was establishing his authority by the will of Allāh ﷻ through

[136] Sheikh said, *"Sallū Bil Khifāfi Fa Innal Yahūda Lā Yusallūna Bil Khifāf,"* but the correct Hadīth is as stated above in Sunan Abū Dawūd Vol. 1, Book of Prayer (*Kitāb As-Salāt),* Hadith number 652.

[137] An-Nisā': 64

various means; one of them was this covenant. By the way, the four projects that Rasūlullāh ﷺ started with in Madīnah – number one, the Masjid; the first thing that Rasūlullāh ﷺ did when he went into Madīnah was build the Masjid, number two, establishing the brotherhood between Al-Muhājirīn and Al-Ansār, number three, this covenant, number four, the establishment of the Muslim army – all of these four were consolidating the foundations of this newly formed Islāmic State, and it was consolidating the authority of Rasūlullāh ﷺ, the one sent by Allāh ﷻ to bring the people out of darkness to light.

So, in the document it says, "*Wa Innakum Makhtalaftum Fīhi Min Shay' Fa-Inna Maraddahū Ilallāhi Wa Ilā Muhammad* – Any matter in which you disagree must be referred to Allāh - Almighty and Glorious is He - and to Muhammad." The only name mentioned in this document of an individual is that of Muhammad ﷺ. Any matter of dispute that occurs between the Jews or the Arabs, or the Arabs among themselves, any matter of dispute that occurs between a citizen of Madīnah and an outsider, all of these matters need to be referred to Allāh and the Messenger of Allāh ﷻ. So this was establishing the rule of Allāh ﷻ in Madīnah; the governance of the Book of Allāh ﷻ and the Sunnah of Muhammad ﷺ. This was agreed upon by everyone in Madīnah; the Muslims and the Non-Muslims, Arabs or Jews alike.

Relationship between Muslims and Jews

Third comment: The relationship between the Muslims and the Jews. It is clear from this covenant that Rasūlullāh ﷺ was extending a hand of tolerance towards the People of the Book. You find that this document considers the Jews to be citizens of Madīnah, citizens of the Islāmic State. [Number one,] they were granted religious freedom and State protection, they were allowed to worship according to their teachings, and number two, it was the responsibility of the Muslim State to protect them. They were also required, on the other hand, to support the Muslims against any enemy that attacked Madīnah, they were also required to give sincere council to the Muslim State and never conspire against it, or to withhold information

which was important to the security of the Muslim State, and also they were not allowed to leave; anyone was not allowed to leave from Madīnah without the permission of Rasūlullāh ﷺ. And they had to refer to Muhammad ﷺ in any dispute that might arise between the Jews and the Muslims. So this is how it started, this is how the relationship between the Muslims and the Jews started, however, from there on, it was always downhill, and the reason is, as we will see through these talks, [it] was [due to] the response of the Jews to the Muslim presence in Madīnah. But from the side of Rasūlullāh ﷺ , this is how he approached it, this is how he dealt with the Yahūd in the early days of his immigration to Madīnah; he considered them to be citizens of the Islāmic State, and he offered them protection, and he gave them equal rights.

Establishing the Sanctity of Madīnah

The fourth comment: Establishing the sanctity of Madīnah. Makkah was considered to be a *Haram* by the Arabs – Haram is a sanctuary, it was holy – [and] now Rasūlullāh ﷺ was doing the same with Madīnah. It says in the document, *Inna Yathrib Harāmun Jawfuhā Li'Ahli Hādhihis-Sahīfun* – The centre of Yathrib is a sanctuary for everyone in this covenant. And this includes not cutting down trees, they were not allowed to hunt, and they were not allowed to fight within the boundaries of this area or carry weapons.

So these are a few comments regarding this covenant.

Some Sahābahs were Held Back from Hijrah

Some of the Sahābah were held back from Hijrah, so they came after Rasūlullāh ﷺ. The majority made Hijrah before Rasūlullāh ﷺ did, but some of them were held back, such as Suhaib Ar-Rūmi ؓ. Suhaib, when he decided that he was going to leave Makkah, he had some wealth. Suhaib Ar-Rūmi was imprisoned by the Romans in one of the wars between the Romans and the Arabs, they took him as a prisoner and they enslaved him. So he grew up among the Romans and he acquired their language, so he had this accent when he would talk Arabic. And then he was sold from one

owner to another, from one slave master to the next, and he ended up in the hands of ʻAbdullāh Bin Jadʻān. ʻAbdullāh Bin Jadʻān was a wealthy man in Makkah and he freed Suhaib. Suhaib was bright and intelligent and active, so he started a business and he acquired wealth. When he wanted to make Hijrah, he covered his wealth; he dug up a hole for it and hid it somewhere and he left. So some of the men of Quraish pursued him and they told him, "You came to us as a poverty-stricken beggar, with us you grew wealthy and you acquired status, and now you want to take yourself and your money away? In the name of Allāh, we will not allow this to happen." You came to us broke, and now that you are wealthy you want to take your wealth and leave us? So Suhaib said, "What if I ransom myself and give you my wealth?" They said, "Then we will allow you to go." In another narration, [it says that] when he saw them following him, he drew out 40 arrows and he said, "I am going to stick each one of these in each of you, and after I run out of arrows, I am going to draw out my sword, and then you will know that I am a man. I have left money in this particular place, you can go and take it and let me go," and they agreed to let him leave. This story of Suhaib represents an immigrant who went into Makkah; he was an immigrant who went to Makkah, he was a foreigner, he settled there, he gained status and he made money, but when he wanted to leave for the sake of Allāh, they did not allow him to leave. Probably Muslims living in the West can take heed of the story of Suhaib ﷺ.

Al-Muhājirīn Feel Homesick in Madīnah

The Muhājirīn who moved from Makkah to Madīnah, they were feeling homesick and they wanted to go back to Makkah. In fact it says that Bilāl used to say, "May Allāh curse ʻUtbah Bin Rabīʻah and Shaibah Bin Rabīʻah and Umayyah Bin Khalaf who have driven us out of Makkah to this land of diseases." Madīnah had swampy land, and because of this, you had a lot of, Allāhu A'lam if it was malaria or what kind of diseases, but they would catch a fever, and Madīnah was famous for this; people who would go there would catch a fever. Some scholars today say that it might have been malaria because of the stagnant water that was in these swamps.

So ‘Ā'ishah ﷺ said, “My father and Bilāl and ‘Āmir Bin Fuhairah caught this fever, so I went to visit them. So I said, ‘O my father, how are you?’ and he did not respond back, he was just reciting lines of poetry.” She went to Bilāl and asked, “Bilāl, how are you?” Same thing. ‘Āmir Bin Fuhairah; same thing. ‘Ā'ishah said, “These men do not know what they are saying.” And she went to Rasūlullāh ﷺ and told him about what Abū Bakr was saying and what Bilāl was saying, reciting these lines of poetry, I could read to you some of them, [of] what Abū Bakr and Bilāl were saying. So for example Abū Bakr ﷺ would say, “Every man might arise among his family, yet his death be closer than his sandal thongs.” So he was talking about death, thinking that he might be dying because of this fever, while ‘Āmir was saying, “I have found death before tasting it. A coward has his demise right above him, every man fights hard with all his power, as a bull protects its skin with its horns.” And Bilāl ﷺ would say, “O how happy I would be to spend a night in a valley covered in fresh grass and verdure. Will I ever again descend to Majannah waters or see *Shāma* and *Tufail?”* Shāma and Tufail are two mountains in Makkah. So all of these men were homesick, they wanted to go back to Makkah. Bilāl, as I said, was saying, “O Allāh, curse ‘Utbah Bin Rabī‘ah, Shaibah Bin Rabī‘ah and Umayyah Bin Khalaf alike, for them having forced us out into the land of pestilence.”

Rasūlullāh ﷺ Makes Du‘ā' for Madīnah

Now, if you have experienced being a foreigner in a land, and I am not saying tourist; having a feeling of being a tourist is different, I am saying if you are driven out of your home, you are forced out of your home, and you are living in a place where you did not really choose to go to [but] you were forced to go there, it is a horrible feeling. And add to that you become sick and your family are not around and there is no one to take care of you. So Rasūlullāh ﷺ was feeling very sorry for the Sahābah ﷺ, and when ‘Ā'ishah came to her husband Rasūlullāh ﷺ and told him about the condition of Bilāl and ‘Āmir Bin Fuhairah and her father Abū Bakr, Rasūlullāh ﷺ said, “O Allāh, make us love Madīnah like we like Makkah or more, and make it healthy and bless for us our food and drive out the

fever of Madīnah to Al-Juhfah." Juhfah is another place. Subhān'Allāh, due to the blessing of the Du'ā' of Rasūlullāh ﷺ, the Muhājirīn ended up loving Madīnah more than anywhere else on the face of the earth. In fact, when they opened Makkah, did any one of them choose to move back to Makkah? Where did Abū Bakr choose to stay? In Madīnah. 'Umar remained in Madīnah, 'Uthmān remained in Madīnah, Bilāl did not go back to Makkah. Because of the Du'ā' of Rasūlullāh ﷺ they ended up loving Madīnah more than anywhere else, and Subhān'Allāh, everyone who has faith in his heart, would love Madīnah. Until this day, there is a special feeling that a Believer has when they go to the city of Rasūlullāh ﷺ. You know, when you go into Makkah, you have this feeling of magnificence; when you are driving through the streets of Makkah for the first time and then you end up seeing the huge pillars of Al-Masjid Al-Harām, you feel the greatness, the magnificence, of Al-Masjid Al-Harām, but when you go to Madīnah, which is flat, unlike Makkah which is mountainous, and you see Al-Masjid An-Nabawī from the distance, you have a different feeling; it is not a feeling of magnificence of the place, it is a feeling of tranquillity, you feel at peace. It is a beloved place to any Believer; this was due to the Barakah of the Du'ā' of Rasūlullāh ﷺ.

'Abdullāh Bin Az-Zubair – First Child Born in Islām

Who was the first new-born in Madīnah? Asmā' Bint Abī Bakr ؓ says, "When I emigrated, I was at term. When I came to Madīnah, I stayed in Qubā' and gave birth to him there ('Abdullāh Bin Az-Zubair)." She then took him to Rasūlullāh ﷺ and placed the new-born in his lap. Rasūlullāh ﷺ called for a date which he chewed, and then he placed the chewed paste in the mouth of 'Abdullāh Ibn Az-Zubair. So Asmā' says, "So the first thing that entered the baby's stomach was from the mouth of Rasūlullāh ﷺ." And then he prayed for him and blessed him. She says, "He was the first baby born in Islām," and this is in Al-Bukhārī. Notice here she did not say the first baby born in Madīnah, but she said the first baby born in Islām. So the Sahābah considered that the beginning of Islām was in Madīnah because that was the beginning of the Islāmic State; as if the whole period of 13 years in Makkah was the preparation for that. So she did not say the first

child born after Hijrah or the first child born in Madīnah, this was the first child born in Islām. Islām only became complete when the Muslims lived as a Muslim society in a Muslim State, ruled by the Law of Allāh ﷻ. So this tells you that we are missing a lot.

'Abdullāh Bin As-Salām – Most Knowledgeable Rabbi in Madīnah

The most knowledgeable rabbi in Madīnah was 'Abdullāh Bin Salām ؓ. When he heard of the coming of Rasūlullāh ﷺ he decided to go and meet him, so he went to meet Muhammad ﷺ. In one narration, the narration of Imām Ahmad, 'Abdullāh Bin Salām says, "When I saw the face of Rasūlullāh ﷺ, I knew this was not the face of a liar." Subhān'Allāh, the truth shines out of the face of Muhammad ﷺ. In this narration in Bukhārī, and also Al-Bayhaqī narrates it, 'Abdullāh Ibn As-Salām wanted to test Muhammad ﷺ. These were Rabbis – scholars, they had signs for the upcoming Prophet. So he said, "I am going to ask you about three things that only a Prophet knows about. Number one, what is the first sign of the Day of Judgement? Number two, what is the finest food that the people of Paradise would eat? And number three, what causes a child to resemble his father or his mother?" Rasūlullāh ﷺ said, "*Jibrīl Akhbarani Bihā Ānifan* – Jibrīl told me the answers to your questions a short while ago." 'Abdullāh Bin As-Salām said, "Jibrīl is our enemy among the angels." So they had some angels who were friends and some angels who were enemies! Rasūlullāh ﷺ recited the Āyah in Sūrah Al-Baqarah: **Whoever is an enemy to Allāh and His angels and His Messengers and Gabriel and Michael - then indeed, Allāh is an enemy to the Disbelievers.**[138] You cannot pick and choose among the angels, all of the angels are created by Allāh ﷻ, loyal to Allāh ﷻ, and there is no angel that you should consider an enemy and an angel that is considered a friend. So Rasūlullāh ﷺ was correcting this mistake in 'Aqīdah that 'Abdullāh Bin As-Salām had. And then he proceeded to answer the questions of 'Abdullāh Bin As-Salām, he said, "Regarding the signs of the Day of Judgement, the first will be a fire that comes at people from the East and leads them to the West. As for the prime

[138] Al-Baqarah: 98

food of Paradise eaten by those that are there, that is a whale's liver." Now, a whale's liver might not be our favourite dish in Dunyā! However, things in Jannah are different, so what we might not be fascinated with in Dunyā could be a special treat on the Day of Judgement. The answer to the third question, "And if the male's liquid precedes that of the female, he will resemble the child; while if the female's liquid precedes that of the male, she will resemble the child." And this is scientifically proven now, that the child resembles the father if the genes of the father are dominant, while the child will resemble the mother if the genes of the mother are the dominant ones, and this is what Rasūlullāh ﷺ is saying; the liquid of the father and the liquid of the mother, because these genes are carried through a liquid on both sides; the sperm of a man carries the genes from the father and the egg of the mother is also carried through a liquid. 'Abdullāh Ibn As-Salām said, "I testify that there is no God but Allāh, and that you are the Messenger of Allāh." So he believed, he said, "These are the answers, and no one would know these except if he is a Messenger of Allāh."

Jews are a People of Liars

So he became a Muslim, but then he said, and this is in the narration of Al-Bukhārī, "But the Jews are a people of liars; if they learn of my acceptance of Islām before you ask them about me, they will lie to you." So 'Abdullāh Ibn As-Salām went into hiding while Muhammad ﷺ invited the leaders of the Jews to come and visit him, so they came in and Muhammad ﷺ asked them about 'Abdullāh Bin As-Salām, "What do you say about 'Abdullāh Bin As-Salām?" They said, "He is our leader and the son of our leader. He is the most learned man among us and the son of our most learned man." So that was their opinion of him; he is the most learned and his father was the most learned, and he is our leader and his father was our leader. So Rasūlullāh ﷺ asked them, "What would you say if he accepts Islām?" They said, "God forbid! Oh he will never become a Muslim." So Rasūlullāh ﷺ told 'Abdullāh Bin As-Salām to come out of hiding. He came and he said, "O Jews, fear Allāh. By Allāh, other than whom there is none, you certainly know that he is the Messenger of Allāh and that he brings you the truth." So now when he came out of hiding and he told them that you need to become

Muslims, they said, "You are the worst of us and the son of the worst of us." *On the spot* they changed their opinion about 'Abdullāh Ibn As-Salām ﷺ, and he knew them well and that was why he said [that] you need to hear what they say about me before they know I have become a Muslim.

So you can see why the relationship between the Muslims and the Yahūd was deteriorating, it was because of such incidences; the refusal of the Yahūd to accept Muhammad ﷺ, to accept the religion of truth, and the plotting that was happening behind the scenes against the newly formed Islāmic State.

Allāh Reveals Āyāt in Praise of People of the Book who Became Muslim

Ibn 'Abbās ﷺ says, and this narration is authentic, "When 'Abdullāh Ibn As-Salām, Tha'labah Ibn Sa'yah, Usaid Bin Sa'yah, Asad Bin 'Ubaid and some other Jews became Muslims – and they became true Muslims and they were sincere in their Islām – the other rabbis of the Jews and the Disbelievers said, 'These people who have followed the religion of Muhammad ﷺ are the most evil among us, because if they were righteous they would not have left the religion of their forefathers.'" So Allāh ﷻ revealed the Āyāt from Sūrah Āl 'Imrān, [from] verse 113 to verse 115, Allāh ﷻ says: **They are not [all] the same; among the People of the Scripture is a community standing [in obedience], reciting the verses of Allāh during periods of the night and prostrating [in Prayer]. They believe in Allāh and the Last Day, and they enjoin what is right and forbid what is wrong and hasten to good deeds. And those are among the righteous. And whatever good they do - never will it be removed from them. And Allāh is Knowing of the righteous.**[139] So Allāh ﷻ is saying that not all of the People of the Book are Disbelievers; some of them did accept Islām, such as 'Abdullāh Bin As-Salām and the ones with him, and Allāh praises these and says that these are people who enjoin good, forbid evil, and hasten to do good deeds. So these Āyāt were revealed in praise of the People of the Book who became Muslim, and these Āyāt would apply to any Christian or any Jew who becomes

[139] Āl 'Imrān: 113-115

Muslim. And for these, they will end up getting credit for their early years of believing in the old Scripture; they get double the reward as is mentioned.

Change of Qiblah

A very important event occurred about 14 months into the Hijrah of Rasūlullāh ﷺ, and that was the change of the Qiblah. In Makkah, Rasūlullāh ﷺ would pray towards Jerusalem but he would have Al-Ka'bah between him and Jerusalem, so he would be facing Al-Ka'bah and also facing Jerusalem. But now that he was in Madīnah, Al-Ka'bah is in the opposite direction of Jerusalem, so when he was praying his back was towards Al-Ka'bah. Rasūlullāh ﷺ wanted to face Al-Ka'bah but he did not dare to ask Allāh ﷻ about it. So Allāh ﷻ revealed Āyāt in which the Muslims were told to now face the Qiblah of Ibrāhīm ؑ, to face Al-Ka'bah. Rasūlullāh ﷺ prayed towards the new Qiblah, and one of the Sahābah who was with him went back to his people who were a few miles out of Madīnah, and he found them praying 'Asr towards Jerusalem, so he told them, while they were in Salāh, "I bear witness that I just prayed with Rasūlullāh ﷺ towards Makkah," so they turned in their Salāh to face the new Qiblah. That shows you the obedience that they had to Rasūlullāh ﷺ and also the trust that they had among them; they immediately turned in their Salāh and faced the new Qiblah.

But this event did not pass without causing controversy; in fact it was a *very* controversial event. So Allāh ﷻ revealed over 40 Āyāt of Sūrah Al-Baqarah dealing with this incident alone. Ibn Al-Qayyim says, "This was a test from Allāh ﷻ for the people; it was a test for the Mushrikīn because the Mushrikīn said, 'He has reverted back to our Qiblah and he will revert back to our religion,'" because Al-Ka'bah was the Qiblah of the Pagan [Idol] Worshippers of Arabia. [They were saying] just as he reverted back to our Qiblah, he is also going to revert back to our religion. Ibn Al-Qayyim continues, "It was a test for the Hypocrites who said, 'Muhammad ﷺ does not know what to do, and he changes his mind.' It was a test from Allāh ﷻ for the Jews who said, 'He has left the Qiblah of the Ambiyā' before him, and that shows you that Muhammad ﷺ is not a Prophet of Allāh,'"

because they considered that Jerusalem was the Qiblah of the Ambiyā'. "And it was a test for the Believers to see if they would stand firm on the orders of Rasūlullāh ﷺ and change the Qiblah with him or not." So it was a trial from Allāh ﷻ for all of these four groups.

We will recite some of the Āyāt revealed:

The foolish among the people will say, "What has turned them away from their Qiblah, which they used to face?" And Al-Barā' Bin 'Āzib in an authentic narration says that 'the foolish among the people' refers to Al-Yahūd. **Say, "To Allāh belongs the east and the west. He guides whom He wills to a straight path."**[140] Who is the One who created Al-Ka'bah? Makkah? Who is the One who created Jerusalem? It all belongs to Allāh ﷻ. To Allāh belongs the east and the west, therefore it is up to Allāh ﷻ to choose which Qiblah you face. Everything belongs to Him so He has the authority to tell you where to pray. Because the Jews were saying that Allāh cannot change His mind; either the first Qiblah was right or the second Qiblah was right. If the first Qiblah was right then your Prayers now are not accepted, and if the second Qiblah is right then your old Prayers are not accepted. So Allāh ﷻ responded with this Āyah.

And then the next Āyah says: **And thus We have made you a medium (just) nation that you may be the bearers of witness to the people and (that) the Messenger may be a bearer of witness to you.**[141] So Ibn Kathīr comments on this and says, "Likewise, we have made you the best of nations, the very essence of the world, the most noble of all groups, the most honourable of the ancient and the high born, so that you may be witnesses on Judgement Day against those who have combined against you, and so that they may give testimony on that day to your great virtue."

Then Allāh ﷻ says [in the same Āyah]: **And We did not make the Qiblah which you used to face except that We might make evident who would follow the Messenger from who would turn back on his heels.** So it was a

[140] Al-Baqarah: 142
[141] Al-Baqarah: 143

test. **And indeed, it is difficult except for those whom Allāh has guided.** It was difficult to change the Qiblah, but it was easy for the ones whom Allāh had guided. [He continues:] **And never would Allāh have caused you to lose your faith.** You see, because the Jews said, "What about the Muslims who died facing the old Qiblah? That means all of their efforts are wasted." So Allāh ﷻ says: **And Allāh would never make your Faith (Prayers) to be lost (i.e. your Prayers offered towards Jerusalem). Truly, Allāh is full of kindness, the Most Merciful towards mankind.**

[Allāh ﷻ continues:] **We have certainly seen the turning of your face, [O Muhammad], toward the heaven,** ([because] he ﷺ wanted the Qiblah to change) **and We will surely turn you to a Qiblah with which you will be pleased. So turn your face toward Al-Masjid Al-Harām. And wherever you [Believers] are, turn your faces toward it [in Prayer]. Indeed, those who have been given the Scripture well know that it is the truth from their Lord. And Allāh is not unaware of what they do.**[142]

And if you brought to those who were given the Scripture every sign, they would not follow your Qiblah. Nor will you be a follower of their Qiblah. Nor would they be followers of one another's Qiblah. So if you were to follow their desires after what has come to you of knowledge, indeed, you would then be among the wrongdoers.[143] Anyone who follows the People of the Book today, after he has already known the truth, he will be among the wrongdoers.

Then Allāh says: **Those to whom We gave the Scripture know him (Muhammad) as they know their own sons. But indeed, a party of them conceal the truth while they know [it]. The truth is from your Lord, so never be among the doubters. For each [religious following] is a direction toward which it faces. So race to [all that is] good. Wherever you may be, Allāh will bring you forth [for judgement] all together. Indeed, Allāh is over all things competent.**[144]

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[142] Al-Baqarah: 144
[143] Al-Baqarah: 145
[144] Al-Baqarah: 146-148

So from wherever you go out [for Prayer, O Muhammad] turn your face toward Al-Masjid Al-Harām, and indeed, it is the truth from your Lord. And Allāh is not unaware of what you do. And from wherever you go out [for Prayer], turn your face toward Al-Masjid Al-Harām. (It is repeating the order again). **And wherever you [Believers] may be, turn your faces toward it in order that the people will not have any argument against you, except for those of them who commit wrong; so fear them not but fear Me…**

This is an important concept here; people might blame you for doing some things which are Islāmic, which you know are the truth. In every age and time, people pick on some things in Islām. You know, in one age they are going to say, 'Well, Islām is oppression to women,' in another age they will say, 'Islām is giving too much rights to women,' – it changes. In one point of time the people will say Islām is a religion of violence, Islām is this, Islām is that; Allāh ﷻ is telling you fear them not but fear Me; do what Allāh ﷻ wants from you – that is what counts – do what Allāh ﷻ wants from you and forget about what the people are going to say.

…And [it is] so I may complete My favour upon you and that you may be guided.[145] Every new order that comes from Allāh is a favour from Allāh.

This was the incident of the changing of Al-Qiblah which was very controversial in its time, and it was a test; it was a test for all the people just as everything else is a test from Allāh ﷻ to see if we will pass or fail, if we will accept it or not, [to see] how strong is our faith in Allāh ﷻ.

Development of Economical System of New Islāmic State

Rasūlullāh ﷺ was developing the economical system of the new Islāmic State, so he designated an area next to Al-Masjid Al-Harām to be the Madīnah marketplace, the central market of Madīnah. Rasūlullāh ﷺ devoted this space to be a market and he said, "*Hādhā Sūqukum, Falā Yuntaqasanna Walā Yudrabanna 'Alaihi Kharāj* – This is your marketplace,

[145] Al-Baqarah: 149-150

so no taxes should be levied on it." So it was a tax-free market, because *Kharāj* is money that is taken by the government on merchandise. So it was a tax-free market [and] Rasūlullāh ﷺ did not want to fix any prices. Once the prices were skyrocketing, so the Sahābah came to Rasūlullāh ﷺ and said, "We want you to fix the prices, the items are becoming very expensive." Rasūlullāh ﷺ said, "*Innallāha Huwal Musa'ir* – Allāh is the one who sets the prices, I do not want to interfere." It was a supply and demand thing; according to the supply and demand the prices would go up and down. Allāh is the One who gives Rizq, and Allāh is the One who sets the prices; I am not going to get involved in that. So this shows you the freedom that Islām has given in the Islāmic economical system that does not place restrictions on the flow of money and how people would buy and sell in their trade.

The Ruling of Fasting

Finally, the ruling of Fasting was in the second year of Hijrah – now we are getting into the second year of Hijrah, events that happened then – Allāh ﷻ revealed the Āyah in Sūrah Al-Baqarah: **O you who have believed, decreed upon you is fasting as it was decreed upon those before you that you may become righteous.**[146] So the purpose or the wisdom behind fasting is *Taqwā* - so that you may become righteous.

Rasūlullāh ﷺ Consummates Marriage with 'Ā'ishah ؓ

We are still within the first two years of Hijrah, we are talking about events that happened in that timespan. The consummation of the marriage of Rasūlullāh ﷺ to 'Ā'ishah ؓ also occurred at this time; the actual marriage itself happened towards the end of his time in Makkah when she was six years old and the marriage was consummated when she was nine, and that was when he was already in Madīnah. Now, I am sure the listeners would notice the ages here; marriage happening at the age of six, and then the marriage is consummated at the age of nine, which is quite young, and obviously this is one of the issues that some of the orientalists take against

[146] Al-Baqarah: 183

Islām, against the Prophet of Allāh ﷻ; they say look at your Prophet, he married a child. I did talk about this issue when we were covering the Makkah period, I talked about the marriages of Rasūlullāh ﷺ in general and the wisdom behind them; the wisdom behind him marrying ‘Ā'ishah at this young age, the wisdom of him marrying more than one wife, actually more than the limit of four that is binding on the rest of the Ummah, so you can refer back to that in my talks on the Makkah Period. I just want to add one point here, that Rasūlullāh ﷺ was 54 years old when he married ‘Ā'ishah, but he was young even though he was 54 years old. When Rasūlullāh ﷺ met with the delegation that was coming from the tribe of Rabī‘ah – at the time he was about 50 years old, that was when he was still in Makkah – the head of the tribe went back to his people and said, “*Law Akhattu Hādhal Fatā La'alkaltu Bihil ‘Arab* – If I take with me this *Fatā* I will eat the Arabs with him.” Now, Fatā means young man, so even though Rasūlullāh ﷺ was already a man of 50 years old, this man was calling him a young man; that was because of his strength and activeness. Rasūlullāh ﷺ was vigorous and strong and his age did not really show on him. So he was saying that he was a Fatā. Then he said “*La'alkaltu Bihil ‘Arab* – I will eat the Arabs with him,” because he saw that he was a leader and he was a strong man.

Another incident; when Anas Ibn Mālik was narrating to us part of the story of Hijrah, he said, “*Wa Kāna Abū Bakr Shaykhun Yu’raf Wa Kānar-Rasūlu ﷺ Shābbul Lā Yu’raf* – Abū Bakr was a Sheikh who was known while Rasūlullāh ﷺ was a young man who was not known.” Sheikh is an old man, a senior, or an elder person is called a Sheikh. So Anas Ibn Mālik was saying that Abū Bakr was a Sheikh while Rasūlullāh ﷺ was a young man, and we talked about this, we said that Abū Bakr, because of his travelling, people used to know him in terms of his face, while with Rasūlullāh ﷺ people did not recognise his face even though he was the most known man of the Arabs at the time – because of his Da’wah everyone was talking about him – but they did not really see him so they did not recognise him. So when Abū Bakr and Rasūlullāh ﷺ were travelling in the desert in the journey of Hijrah, people would come and greet Abū Bakr and they would ask him,

"Who is this man next to you?" So Abū Bakr would say, "He is a guide, he is showing me my path." But the reason I am bringing this up again is [because of] the wording of Anas Ibn Mālik, he said that Abū Bakr was an old man who was known while Rasūlullāh ﷺ was a young man who was not known.

Ibn Hajar Al-'Asqalānī comments on this and he says, "Abū Bakr's age showed on him," so the way he looked was according to his age; he did not look older or younger, "while Rasūlullāh ﷺ appeared to be a young man even though he was older than Abū Bakr As-Siddīq ؓ." We know that Rasūlullāh ﷺ was two years older than Abū Bakr As-Siddīq ؓ. So this is one point that I wanted to add regarding his marriage to 'Ā'ishah ؓ. We know from the Sunnah that Rasūlullāh ﷺ used to race 'Ā'ishah. When they would travel, they would run and he would compete with her. 'Ā'ishah said, "When we first got married, I would run faster than him, but then later on when I was getting heavier, Rasūlullāh ﷺ would win against me and he would say, '*Hādhihī Bi-Tilk* – This is for that.'" Or tit for tat so to say, [meaning] you won last time and this time I won. So Rasūlullāh ﷺ was very strong, very active, very healthy. Allāh ﷻ had given him the strength that was needed to perform this most important and most difficult duty of all, and that was being the Messenger of Allāh ﷻ.

Ghazawāt

The next section we will move on to will be the *Ghazawāt* of Rasūlullāh ﷺ – the Battles, but before that I want to state a few issues regarding the issue of *Jihād Fee Sabeelillāh* in general. It is important to comment on this issue specifically, because during the 10 years of Madīnah Rasūlullāh ﷺ had participated himself in 19 battles, and he had sent out in addition to that over 55 expeditions of which he was not a part of, so if we add all of these together we come to over 70 battles within a timespan of 10 years, so we are talking about an average of seven per year. So [for] such a thing that took so much time from Rasūlullāh ﷺ and the Sahābah, [this is something] we need to comment on. Keep in mind that one battle takes some time to prepare; it could take a few months to finance and mobilise and organise the

army, and then to send it out and the time they spend on travelling and the time they spend coming back, so this was all a huge burden on the newly formed Islāmic State. So [for] such a thing that took so much time from Rasūlullāh ﷺ and was devoted so much energy [to], the question is why? How come? The second reason is because this issue is becoming so controversial today, and we hear all of these different opinions thrown back and forth on what Jihād really means and what is intended by it, what are the objectives of it, what is the wisdom behind it, etc. So since we will be talking about the Ghazawāt of Rasūlullāh ﷺ for quite a while, since it dominates the books of Seerah, especially in the Madīnah era, we need to make some comments on this issue before that.

Jihād – Its Meaning and Wisdom

So what does Jihād mean and what is the wisdom behind it? The word Jihād itself means Struggle, it comes from the word *Juhud* which means 'exerting effort'. So the linguistic meaning of the word is to exert effort or to struggle. This word then later on carried a specific Islāmic meaning. You know, there are words in the Arabic language that had a linguistic meaning but then Islām gave a new meaning to those words. For example, the word Salāh in Arabic originally means supplication, but it carried a new meaning and that is Prayer. So now when you say Salāh, let us go and make Salāh, I do not think anyone will ask you, 'Do you really mean the literal meaning of the word or do you mean the linguistic meaning of the word or do you mean the Islāmic meaning of the word?' That is it; this word now is a terminology in Islām. Same thing with Jihād Fee Sabeelillāh; it carries a new meaning and that is to fight the enemies of Allāh ﷻ who object to His religion. And this is the definition given by the four Madhāhib, it is to fight in the path of Allāh ﷻ. So it carried on this new meaning and this is what it means if we mention the word unqualified.

Dear brothers and sisters, every war – absolutely every war – is an act of injustice and is evil, with the exception of fighting in the path of Allāh ﷻ. So every war, every bloodshed, is evil, with this exception; the exception is that the only war that is allowed is fighting in the path of Allāh ﷺ. And

the evidence for that is the Āyah in Qur'ān in Sūrah An-Nisā', verse 76, [where] Allāh ﷻ says: **Those who believe fight in the cause of Allāh, and those who disbelieve fight in the cause of Tāghūt.**[147] So Allāh is saying that there are two types of war; one war is fought for Allāh ﷻ and the other war is fighting for *Tāghūt*, and the meaning of Tāghūt is false objects of worship, or it could mean those transgressors who usurp the divine rights of governship. So Allāh is saying that the Believers are fighting for Allāh, and that is a rewardable act and it is an acceptable act, and those who disbelieve fight in the cause of Tāghūt. It does not matter what they state the objective of their fighting is, it is evil, Allāh says it is evil. Whether it is a war of aggression, a war of imperialism, a war of colonialism, a war for one race to dominate another, or one ethnic group to dominate another, whether it is fought under the pretext of spreading democracy, whether it is fought under the pretext of freeing such and such people from oppression or dictatorship; it is all evil, and the only war that is designated as righteous is if it is fought under the banner of Lā Ilāha Illallāh – that is all.

So it is important to state this principle first, because you hear some people say that Islām promotes violence and Islām promotes holy war and Islām promotes war; that is not true. Islām is against all types of war, all types of bloodshed, all types of aggression, except if it is done for the sake of Allāh who created us, the One who has the right to tell us what is right and what is wrong. You see, Allāh created everything, therefore He is the only One who has the right to designate what is right an what is wrong, what carries preference over others, etc. For example, the days of the week are seven; they are all equal, there is no difference between Friday and Saturday and Sunday and the other days from a scientific point of view, they are all the same, however, Allāh has told us that *Jumu'ah* is preferred over the rest of the days of the week. Since Allāh (swt) is the One who created these days, He has the right to tell us which one is better. There is no difference between Ramadān and the rest of the months of the year in terms of the Solar System or the rotation of the moon or the sun, [this] does not make Ramadān any

[147] An-Nisā': 76

different than any other month, they are all the same, they are all equal, however Allāh ﷻ has designated Ramadān to be the most preferred month of the year. Allāh has chosen the first 10 days of Dhul Hijjah to be the best days of the year in terms of the reward of the effort of good deeds done within those first 10 days of Dhul Hijjah, just as He has designated the last 10 nights of Ramadān to be the most rewardable nights of the year, and then out of those 10 nights He chose the odd nights to be the best, and out of the odd nights He chose Laylatul Qadr to be the best night of the year. So ***Wa Rabbuka Yakhluqu Mā Yashā'u Wa Yakhtar* – And your Lord creates what He wills and chooses.**[148] Allāh ﷻ creates everything, and then He chooses out of His creation what is given a preferable status over the rest. So it is something that only Allāh has a right to do. Same thing with war; it is all evil except what Allāh designates as good.

Purpose of Jihād Fee Sabeelillāh

So what is the purpose of Jihād Fee Sabeelillāh? It is to free the people from servitude to one another to becoming servants of Allāh ﷻ. So rather than us being servants to a creation, whether that creation is a human being or a rock or an idol or a celestial body, Allāh ﷻ wants us to be servants of Him. So that is actually freeing us from servitude to others who are not divine to being servants of Allāh ﷻ. And it is to bring the people under the blessed rule of Islām, whether they become Muslim or not, because we know there is ***Lā Ikrāha Fid-Dīn* – There shall be no compulsion in [acceptance of] the religion.**[149] People are not forced to become Muslim, however, they have more of a chance of becoming Muslim if they live under the rule of Islām, and that is why Rasūlullāh ﷺ says in the Hadīth, "'*Ajiba Rabbunā Min Qawmin Iqtadūna Ilal Jannati Fith-Thalāthah* – Allāh ﷻ is amazed by people who are dragged into Jannah in chains." One of the scholars who commented on this Hadīth said, "The meaning of this Hadīth is that these people are dragged into Islām even though they do not want it, and that becomes a reason for them to enter into Jannah."

[148] Al-Qasas: 68
[149] Al-Baqarah: 256

People are not interested in hearing about religion in general, you know, people want to hear about how to make money. If you announce to the Non-Muslims that there will be a lecture about Islām, people are not going to show up, or if they do show up you do not really get a huge response, but if you make an announcement that everybody who shows up will get a coupon for $50, people are going to flood to the lecture hall and there is not going to be enough seats for them. Why? Because you are offering them $50. This is not only with Non-Muslims, even with Muslims people do not show up for Salātul Fajr. You know, the Masjid is packed for Jumu'ah, but then for Salātul Fajr you have a fraction of those, let us say 10%. However, if we make an announcement that anyone who shows up for Fajr will get a $20 bill, everyone will come, the neighbours are going to show up, everyone is going to come, people from far away are going to show up, and they are going to crowd the Masājid. Why? Because you are offering them $20. So people are not interested in hearing about religion, and that is why when Rasūlullāh ﷺ first made his announcement in Makkah that he was a Prophet and he gathered the people of Quraish and he made it seem very urgent – and it was urgent, he was calling *Wā Subāhā!* This is like dialling 911, it is an emergency; that was how Rasūlullāh ﷺ gathered the people – and then he told them, "*Innī Nadhīrun Lakum Bayna Yaday 'Adhābun Alīm!* – I am warning you [of] a severe punishment from Allāh!" What did Abū Lahab say? "*Tabbal Laka! A'li-Hādhā Jama'tanā?*– May evil befall you, is this why you gathered us?!" Abū Lahab was upset because he closed his shop and came to listen to Muhammad ﷺ and he thought that it was something serious according to him, and it turned out to be preaching about religion and he was very upset about it. That is when the Āyāt were revealed: ***Tabbat Yadā Abī Lahabiw-Watabb* – May the hands of Abū Lahab be ruined, and ruined is he.** And then Allāh revealed: ***Mā Aghnā 'Anhu Māluhū Wamā Kasab* – His wealth will not avail him or that which he gained.**[150] What will his wealth do for him? This wealth which was keeping him away from Islām, which was preventing him from listening to the Message, which made him upset because Rasūlullāh ﷺ gathered

[150] Al-Masad: 1-2

them, this wealth, what will it do for him on the Day of Judgement? Nothing. In fact, it will be the reason for his demise.

So when the Sahābah fought Fee Sabeelillāh and brought the people under the rule of Islām, *then* they were listening; now they were listening because the Sahābah ﷺ were ruling over them so they had some authority to give the people Da'wah and the people were listening very attentively because now it was coming from the government; it was not coming from a preacher preaching on the corner of the street or in a marketplace holding a loudspeaker and people are just walking by closing their ears, now it was coming from a place of authority, and that is when the people entered into Islām in multifolds. In the beginning when Rasūlullāh ﷺ was giving Da'wah in Makkah, only a few people were interested, however when Rasūlullāh ﷺ established the Islāmic State, now the tribes were listening, other nations were listening, and they were taking it seriously, and that is when the people started becoming Muslim in thousands. Rasūlullāh ﷺ [did Da'wah] for 13 years in Makkah, how many followers did he have? A hundred? 200? 300? However in Madīnah they were growing by the thousands every year. So in *Fath Makkah* Rasūlullāh ﷺ had an army of 10,000, and in Hajjatul Wadā' 90,000, and when he passed away the ones who prayed Salātul Janāzah on him were over 114,000. So you can see how the numbers were growing, because now there was authority.

Stages Jihād Went through

So what are the stages that Jihād went through? Ibn Al-Qayyim says in *Zād Al-Ma'ād*, "In the beginning, Jihād was not allowed," it was prohibited; Muslims were not allowed to fight. Rasūlullāh ﷺ said, "*Isbirū Fa'innī Lam U'mar Biqitāl* – Be patient because I have not been given permission to fight." So in the beginning it was patience which was called *Kafful Yadd*.

[Then came] the second stage. Ibn Al-Qayyim said, "And then it was allowed." It was merely allowed; it was not instructed, not commanded, not obligated, it was allowed. And that is when Allāh ﷻ revealed the Āyah: ***Udhina Lilladhīna Yuqātalūna Bi'annahum Zulimū, Wa Innallāha 'Alā Nasrihim Laqadīr* – Permission [to fight] has been given to those who are**

being fought, because they were wronged. And indeed, Allāh is competent to give them victory.[151] So here you have permission [that] was given to them.

Now, the following stage, as Ibn Al-Qayyim says, is, "Then they were commanded to fight the ones who fight them." So this was the third stage, and the Āyah for that is 190 in Sūratul Baqarah, Allāh ﷻ says: **Fight in the way of Allāh those who fight you but do not transgress. Indeed. Allāh does not like transgressors.**[152] So here you only fight the ones who transgress against you.

And then the final stage, and this is the stage that represents the final law of Allāh ﷻ which applies to the Ummah, and that is as Ibn Al-Qayyim says: "And then the Messenger of Allāh was instructed to fight all the Disbelievers." Allāh ﷻ says: **And fight against the Disbelievers collectively as they fight against you collectively.**[153] And there is also the Hadīth which is Mutawātir, it is narrated by Al-Bukhārī, Muslim and others, and narrated by over 20 Sahābï of Rasūlullāh ﷺ, "I was instructed to fight the people until they testify that there is no God but Allāh and that I am the Messenger of Allāh, to establish Salāh and to pay Zakāh. If they do that they have protected their blood and their wealth, and Allāh will hold them accountable for their deeds."

So these are the four stages that Jihād Fee Sabeelillāh went through.

Objectives of Jihād

So what are the objectives of Jihād? Why was Rasūlullāh ﷺ fighting? Some Āyāt in Qur'ān tell us the objectives of fighting Fee Sabeelillāh.

Promotion of Islām

The first [objective] is the promotion of Islām. Allāh ﷻ says: **And fight them until there is no Fitnah and [until] the Religion, all of it, is for**

[151] Al-Hajj: 39
[152] Al-Baqarah: 190
[153] At-Tawbah: 36

Allāh.[154] So the first objective is to fight until all the Religion is for Allāh ﷻ.

Protection of Rituals and Worship Places

The second objective [is] the protection of rituals and worship places. Allāh ﷻ says: **Indeed, Allāh defends those who have believed. Indeed, Allāh does not like everyone treacherous and ungrateful. Permission [to fight] has been given to those who are being fought, because they were wronged. And indeed, Allāh is competent to give them victory. [They are] those who have been evicted from their homes without right - only because they say, "Our Lord is Allāh." And were it not that Allāh checks the people, some by means of others, there would have been demolished monasteries, churches, synagogues, and mosques in which the name of Allāh is much mentioned. And Allāh will surely support those who support Him. Indeed, Allāh is Powerful and Exalted in Might. [And they are] those who, if We give them authority in the land, establish Prayer and give Zakāh and enjoin what is right and forbid what is wrong. And to Allāh belongs the outcome of [all] matters.**[155]

So notice here that Allāh ﷻ is saying: **And were it not that Allāh checks the people, some by means of others, there would have been demolished monasteries, churches, synagogues, and mosques.** People are checked by fighting, this is called *Sunnatul Mudāfa'ah*; this is a law of Allāh ﷻ that has governed the lives of men. If it was not for this fighting, churches would have been demolished, synagogues would have been demolished, and mosques [would have been demolished]. Now you might have the question, why mention synagogues and churches? We are talking about Jihād Fee Sabeelillāh. The reason is, we are not the first nation to fight in the path of Allāh, the first nation to fight in the path of Allāh were the Children of Israel. Fighting in the path of Allāh was not prescribed on Sayyidinā Sālih and his people, Sayyidinā Hūd and his people, Nūh and his people; with those Ambiyā', Allāh ﷻ would destroy their enemy through a miraculous act, they did not have to involve in fighting themselves. The first nation to

[154] Al-Anfāl: 39
[155] Al-Hajj: 38-41

fight in the path of Allāh were the Children of Israel, the followers of Mūsā ﷺ. So because of them being an Ummah of Jihād, synagogues were protected and churches were protected, and mosques are protected because the Ummah of Muhammad ﷺ are also practising this act of worship.

Protecting World from Corruption

The third objective [is] protecting the world from corruption. So rather than fighting Fee Sabeelillāh being a cause of corruption, it is a protection for the world, it prevents corruption. You see, the Āyāt of Allāh straighten out the misconceptions that we have, it clears them, because Shaitān is causing us to misunderstand reality; he makes us think that good is evil and evil is good, he has that ability of deceiving us; that is the whole point of him being the devil, it is to deceive people and to make Al-Ma'rūf Munkar and Al-Munkar Ma'rūf. So the Āyāt of Qur'ān undo the corruption that is caused in our minds because of the *Waswasah* of Shaitān, the Āyāt of Qur'ān cleanse our hearts from the corruption that is caused by the media and by the false authority that exists on Earth. So Allāh ﷻ is telling us that Jihād Fee Sabeelillāh actually limits the corruption that exists on land, Allāh ﷻ says: **And if it were not for Allāh checking [some] people by means of others, the earth would have been corrupted, but Allāh is full of bounty to the worlds.**[156]

Test for Mankind

The fourth objective is that it is a test for mankind, it is a trial. Our existence in this world, as we have been mentioning, is a test from Allāh ﷻ, and fighting in His Path is a part of that test, Allāh ﷻ says: **That [is the command]. And if Allāh had willed, He could have taken vengeance upon them [Himself], but [He ordered armed struggle] to test some of you by means of others.**[157] So armed struggle is a test for the Believers and it is a test for the Disbelievers; it is a test for the Believers because it tests their patience, it tests their sacrifice; the ultimate sacrifice that a Believer could give to Allāh ﷻ is to sacrifice his soul and his wealth. It is a test of

[156] Al-Baqarah: 251
[157] Muhammad: 4

whether you fear Allāh ﷻ more than the creation or you fear the creation more than Allāh. So it tests a lot of what is called *A'māl Al-Qulūb* – The deeds of the hearts. We might have a lot of diseases in our hearts, but these diseases do not show up until we are involved in this act of worship, then these diseases show up. So for example, many of the Munāfiqīn blended very well in the society, they were only exposed in the Battle of Badr and in the Battle of Uhud and the sequence of battles that followed that, and that is why Allāh ﷻ says about them: **Do they not see that they are tried every year once or twice…**[158] because the average Ghazawāt of Rasūlullāh ﷺ per year were one or two. So their hypocrisy was showing up in these battles because that is the ultimate test.

To Punish and Humiliate the Enemies of Allāh ﷻ

Number Five: To punish and humiliate the enemies of Allāh ﷻ. Allāh ﷻ says: **And prepare against them whatever you are able of power and of steeds of war by which you may terrify the enemy of Allāh and your enemy and others besides them whom you do not know [but] whom Allāh knows. And whatever you spend in the cause of Allāh will be fully repaid to you, and you will not be wronged.**[159]

Allāh ﷻ also says: **Fight them; Allāh will punish them by your hands and will disgrace them and give you victory over them and satisfy the breasts of a Believing people. And remove the fury in the Believers' hearts. And Allāh turns in forgiveness to whom He wills; and Allāh is Knowing and Wise.**[160]

And Allāh ﷻ says: **And you did not kill them, but it was Allāh who killed them. And you threw not, [O Muhammad], when you threw, but it was Allāh who threw that He might test the Believers with a good test. Indeed, Allāh is Hearing and Knowing. That [is so], and [also] that Allāh will weaken the plot of the Disbelievers.**[161]

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[158] At-Tawbah: 126
[159] Al-Anfāl: 60
[160] At-Tawbah: 14-15
[161] Al-Anfāl: 17-18

Exposing of the Hypocrites

The sixth objective is the exposing of the Hypocrites, and we talked about this a bit. Allāh ﷻ says: **Allāh would not leave the Believers in that [state] you are in [presently] until He separates the evil from the good.**[162] So the way the separation happens is by fighting Fee Sabeelillāh. These Āyāt were revealed after Gazwat Uhud because ʻAbdullāh Ibn Ubaÿ withdrew with one third of the army.

Defence against the Aggression of the Enemies of Allāh ﷻ

The seventh objective [is that] it is a defence against the aggression of the enemies of Allāh who plan to transgress against the Ummah, so Allāh ﷻ says: **So fight, [O Muhammad], in the cause of Allāh; you are not held responsible except for yourself. And encourage the Believers [to join you] that perhaps Allāh will restrain the [military] might of those who disbelieve. And Allāh is greater in might and stronger in [exemplary] punishment.**[163] So Allāh ﷻ did not say that Da'wah will restrain the military might of those who disbelieve, He did not say that involving in dialogue or discourse will weaken the military might of those who disbelieve; Allāh ﷻ said that the way to weaken the military might of those who disbelieve is to fight.[xix]

Permission to Fight Granted

As we mentioned earlier, the Muslims were not allowed to fight in the beginning, the command was, "*Isbirū Fa'innī Lam U'mar Biqitāl* – Be patient because I have not been given permission to fight." And they were wronged. We talked about all of the forms of oppression that the Muslims suffered from in Makkah, we covered that part in the talks of the Makkah Period. They used all [the] various forms of aggression against the Muslims. Now, for the Arabs to be restrained from fighting was not easy, you know; these were tribesmen, they did not have a heritage or an anti-war movement at that time, they did not have any peace activists in those days, they did not

[162] Āl ʻImrān: 179
[163] An-Nisā': 84

have the likes of Martin Luther King or Ghandi. A tribesman, if you transgress against him he will fight back. So for them to be restrained from fighting back and avenging for what happened to them was very difficult, but it was a test of their patience, and that was why Rasūlullāh ﷺ was saying, "*Isbirū!* – Be patient!" It was testing them. But for example Abū Bakr As-Siddīq ؓ said, "*Walaqad 'Alimtu Annahū Sayakūnū Qitāl* – I knew that there was going to be fighting," ultimately we are going to have to fight; there is no way to get out of this difficult situation they we are in except by fighting in the path of Allāh, so he knew that it was coming along.

The permission was given during the early days of Madīnah, some say it was given before Hijrah, but the actual practise of it did not happen except in Madīnah. Now, to fight against the enemies of Allāh ﷻ demanded preparation, so Rasūlullāh ﷺ was now preparing the Muslim community and training it, and this training took two forms; one was spiritual training and the second was physical training or preparation. So this would lead us into the fourth project which is the establishment of the Muslim army. We talked about the establishment of the Masjid, we talked about brotherhood, we talked about the covenant, and now number four, the establishment of the army.

Establishment of the Muslim Army

Now, to state it this way; the establishment of the [Muslim] army, is not really very accurate, because there were not any professional soldiers, this was not a professional army, it was more of a militia. The linguistic definition of the word militia would fit the situation more. It says in the American Dictionary a militia is "*a citizen's army, as distinct from a body of professional soldiers*." So there were not any professional soldiers in the time of Rasūlullāh ﷺ, everyone who fulfilled five requirements was expected to participate in Jihād Fee Sabeelillāh, and these requirements were:

[1] Islām
[2] *Bulūgh* – The age of puberty

[3] *Al-'Aql* – Sanity
[4] *As-Salāma Min Al-'Uyūb* – To be free of defects that would prevent a person from being able to participate, such as being blind or handicapped.
[5] Financial ability, because Rasūlullāh ﷺ did not have the ability to sponsor every fighter like a government would sponsor its army, they had to finance themselves.

Also it says that a militia is "*a whole body of physically fit male civilians eligible by law for military service.*" So the word militia suits it more than the word army.

Spiritual Preparation

Āyāt of Qur'ān Preparing Believers Spiritually

So Rasūlullāh ﷺ was preparing them spiritually, and Āyāt of Qur'ān were also preparing them for that, for example Allāh ﷻ says: **Indeed, Allāh has purchased from the Believers their lives and their properties [in exchange] for that they will have Paradise. They fight in the cause of Allāh, so they kill and are killed. [It is] a true promise [binding] upon Him in the Torāh and the Gospel and the Qur'ān. And who is truer to his covenant than Allāh? So rejoice in your transaction which you have contracted. And it is that which is the great attainment.**[164]

[And] Allāh is teaching them to be patient: **If a wound should touch you - there has already touched the [opposing] people a wound similar to it. And these days [of varying conditions] We alternate among the people** (one day you win one day you lose) **so that Allāh may make evident those who believe and [may] take to Himself from among you martyrs - and Allāh does not like the wrongdoers - And that Allāh may purify the Believers [through trials] and destroy the Disbelievers. Or do you think that you will enter Paradise while Allāh has not yet made evident those of you who fight in His cause and made evident those who are steadfast? And you had certainly wished for martyrdom before you encountered it, and you have [now] seen it [before you] while you were looking on.**[165]

[164] At-Tawbah: 111
[165] Āl 'Imrān: 140-143

So these are examples of Āyāt in which Allāh ﷻ was preparing the Muslims.

Ahādīth Preparing Believers Spiritually

Examples of Ahādīth: In Bukhārī, narrated by Abū Hurairah ؓ, "A man came to Rasūlullāh ﷺ and said, '*Yā Rasūlullāh, Dullanī 'Alā 'Amalin Ya'dilul Jihād* – O Rasūlullāh, tell me about something that is as virtuous as Jihād.' Rasūlullāh ﷺ said, 'I cannot find any.' And then Rasūlullāh ﷺ told the man, 'When the Mujāhid goes out in the path of Allāh, can you enter your mosque and pray continuously without any rest, and fast continuously without breaking your fast?' So the man said, 'And who could do that?'" Meaning that the reward of the Mujāhid is greater than fasting continuously and praying continuously. So the fighting of the Disbelievers is more virtuous than *Jihād An-Nafs*, because praying and fasting is part of Jihād An-Nafs, and Rasūlullāh ﷺ is saying here that if a person is praying continuously and fasting continuously, they could not receive the rewards of someone who went out to fight in the path of Allāh ﷻ.

When they were coming back from the Ghazwah of Tabūk, Rasūlullāh ﷺ told Mu'ādh Bin Jabal, "*Inshi'ta Amba'tuka Bira'sil Amri Wa 'Amūdihī Wa Dharwat Sināmihī* – If you want, I will tell you about the head of the affair, its pillar, and its peak; the head of the affair is Islām, and its pillar is Salāh, and its peak is Jihād Fee Sabeelillāh." So the most virtuous act, the peak of Islām, is fighting Fee Sabeelillāh ﷻ.

Rasūlullāh ﷺ says in a Hadīth in Bukhārī and Muslim, "*Wa'lamū Annahul Jannata Tahta Dhilālus Suyūf* – Realise that Paradise is under the shade of swords."

Rasūlullāh ﷺ says in Bukhārī and Muslim, "*Man Jahada Ghāziyan Fee Sabeelillāhi Faqad Ghazā Wa Man Khalafa Ghāziyan Fee Ahlihī Bikhairin Faqad Ghazā* – Whoever finances a fighter in the path of Allāh has fought, and whoever takes care of the family of a fighter has fought."

The reward of *Ribāt*, which is being stationed in the path of Allāh ﷻ: "*Ribātu Yawmin Wa Laylah Khairum Min Siyāmi Shahrin Wa Qiyāmih* – Ribāt for one day in the path of Allāh is better than fasting an entire month and praying that month." This is in Sahīh Al-Muslim

And in Al-Hākim, 'Umrā Bin Al-Hasīm says that Rasūlullāh ﷺ said, "*Muqāmu Ar-Rajuli Fis-Saffi Afdal 'Indallāhi Min 'Ibāditir Rajuli Sittīna Sanah* – Standing in the ranks [before the battle starts, just standing in the ranks] is better than worshipping Allāh for 60 years."

All of these Ahādīth were to prepare the people spiritually for what was coming. They were facing enemies from every direction, so Rasūlullāh ﷺ was telling them about the virtues of fighting Fee Sabeelillāh ﷻ.

Physical Preparation

Then you had the physical preparation, and that was military training. Now, the Sahābah did not need to be told to go jogging or go and lift weights, their lifestyle was active anyway so there was no need to tell them to be physically fit; they had an active lifestyle because of the type of work that they would do. A farmer going out in the farm and working from after Fajr until late in the day, it would not make sense to tell him to go jogging after that. So they were physically fit, so they did not need to be told to be fit. However in the areas where there were deficiencies, Rasūlullāh ﷺ did specify [certain preparation], for example swimming. Because the Arabs of Makkah and Madīnah were far away from the sea and they were living in a desert, swimming was not a part of their life, so Rasūlullāh ﷺ told them in some Ahādīth to swim. So the areas where there were deficiencies, Rasūlullāh ﷺ did mention in Ahādīth ways to improve them in those areas.

Rasūlullāh ﷺ also told them for example to train in terms of target-shooting, marksmanship. In his Tafsīr of the Āyah: ***Wa A'iddū Lahum Mastata'tum Min Quwwah* – And prepare against them whatever you are able of power…**[166] Rasūlullāh ﷺ said, "*Alā Innal Quwwatar Rāmī,*

[166] Al-Anfāl: 60

Alā Innal Quwwatar Rāmī, Alā Innal Quwwatar Rāmī – Strength is target-shooting, strength is target-shooting, strength is target-shooting."

Rasūlullāh ﷺ says in a Hadīth, "Everything that is not a Remembrance of Allāh ﷻ is a waste of your time, except four things; walking between the targets, training your horse, playing with your wife, and learning how to swim and teaching it to others." When they used to practise target-shooting, it was archery, they would place two targets; they would stand next to the first one and shoot at the second, and then they would walk to the second and pick up their arrows and then stand next to it and shoot at the first one. So Rasūlullāh ﷺ says that this walking between the two targets is 'Ibādah of Allāh ﷻ. So these four things are 'Ibādah of Allāh ﷻ, and any other form of entertainment is a waste of your time.

So from these teachings, we can notice that there was what is referred to as absolute war, where there is a total mobilisation of the society gearing all of its resources towards the militarisation of the society in order to defend it – that process was happening in the time of Rasūlullāh ﷺ. Rasūlullāh ﷺ says in the Hadīth, "*Jāhidul Mushrikīna Bi Amwālikum Wa Anfusikum Wa Alsinatikum* – Fight the Non-Believers with your wealth, arms and tongues." So it was a total effort; wealth, arms and tongues, all geared up to defend the newly formed Muslim community. I hope these points would clear some misconceptions or misunderstandings regarding what was happening in the time of Rasūlullāh ﷺ.

We need to look at it in the context of the situation; it was a very difficult time for the Muslims, Quraish was threatening them, for example, as soon as Rasūlullāh ﷺ made Hijrah to Madīnah, the people of Quraish sent a letter to 'Abdullāh Ibn Ubaÿ telling him, "You have given sanctuary to As-Subāh (As-Subāh was a deragotory term they would use), and you either give them up and hand them over, otherwise we will kill you and leave your women as widows and leave your children as orphans." So they were threatening the people of Madīnah; it was not like Quraish were turning a blind eye to the Sahābah ﷺ, they were taking this Hijrah lesson very seriously, so the threat was there. Another example is when Sa'd Ibn Mu'ādh went to visit Makkah.

He was friends with Ummayah Bin Khalaf, so he went to Umayyah and said, "O Umayyah, I want to make Tawāf around Al-Ka'bah so tell me about a time when it would be empty." There would normally be crowds of people. So they waited until the late hour and then they went to go and make Tawāf. So Umayyah Bin Khalaf and Sa'd Bin Mu'ādh, who were friends in Jāhiliyyah, were making Tawāf, and then Abū Jahl saw them. So Abū Jahl came to them and asked Umayyah, "Who is this man with you?" Umayyah said, "This is Sa'd Bin Mu'ādh," and Sa'd Bin Mu'ādh was well-known, he was the head of Al-Aws, one of the two tribes in Madīnah who became Muslim. So Abū Jahl told Umayyah, "I do not want to see you having this man make Tawāf around Al-Ka'bah when they have given sanctuary to Muhammad and his followers." So Sa'd Ibn Mu'ādh responded back by saying, "If you prevent me from making Tawāf, I am going to prevent your caravans from reaching to Ash-Shām," because the caravans of Quraish passed next to Madīnah. So they exchanged threats, but this shows you that the people of Quraish were plotting against Muhammad ﷺ and the Sahābah, and that was why there was a militarisation effort going on in Madīnah, it was to protect the Muslim community.

The Beginning of Jihād

Sarāyā and Ghazawāt

After receiving permission from Allāh ﷻ to fight – ***Udhina Lilladhīna Yuqātalūna Bi'annahum Zulimū*** **- Permission [to fight] has been given to those who are being fought.**[167] – Rasūlullāh ﷺ started sending out what is referred to as *Sarāyā*. So we have in our books of Seerah *Sarāyā* and we have *Ghazawāt*. So what is the difference between the two? So you would have Ghazwat Badr, and you would have Ghazwat Uhud, and you would have Ghazwat Al-Khandaq; on the other hand you would have Sariyyat Abū 'Ubdaidah, Sariyyat 'Abdullāh Ibn Jahsh, Sariyyat Sa'd Ibn Abī Waqqās. The difference is [that] Sarāyā refers to the armies that were sent out by Rasūlullāh ﷺ without him participating in them, while a Ghazwah is an

[167] Al-Hajj: 1

army that is led by Rasūlullāh ﷺ, so that is the difference between a Ghazwah and a Sariyyah. If you are reading a book of Seerah, you will run into this; Sariyyah and Ghazwah. So Rasūlullāh ﷺ started sending out Sarāyā and he was leading Ghazawāt. Now, in terms of the linguistic meaning of the two words, Ghazwah and Sariyyah, Ghazwah means an army of conquest, while Sariyyah [means] an army but it does not really mean that it is involved in conquest or not. These are just the linguistic meanings of the words that are not really relevant when it comes to how the scholars of Seerah are using the two words.

Ghazwat Al-Abwā' – The First Ghazwah

The first Ghazwah in which Rasūlullāh ﷺ participated in is called Ghazwat Al-Abwā', but no fighting occurred; this army went out but they not meet the enemy. And then Rasūlullāh ﷺ sends out a Sariyyah led by ‘Ubaydah Ibn Al-Hārith. These were 60 of Al-Muhājirūn, all of them were Muhājirūn, on foot, there were no mounts, and they would walk at night and hide during the day. They exchanged arrows but no one was killed. So the first shots fired in Jihād Fee Sabeelillāh were in Sariyyat ‘Ubaydah Bin Hārith, and the first one to shoot was Sa’d Ibn Abī Waqqās ؓ, he said, “I am the first one to shoot an arrow in the path of Allāh.”

Sariyyat Hamzah Bin ‘Abdul Muttalib

Then you have Sariyyat Hamzah Bin ‘Abdul Muttalib. This was a Sariyyah led by Hamzah Bin ‘Abdul Muttalib [with] about 30 Muhājirūn, but this time they were riding camels. This was a Sariyyah that went out to raid a caravan that belonged to Quraish, but the caravan was supported by a large number of guards. Anyway, no fighting occurred because one of the tribesmen in the area who had a peace agreement with Muhammad ﷺ and with Quraish interfered and he saw that no fighting occurred. But when this happened, Abū Jahl was with the caravan, he went back to Quraish and he was giving a warning to his people and he said, “Muhammad is out there to get you, be careful. He is like an angry lion, because we have driven them out of their land like insects would be driven off the back of a camel.” So he

is telling his people to be careful; Muhammad ﷺ is out there and he is trying to lay hands on our caravans and on us, so be careful.

Other Sarāyā and Ghazawāt

And then there was another Ghazwah called Ghazwah Bu'āt. They went to raid a caravan but could not find it. And then you have Ghazwat Al-'Ashīrah; they also went to pursue a caravan but were not able to find it, these caravans were a bit elusive, they were trying to hide their tracks in the desert. And then you have Sariyyat Sa'd Ibn Abī Waqqās and Ghazwat Badr Al-Ūlā; all of these occurred within the first two years of Hijrah before the Battle of Badr.

Sariyyah 'Abdullāh Ibn Jahsh

Then there is another Sariyyah that happened and this Sariyyah is quite important because of the consequences of it, and this Sariyyah is called the Sariyyah of 'Abdullāh Ibn Jahsh ؓ. This was a small group of Sahābah ؓ who were sent out to pursue a caravan belonging to Quraish. 'Abdullāh Ibn Jahsh, the leader of this Sariyyah, was handed a letter by Rasūlullāh ﷺ. That letter was sealed and Rasūlullāh ﷺ told 'Abdullāh Ibn Jahsh not to open it until after two days. So Rasūlullāh ﷺ told him to go to such and such place, and after two days you open this letter and you read it. 'Abdullāh Ibn Jahsh ؓ opens the letter after two days and it states in there, "I instruct you to go to such and such place," and this place was between Makkah and At-Tā'if, "and to ask the members of your Sariyyah to follow you, but make it voluntary on them." So this was a voluntary Sariyyah; you ask them if they want to join you or not. Probably the reason was because this was quite a risky operation; these men were going deep in[to] the territory of Al-Kuffār, they were going between Makkah and At-Tā'if. So now Rasūlullāh ﷺ was not raiding a caravan that was passing next to Madīnah – you know, because the route that leads from Makkah to Syria passes next to Madīnah, so Rasūlullāh ﷺ had the opportunity of intersecting those caravans – now Rasūlullāh ﷺ was going after the caravans of Quraish which were between Makkah and At-Tā'if. So this was quite risky and they

would be quite far away from their base Al-Madīnah, so Rasūlullāh ﷺ makes this a voluntary Sariyyah.

'Abdullāh Ibn Jahsh ؓ tells the members of his Sariyyah, "This is what Rasūlullāh ﷺ says. I am going to go, and whoever wants to follow me it is up to you." So it was voluntary on all of them including 'Abdullāh Ibn Jahsh. They all said, "We are willing to go with you, we are going to go," because 'Abdullāh Ibn Jahsh told them, "Whoever wants to stay can stay, and whoever wants to go and die, you are welcome to come." So they saw it as quite a risky operation. They said, "We are all willing to die Fee Sabeelillāh, we are going to go with you." So none of them stayed behind. You can contrast this with all of the news of soldiers defecting from their armies, so you can see how some people are forced to fight while some people volunteer for it, and this shows you the difference between when someone is doing something for the sake of this world – for greed or for expansion of territory or for power – compared to when someone is doing something virtuous for the sake of Allāh ﷻ. This again shows you the difference between fighting for the sake of Allāh and fighting for other reasons which we talked about in our previous session, that all war is evil except if it is fought for the sake of Allāh ﷻ. So here, they all volunteered to go.

They do spot the caravan of Quraish; the caravan was lightly guarded, only four guards, and they were within striking distance, but they were in a dilemma; this was a sacred month. There were four months in the year in which Arabs did not fight, and this was agreed upon among them and they held this up in high esteem. They took these months seriously, they would not violate them and they would not fight in them. They were in the last day of the month of Rajab, which was one of the Sacred Months, so they were not supposed to fight. So you might ask the question, well why not wait for another day? Pursue this caravan and you just have one more day to go and then you will be in the month of Sha'bān and you can attack them. Well, there was another problem; if they wait for another day, this caravan would enter into the sacred limits of Makkah where they are not supposed to fight either. So either way they will be violating either the sanctity of the four

months or the sanctity of Makkah, so it was a dilemma. They made *Shūrā* and they decided to go ahead and attack in the month of Rajab, in the Sacred Month. They shot their arrows; one of the four guards was killed, Al-Hadramī, one of them ran away, and two of them were taken prisoners and the whole caravan fell into the hands of the Muslims, so they drove them back to Madīnah.

This was breaking news, *everyone* was talking about it. Quraish made a big deal about it; they took this opportunity and milked it to the limits. They went around saying that Muhammad and his people are violating the Sacred Months, they are shedding blood, they have taken prisoners, they have stolen our wealth – all in the Holy Months! It says in Al-Bayhaqī, "Muhammad and his people have violated the Sacred Months, and they have shed blood, and they have taken our wealth, and they have taken our men prisoners." So again, this was breaking news on all networks, splashing the front pages of every newspaper in the country; the Muslims are terrorists who are violating the sanctity of the Holy Month, shedding blood, and they went around spreading this news in Arabia and it was a big deal.

Well, when the men of the Sariyyah came back to Madīnah, Rasūlullāh ﷺ told them, "I did not tell you to fight in the Holy Month, I did not give you those instructions." And the Muslims were reproaching the Sahābah, 'Abdullāh Ibn Jahsh and his people, they were telling them, "Who told you to fight in this Sacred Month?! Who told you to violate it?!" So Subhān'Allāh, these men of the Sariyyah were in a very difficult situation, they were worried, they were very worried [thinking] what have we done?! And what will this be considered in the Eyes of Allāh ﷻ? And Rasūlullāh ﷺ *refused* to take the prisoners and he *refused* to take the caravan, so you can imagine how desperate the Sahābah would be. We went out there, we risked our lives, and then here we are; all what that we have done is not accepted and everyone is upset with us, Rasūlullāh ﷺ and the Sahābah alike. And Quraish were taking advantage of this and they made a big deal out of it. And then Āyāt from Qur'ān were revealed:

They ask you about the Sacred Month - about fighting therein. So now people are asking: what is the ruling of Allāh ﷻ concerning fighting in the Sacred Month? So Allāh ﷻ says: **Say, "Fighting therein is great [sin],…** Subhān'Allāh. So what ‘Abdullāh Ibn Jahsh and his men did was a great sin. Allāh ﷻ was saying that fighting in the Sacred Month is a great sin. But then what did Allāh ﷻ say [after that]? **…but averting [people] from the way of Allāh and Disbelief in Him and [preventing access to] Al-Masjid Al-Harām and the expulsion of its people therefrom are greater [evil] in the sight of Allāh. And Fitnah is greater than killing."**[168] So here Allāh ﷻ is putting things into perspective, Allāh ﷻ is saying that yes, what the Sahābah have done in violating the sanctity of the Sacred Month was wrong, it was a great sin, but then Allāh ﷻ lists four other sins:

[1] **Averting [people] from the way of Allāh –** The People of Quraish on the other hand were averting people from the path of Allāh, they were standing between people and becoming Muslim, they were standing between them and becoming Muslim.
[2] **And Disbelief in Him –** That is a great sin.
[3] **And [preventing access to] Al-Masjid Al-Harām –** The Muslims were not allowed to go to Makkah.
[4] **And the expulsion of its people therefrom –** And the Muhājirīn were driven out of Makkah.

Allāh ﷻ says those sins are greater than what ‘Abdullāh Ibn Jahsh did. So averting people from the way of Allāh is a greater sin than killing in the Sacred Month. Disbelieving in Allāh is a greater sin than killing in the Sacred Month. And preventing access to Al-Masjid Al-Harām is a greater evil in the Eyes of Allāh than fighting in the Sacred Month. And the expulsion of people from Makkah and forcing them out of their land is a greater sin in the Eyes of Allāh than fighting in the Sacred Month. So Allāh ﷻ is putting things into perspective.

And then Allāh ﷻ says: ***Wal Fitnatu Ashaddu Minal Qatl* – And fitnah is greater than killing.** Fitnah, seducing people away from Islām, is greater

[168] Al-Baqarah: 217

than killing. Ibn Is'hāq says, "The people of Quraish would seduce a Muslim until he gave up Islām." Allāh ﷻ says that is worse than fighting in the Sacred Month.

Then Allāh ﷻ says about the Disbelievers: **And they will continue to fight you until they turn you back from your religion if they are able. And whoever of you reverts from his religion [to Disbelief] and dies while he is a Disbeliever - for those, their deeds have become worthless in this world and the Hereafter, and those are the Companions of the Fire, they will abide therein eternally.**[169] This Āyah is clearing up the minds of people, it is telling them look at what 'Abdullāh Ibn Jahsh and his people did, and on the other hand, look at what the Kuffār of Quraish have been doing for 13 years. Do not just make a big deal about what 'Abdullāh Ibn Jahsh did and completely forget about the sins of the people of Quraish. Even though what 'Abdullāh Ibn Jahsh did was wrong, but what the people of Quraish have been doing outweighs all of that.

So when these Āyāt were revealed, 'Abdullāh Ibn Jahsh and his followers were happy that at least Allāh ﷻ had mentioned that the people of Quraish had committed greater sins, so now they were eager to get credit for what they had done. So now, if these Āyāt make them break even, or at least that is how it appears now, they went to Rasūlullāh ﷺ and they wanted to get reward for what they had done! Even though the Āyah says that it was a mistake, it was a sin. So Allāh ﷻ reveals the following Āyah in which He says: **Indeed, those who have believed and those who have emigrated and fought in the cause of Allāh - those expect the mercy of Allāh. And Allāh is Forgiving and Merciful.**[170] Subhān'Allāh! So Allāh ﷻ is telling them that you can expect the mercy of Allāh ﷻ and expect to get credit for what you have done and expect to be given the reward of Al-Mujāhidīn. Not only that, but according to our scholars, 'Abdullāh Ibn Jahsh and his Sariyyah were the first to take prisoners in the path of Allāh, they were the first to take booty of war in the path of Allāh, and they were the first to kill a

[169] Al-Baqarah: 217
[170] Al-Baqarah: 218

Disbeliever in the path of Allāh, so they were the first in these three areas and that was an honour that was bestowed on them.

When these Āyāt were revealed, Rasūlullāh ﷺ took the caravan and he took the two men as prisoners. Two of the members of the Sariyyah of ‘Abdullāh Ibn Jahsh lost a camel, so they went looking for it and they did not come back yet. The people of Quraish came to ransom the two prisoners, but Rasūlullāh ﷺ told them, “*Akhāfu An Takūnu Qad Asabtum Sa’d Ibn Mālik*[171] *Wa ‘Utbah Bin Ghazwān* – I am not going to hand over the prisoners until my two men come back, I fear that you might kill them.” So this shows you the care that Rasūlullāh ﷺ had for his followers. He said I am not giving you your two men until my two men come back, and this is how Muslims should be, they should never give one another up. So when Sa’d Ibn Abī Waqqās and ‘Utbah Bin Ghazwān came back, Rasūlullāh ﷺ released the two prisoners of Quraish; they were ransomed, the people of Quraish had to pay money to free them, and Subhān'Allāh, one of them, Al-Hakam Bin Kaithān, became Muslim and he stayed, he did not go back, and he died as a Shahīd later on, while the other, ‘Uthmān Bin Mughīrah, went back to Makkah and died as a Disbeliever.

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Lessons from Sariyyah ‘Abdullāh Ibn Jahsh

The Enemies of Allāh ﷻ Will Present you in the Worst Form

Number One: The enemies of Allāh ﷻ are going to pick on your actions and they are going to try to blow them out of proportion, they might try to twist the truth, and they will try to present you in the worst form that they are capable of presenting you in. So the Muslim needs to be aware of that and needs to study the reality of the situation and put things in perspective just like these Āyāt of Allāh ﷻ put things in perspective. So if Muslims are ever accused of being terrorists or that Islām is promoting violence, let whoever

[171] Also known as Sa’d Ibn Abī Waqqās.

is saying that remember that hundreds of thousands of people were killed in ‘Irāq, that Palestinians have been suffering for over 50 years, that Muslims in Kashmīr, Chechnya, Philippines, and one can go on and on and on, have been suffering for a very long time. Bring these things up, and it will become clear that *even* if the Muslims do something that is not justified, [something] that cannot fall under justifiable resistance, it can never reach to the level of violence and evil that is committed against the Muslims from the Disbelievers, it can never reach to that level. More than a million have been killed in the sanctions that were laid upon ‘Irāq, more than a million. So things need to be put in the right perspective, and do not be gullible and naïve and just fall into what the media is saying, because the media is not on your side, and the enemies of Allāh ﷻ are never going to be on your side. So the Muslim needs to be aware of the reality of the situation and not just take things as you hear it on the radio or TV, but look deep into what is happening and you will see the evil that is caused by the enemies of Allāh ﷻ. Look at how, Subhān'Allāh, what Quraish did to Muhammad ﷺ the enemies of Allāh are doing to the Muslims today. The preachers who are preaching the true Islām are being thrown in jail or killed or subjugated to threats, if Muslims try to present the truth as it is they are fought against and they are restricted, Muslim lands are taken as booty and milking cows for the enemies of Allāh ﷻ, Muslim blood has become very cheap, in fact it has not only become cheap it has become worthless.

The Care that Muslims Should Have for one another

[The] second lesson [is] the care that Muslims should have for one another. Rasūlullāh ﷺ refused to give up the two prisoners of war until ‘Utbah and Sa’d Ibn Mālik would come back.

Reasons for Sarāyā

And then a few lessons regarding the issue of Sarāyā in general.

To Establish Military Presence of Rasūlullāh ﷺ and Muslims

[Number one:] These Sarāyā were to establish the military presence of Rasūlullāh ﷺ and the Muslims. So Rasūlullāh ﷺ was sending these Sarāyā north, south, west, [and] east to let the people know that the Muslims have force and they are capable of using it and this is a strong State so be careful, do not attack it. Because in the tribal system of old Arabia, if one tribe felt that the other tribe was weak, they would take advantage of that. So Rasūlullāh ﷺ was sending out these Sarāyā as a deterrence to others, to the Bedouins who were surrounding Madīnah who still had the respect of Quraish in their hearts, because Quraish was seen as the centre of Arabia, of the noble men, they were the people who were the custodians of Al-Ka'bah, so they were held in high esteem by the rest of Arabia. Rasūlullāh ﷺ was trying to break that and trying to let the people know that there is now a rival power in the area.

Winning Over Tribes and Establishing Alliances

Number Two: Rasūlullāh ﷺ was winning over tribes and establishing alliances, and this was still in the stage where Rasūlullāh ﷺ could establish alliances with Polytheists. We talked about the stages of fighting Fee Sabeelillāh, that in the final stage Rasūlullāh ﷺ was instructed to fight all of the Mushrikīn, but we are still in the stage here where Rasūlullāh ﷺ could establish alliances with these tribes, and he did with some of the Bedouin tribes surrounding Madīnah, he established alliances; this was done through these Sarāyā, [and] we can translate Sariyyah as expedition.

Economical Reasons

Number Three: These Sarāyā were mostly for economical reasons. Mostly, these Sarāyā were sent out to raid the caravans of Quraish. That is because in the Islāmic Fiqh, if the Muslim State is in a state of war with another, that makes the lives and the wealth of the enemy State Halāl. So Rasūlullāh ﷺ was attacking the economical network of Quraish. And this was a serious threat to Quraish and this was what led to the Battle of Badr, because it

started out, as we will see, as an attempt to take over the biggest caravan of Quraish which was led by Abū Sufyān.

Training for Muslims

Number Four: These Sarāyā were training for the Muslims. Now Rasūlullāh ﷺ is not fighting a tribal warfare, this is an army with a new identity, so these Sarāyā were a great chance for the Sahābah to experience and to learn. He would send out groups of 30, groups of 60; [in] many of these these Sarāyā they would learn reconnaissance methods, they would learn how to ambush, they would learn the area, they would get to know the tribes around them, so they were benefitting greatly from these Sarāyā, and overall they were quite successful. In this war that carried on for a few years between Rasūlullāh ﷺ and Quraish, you would find that Quraish did not have a similar tactic of sending out Sarāyā against the Muslims, this was pretty much an Islāmic thing, and they were very successful and they were a serious threat to the people of Quraish.

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Insecurity in Madīnah

Rasūlullāh ﷺ was not totally secure in Madīnah; Madīnah was small and the number of Muslims was not that large. Rasūlullāh ﷺ one night could not sleep, and he said, “I wish there was someone to guard me this night.” And suddenly he heard the sound of someone outside carrying his weapons, so Rasūlullāh ﷺ asked, “Who is it?” And it turned out to be Sa’d Ibn Abī Waqqās, he came to guard Rasūlullāh ﷺ.

Ibn Hajar gives us some lessons from this incident, he says, “This shows that the Muslim should not be careless when care is needed.” So Rasūlullāh ﷺ felt threatened in Madīnah and he was not careless about it, he could not actually sleep that night because he wanted someone to be his guard. So the Muslim should be careful. Number two, he [Ibn Hajar] says. “The Muslims should protect and guard their leaders.” They should guard their ‘Ulamā',

they should guard their military leaders. Number three, he said, "Rasūlullāh ﷺ did this as a lesson for his Ummah." The fact that he was not able to sleep and then was asking for someone to guard him, this is a lesson to his Ummah that we should be careful, we should be alert, and this carried on until Allāh ﷻ revealed the Āyah: ***Wallāhu Ya'simuka Minan-Nās* – And Allāh will protect you from the people.**[172] So Allāh was telling Muhammad ﷺ that you do not need to have guards, Allāh ﷻ will protect you. And that is when Rasūlullāh ﷺ came out and said, "Go back, Allāh ﷻ has given me His protection."

[172] Al-Mā'idah: 67

17
The Battle of Badr

Lead-up to the Battle of Badr

Rasūlullāh ﷺ Pursues the Caravan of Quraish

They had a census. Rasūlullāh ﷺ said, "Count all the souls that profess Islām." So the total number of men of fighting age was 1,500. And then the Sahābah asked the question, "We are 1,500? We should not be afraid then." So if our number is 1,500 we should not be afraid. Quraish was sending out its major caravan to Ash-Shām, the caravan was headed by Abū Sufyān himself, one of the leaders of Quraish. Rasūlullāh ﷺ caught news of this and he was sending out spies to bring him out news of the caravan. So Bisbisah Bin 'Amr comes back [and] he enters the house of Rasūlullāh ﷺ. Anas says, "There was no one in the house except me and Rasūlullāh ﷺ and Bisbisah Bin 'Amr," and he tells Rasūlullāh ﷺ that the caravan of Quraish was spotted in such and such place. Rasūlullāh

ﷺ immediately comes out and says, "Whoever has his ride ready shall join us." So some of the Sahābah said, "O Rasūlullāh, our rides are in Āl Al-Madīnah," in a part of Madīnah that was a little bit far away. Rasūlullāh ﷺ said, "No, you need to be ready to leave now." We do not have time for you to go and bring your camel and come back; Rasūlullāh ﷺ wanted to leave in a speedy fashion, immediately, and therefore not enough time was given to all of the Muslims to get ready, so a small number ended up going with Rasūlullāh ﷺ and that number was a little over 300; some say 317, some say 319 – that was it. The rest could not join because they did not have time to prepare themselves.

What was the purpose of this army? It was to take over the caravan of Quraish led by Abū Sufyān. Rasūlullāh ﷺ told the people, "This caravan belongs to Quraish and will carry much wealth. Attack it! May Allāh present it to you." Abū Sufyān was very careful, and as we mentioned earlier, Abū Jahl had already delivered warning to the people of Makkah [saying], "You need to be careful, your financial lines are being attacked and your men are being attacked, so be careful." So Abū Sufyān was very alert and he also was sending out his spies to gather news about the whereabouts of Muhammad ﷺ. So he reached to the place of Badr which is about 150km from Madīnah, and he holds some of the camel manure in his hand and he crushes it, and he said, "This manure has some of the animal feed of Madīnah in it." So he knew from the manure itself where the camels were feeding, and he knew that the owners of these camels were followers of Muhammad ﷺ who were trying to pursue him. So he sends an *urgent* message, very urgent, to Quraish, "Your caravan is being threatened, you need to come and protect it." He sends the message with 'Amr Bin Umayyah Ad-Damrī, but before we talk about what 'Amr does when he goes and delivers the warning to Quraish, let us go back to Makkah.

'Ātiqah Bint 'Abdul Muttalib Has Dream

In Makkah, 'Ātiqah Bint 'Abdul Muttalib, the aunt of Rasūlullāh ﷺ, saw a dream. She saw that a man was riding his camel and he rushes into Makkah and he screams to gather the people of Makkah around him. And then his

camel stands on top of Al-Ka'bah, and then after that it stands on top of a mountain in Makkah, and he warns the people of Quraish and said, "In three days, you will perish." And then he takes a rock and he throws it from on top of the mountain. It lands in the valley of Makkah and it explodes, and *every* house in Makkah is hit by a fragment of this rock. So she said to her brother Al-'Abbās, "I am going to tell you this dream which has worried me, but I do not want you to tell anybody about it." Al-'Abbās listened to her narrate her dream and then he said, "That was some vision, keep quiet about it, do not tell anyone." Because here you have this man saying, "Come forth to your deaths in three days, you people of perfidy." Now, 'Ātiqah told 'Abbās not to tell anybody about it, however 'Abbās the next day finds his friend Al-Walīd Bin 'Utbah and he tells him about the dream! And he tells him, "Do not to tell anybody about it." And then Al-Walīd Bin 'Utbah goes and tells his father, and then the news is *all* over Makkah now. If you are not able to protect the secret yourself, do not expect others to.

Al-'Abbās said, "I arose early to make Tawāf around Al-Ka'bah and there was Abū Jahl Bin Hishām sitting with a group of Quraish leaders and they were discussing the vision of 'Ātiqah." You know, the news was all over. Now, when Abū Jahl saw Al-'Abbās, he told him, "Abul Fadl, why do you not come and join us after you have finished your Tawāf?" So 'Abbās made his Tawāf and then he went to sit with them. So what did Abū Jahl say? He said, "How long has your family of 'Abdul Muttalib had this female prophet?" Al-'Abbās pretends as if he does not know what he is talking about, he asked, "What do you mean?" He said, "I am talking about the vision 'Ātiqah saw." Abū Jahl said, "Are you 'Abdul Muttalibs not satisfied with having your men become prophets, has it got to be your women now? 'Ātiqah claims that in her vision a man said, 'Come forth in three days.' We are going to watch you closely for those three days and if what you say is true so be it, but if three days pass without anything happening, then we will judge you to be the biggest liars of all of the Arabs." Because in the dream it says that come to your death in three days, so now Abū Jahl is saying that if three days pass by and nothing happens then we are going to consider you [to be] the biggest liars among all the Arabs. So Abū Jahl here has insulted

the people of ‘Abdul Muttalib, insulted the men and insulted the women, claiming that they were liars. Al-‘Abbās went back home. Al-‘Abbās says, “That night every woman of ‘Abdul Muttalib came to see me and said, ‘Have you agreed to let that dirty old reprobate attack first your men and then your women while you just listened? Did not anything you heard him say offend you?’” Al-‘Abbās said, “I would have done something, but I never had a problem with him before. I swear I will confront him and if he repeats it I will take care of him for you.” So now Al-‘Abbās is charged up and wants to take revenge from Abū Jahl for what happened.

‘Ātiqah’s Dream Comes True

After three days, Al-‘Abbās goes to Al-Haram, and he wanted to walk next to Abū Jahl so that Abū Jahl would call him and then he would have a chance to argue back with Abū Jahl and take revenge for what happened. Al-‘Abbās says, “On the morning of the third day after ‘Ātiqah’s vision, I was extremely angry feeling that I had let him get away with something that I should have put a stop to. I went into the mosque and saw him. I swear I was making towards him to confront him, to get him to retract what he had said. He was a slight man with a sharp face, a sharp voice and a sharp gaze. When he hurried off towards the door of the mosque, I asked myself what could be the matter with the fellow, and whether he was doing this because he feared I was about to confront him.” So Abū Jahl was running away; Al-‘Abbās thought maybe he is running away because he is afraid of me. [Al-‘Abbās continues], “But actually he had heard something I had not; he heard the voice of ‘Amr Bin Umayyah Ad-Damrī[173] who was out in the centre of the valley standing by his camel.” The man who was sent by Abū Sufyān arrives three days after the dream of ‘Ātiqah. ‘Amr Bin Umayyah Ad-Damrī[174] comes into Makkah in a scene [where] by just looking at him was enough to strike fear in the hearts of people. He came in and he cuts the nose of his

[173] Sheikh says Damdam Bin ‘Amr Al-Ghifārī whereas earlier he says it was ‘Amr Bin Umayyah Ad-Damrī who was sent by Abū Sufyān, so I have replaced Damdam Bin ‘Amr Al-Ghifārī with ‘Amr Bin Umayyah Ad-Damrī.

[174] See previous footnote

camel, and he turns its saddle upside down, he tears his shirt, and he stands in the middle of the valley screaming, calling the people and saying, "O Quraish! The caravan! The caravan! Your goods being brought by Abū Sufyān has been waylaid by Muhammad and his men! I do not think you can save them! Help! Help!" Al-'Abbās said, "And so all this diverted us both from our personal conflict." It was an emergency situation now; everyone was trying to get ready and go to defend their caravan. So the people of Quraish mobilised to go and fight Muhammad ﷺ in order to protect their caravan.

Al-Ansār's Counsel and Loyalty to Rasūlullāh ﷺ

Rasūlullāh ﷺ made Shūrā with the Sahābah ؓ, he said, "*Ashīrū 'Alaihā Ayyuhan Nās* – Give me counsel O people." So Abū Bakr spoke, then 'Umar spoke, but it was as if Rasūlullāh ﷺ was not really interested in what they had to say, until Sa'd Ibn Mu'ādh said, "It seems that you want us to speak – Al-Ansār." Rasūlullāh ﷺ said, "Yes." Sa'd said, "O Messenger of Allāh, if you want us to lead our horses into the sea, we would do so, and if you want us to lead our horses towards Bark Al-Ghamād (which is in the tip of Arabia), we will do so. Go towards what Allāh ﷻ has instructed you to do," and that made Rasūlullāh ﷺ happy. The reason why Rasūlullāh ﷺ was not interested in what Abū Bakr had to say and what 'Umar had to say was because he wanted to hear what Al-Ansār had to say, because the pledge of allegiance that was given by Al-Ansār to Rasūlullāh ﷺ was to protect him, and this protection could imply, it *could* imply – it does not necessarily imply, but it could imply – that the protection is only within the boundaries of Madīnah, but now Rasūlullāh ﷺ is leading an army and going out of Madīnah to raid a caravan belonging to Quraish, so what do the Ansār think about that? Because they could interpret the agreement that they had with Rasūlullāh ﷺ as saying that this is not included in our agreement. So when Sa'd Ibn Mu'ādh stood up and said, 'You can lead us wherever you want; if you want us to lead our horses into the ocean, we will go after you,' that made Rasūlullāh ﷺ happy and satisfied, because it shows you their protection [and] the understanding that the Ansār had of what it means to

protect Rasūlullāh ﷺ; we are your soldiers, lead us wherever you want, we will follow you.

Rasūlullāh ﷺ Sets Out with his Army

Rasūlullāh ﷺ went out, and on his way he had to return some of the Sahābah because they were too young. He returned Al-Barā', and he returned ‘Abdullāh Ibn ‘Umar Ibn Al-Khattāb ؓ, so again, you can contrast this with soldiers who are defecting from their armies, they do not want to go and fight, they just want to be members of the army to take advantage of all of the freebies that they get; free education, free this and free that, while here Rasūlullāh ﷺ is dealing with people who are so eager to join him [but] he has to turn them back. So Al-Barā' was turned back [and] ‘Abdullāh Ibn ‘Umar was turned back because they were too young. A Mushrik came to Rasūlullāh ﷺ and said, “I want to join you.” This is a Disbeliever. Rasūlullāh ﷺ asked him, “Are you Muslim?” He said, “No.” He said, “*Irji’, Falā Nasta‘īna Bi-Mushrik* – Go back, I am not going to seek assistance from a Disbeliever.” The man comes back again; Rasūlullāh ﷺ tells him, “Go back.” The third time the man said, “Now I am Muslim,” so Rasūlullāh ﷺ told him to join.

Financially, the Muslims were going through a hard time, so every three men were sharing one camel, and they would take turns. Just like everyone else, Rasūlullāh ﷺ was sharing his camel with two of the Sahābah ؓ. So when their turn approached, they told Rasūlullāh ﷺ, “How about you ride and we will walk?” Rasūlullāh ﷺ said, “You are not stronger than I am, and I am in need of reward just as you are – *Mā Antum Bi'aqwā Minnī Walā Ana Bi'aghnā ‘Anil Ajri Minkumā.*” So Rasūlullāh ﷺ was just like everyone else in his army; he did not treat himself with any preferential treatment, he was sharing his camel just like others in the army were sharing their camels, and he would walk when it was his turn to walk. Rasūlullāh ﷺ carried on towards the direction of Badr to pursue the caravan, however, Abū Sufyān was alerted and he was able to divert the caravan and was able to get away.[xx]

Quraish Flex their Muscles

We carry on with Ghazwat Badr, and we said that Abū Sufyān was very alert, he himself was scouting the area, and he passed next to the wells of Badr, and he asked the people whom he saw there who were drawing water from those wells, he asked them, "Did you see anyone here who is a foreigner whom you did not distinguish?" They said, "We saw two men here." So Abū Sufyān went to the place where their camels were and he then held some of the camel manure in his hand and he crushed it and he said, "These camels have been feeding crushed date seeds, and that is the animal feed of Madīnah." So he recognised that these two men came from Madīnah, therefore he changed course and rushed towards the coast and was able to evade the Muslims. And then he sent a letter back to Makkah and he said, "You came out to do battle in order to protect your caravan, people and wealth, Allāh has now saved these, so go back." Abū Sufyān said there is no point now in fighting, the caravan is safe, so go back. Abū Jahl said, "By Allāh, we will not turn around until we reach Badr."

Badr was a place where the Arabs would hold a fare and a market each year; they would gather in that place and hold a fare. Abū Jahl went on, he said, "We will stay there three days, slaughter some camels, eat well, drink wine, and entertainers will play music for us. The Bedouin will get to hear of our journey and of our gathering there and they will respect us for it. Let us proceed ahead." So for Abū Jahl it was a matter of flexing muscles; we will go there, we will celebrate, we will drink wine, we will have the slave-girl sing for us, and let all the Arabs come and see the strength of Quraish and let them fear us after that. Allāh ﷻ says: **And do not be like those who came forth from their homes insolently and to be seen by people and avert [them] from the way of Allāh. And Allāh is encompassing of what they do.**[175] So the people of Quraish came out with insolence and they came out to show off and to boast of their power and strength.

[175] Al-Anfāl: 47

Rasūlullāh ﷺ Shūrā and Sahābah's Willingness to Fight

Rasūlullāh ﷺ, now realising that the caravan is trying to get away, and that instead of facing a caravan guarded by 40 men they might be facing an army of a thousand strong, Rasūlullāh ﷺ held Shūrā and he was asking the Companions, "What do you think?" So Abū Bakr stood up and spoke, 'Umar Ibn Al-Khattāb ؓ stood up and spoke, and then Al-Maqdād stood up and spoke and 'Abdullāh Ibn Mas'ūd ؓ said regarding this, "Al-Maqdād stood up and spoke some words; I would sacrifice the world to be the one who spoke those words." Al-Maqdād, he stood up and said, "O Messenger of Allāh! Go forth to what Allāh ﷻ has commanded you to do, and we are not going to tell you like the Children of Israel told Mūsā ؑ, 'Go and fight with your Lord, we are going to stay here', but we will fight in front of you, and behind you, and on your right, and to your left, and we will say go forth and fight with your Lord, we will fight with you." Rasūlullāh ﷺ, as it says in Al-Bukhārī, his face lit up, it was shining and he was happy, and he stood up. So those words of Al- Maqdād ؓ strengthened the Sahābah, but this was not the case with all of them, not all of them had that idea in mind. You see, [this is] because they did not come out prepared to fight a war, the reason why they came out of Madīnah was to raid a caravan, so they were lightly armed, and mentally they were not prepared to face off an army. So some of them were reluctant, and inside their hearts many of them wanted to raid the caravan, they did not really want to fight the army of Quraish. By the way, how do we know what is in the hearts of people? You see, that is the difference when we are dealing with history that is revealed in Qur'ān, because Allāh ﷻ knows what is in the hearts of people, unlike a historian writing a book about history, he will go by what he sees, he does not really know what is in the insides of people in that particular era.

So Allāh ﷻ tells us: **[It is] just as when your Lord brought you out of your home [for the battle of Badr] in truth, while indeed, a party among the Believers were unwilling.**[176] Allāh ﷻ is telling us – and we would not have known otherwise – that some of the Believers [were reluctant to fight].

[176] Al-Anfāl: 5

And by the way, here in the Battle of Badr, we are dealing with the cream of the crop, we are dealing with the best; even though, some of them were unwilling. Why? Because fighting is something disliked, and here we are dealing [with fighting] for the first time, and there are some of them who may never had met an enemy before, and there is that fear that could occur in a person when they are going to fight for the first time. So Allāh ﷻ is saying a party among the Believers were unwilling. Plus, fighting to start with, *Qitāl*, is something disliked. Allāh ﷻ says: **Fighting has been enjoined upon you while it is hateful to you.** But then Allāh ﷻ says: ***Wa 'Asā An Takrahū Shay'an Wahuwa Khairullakum* – But perhaps you hate a thing and it is good for you.**[177] And then Allāh ﷻ says: **[Remember, O Believers], when Allāh promised you one of the two groups - that it would be yours…** one of the two groups meaning either the caravan or to defeat the enemy **…and you wished that the unarmed one would be yours.** People wanted the caravan! And that caravan had the money of the Muhājirīn in it, so they wanted it back. **But Allāh intended to establish the truth by His words and to eliminate the Disbelievers. That He should establish the truth and abolish falsehood, even if the criminals disliked it.**[178] So Allāh ﷻ had a plan while the people had a plan, and the plan of Allāh ﷻ was greater than that of the people. In the army of Rasūlullāh ﷺ, some of them just wanted to raid that caravan and take over its wealth, while Allāh ﷻ wanted this battle to be the first meeting between good and evil, and for it to be the Day of *Furqān* – The Criterion, as we will see later on.

Rasūlullāh ﷺ Gathers Intelligence

Rasūlullāh ﷺ was gathering intelligence about the whereabouts of the army of Quraish and also the whereabouts of the caravan; whether they would be able to lay their hands on it. So Rasūlullāh ﷺ and Abū Bakr met with this old Bedouin, this old man in the desert, and Rasūlullāh ﷺ asked him about the whereabouts of the army of Muhammad ﷺ and the

[177] Al-Baqarah: 216
[178] Al-Anfāl: 7-8

whereabouts of the army of Quraish. The man asked, "Who do you belong to? I am not going to tell you until you tell me who you are." Rasūlullāh ﷺ told him, "If you tell us then we will tell you." The old man said, "This for that?" Rasūlullāh ﷺ said, "Yes." So the man said, "Fine. Muhammad and his followers are at this place, and if the person who told me is telling me the truth, now they would be in such and such place." And he gave the right place of Muhammad ﷺ and his army. And then he said, "And the people of Quraish were in such and such place, so if the person who told me that is speaking the truth, now they would be in such and such place." So Rasūlullāh ﷺ over here gets some valuable information and he can trust it because the man gave the right location of the army of Muhammad ﷺ, even though he did not know that he was speaking to Muhammad ﷺ, so that could be an indication that also the location that he was giving about the army of Quraish would be correct. So now it was the Bedouin's turn to ask Muhammad ﷺ, so he asked, "Who are you?" Muhammad ﷺ says, "We are from water," and then he walks away! So the old man was left to ask himself, "What do you mean by water? Do you mean the water of 'Irāq?" Because the Arabs would name some people according to the names of their wells or their water source, so since in 'Irāq you have rivers, when Rasūlullāh ﷺ said we are from water, the man asked what do you mean by water, do you mean the water of 'Irāq? And Rasūlullāh ﷺ just walked away so that the man would not ask him some more investigative questions. What Rasūlullāh ﷺ meant by that was that we are from water; that is what we are created from, and Allāh ﷻ says in Qur'ān: **And it is He who has created from water a human being.**[179]

Rasūlullāh ﷺ sends out Az-Zubair and 'Alï Bin Abī Tālib and some other Sahābah scouting the area trying to gather information. So they found a servant belonging to the army of Quraish; they arrest him and take him back. They brought him back while Rasūlullāh ﷺ was praying, and then they would ask him, "Who do you belong to?" He would say, "I belong to the army of Quraish." So they would beat him up badly and they would ask him

[179] Al-Furqān: 54

about the location of Abū Sufyān, and this man does not know, he said, "I have no idea where Abū Sufyān is." So they would ask him, "Well, who do you know about?" He said, "I know the whereabouts of Abū Jahl, of Umayyah Bin Khalaf, of 'Utbah Bin Rabī'ah…" and he was naming some of the prominent members of the army of Quraish. And they would beat him up and ask him, "Where is Abū Sufyān?!" So he would say "OK, OK, I will tell you about Abū Sufyān." So they would stop beating him up and then they would ask, "Where is Abū Sufyān?" and he would say, "I do not know." Now, the reason why they were beating him to give them the location of Abū Sufyān, it shows you that they still wanted to know where the caravan was, and they were not happy when he told them that I belong to the army of Quraish. Rasūlullāh ﷺ finished his Salāh and told them, "When he speaks the truth you beat him, and when he lies you leave him alone." So when he would say, "Yes, I know where Abū Sufyān is," they would leave him alone. And then Rasūlullāh ﷺ went to interrogate him himself, because the Sahābah ﷺ were not really getting the right information from him! So now Rasūlullāh ﷺ walks up to the man [and] without beating him he just asks him, "Tell me about the numbers. What is the number of the army? How many are they?" So the young man says, "I have no idea, they are a lot." He would say *Kathīr* – they are a lot. Rasūlullāh ﷺ wants to get some specific information; what does he mean a lot? Tell me exactly how many there are, and this young man has no clue. So Rasūlullāh ﷺ asks him, "How many camels do they slaughter every day?" The man said, "One day they would slaughter 10 camels, the next day they would slaughter nine." Rasūlullāh ﷺ said, "*Al-Qawm Baynat Samī' Wa Alf* – They are between 900 and a thousand." Rasūlullāh ﷺ asked him about how much meat they were consuming daily, and from that, he would know what the number of the army is, and he said they were between 1,000 and 900, and they were 950.

Numbers of the Armies

The army [of Quraish] was 950 strong, the cavalry was 200 strong, they had 600 coat-mails, they had slave-girls for entertainment; while the Muslim army was a little over 300, so it was one third the number of the army of Quraish. Al-Muhājirūn numbered 86, Al-Aws were 61, and Al-Khazraj were

170. Now, the reason why the Aws were fewer than Al-Khazraj, 61:170, even though they were stronger and braver and as numerous as Al-Khazraj, was because the dwellings of Al-Aws were in the upper part of Madīnah, and when Rasūlullāh ﷺ mobilised this army he said, "You only join us if you have your ride ready," and because Al-Aws were a bit far away, they were not able to join in this army, so that is why their numbers are fewer than Al-Khazraj in this battle.

It is narrated in Al-Bukhārī that Al-Barā' Bin ʻĀzib ؓ said, "We the Companions of Rasūlullāh ﷺ, when we would talk about the Battle of Badr, we would say that the number of people who participated in the Battle of Badr is equal to the number of people who participated with Tālūt after they passed the test, after they passed the trial of the river, and the only ones who passed were the Believers. We were a little over 310." The fact that there is a correlation between the number of Muslims in the Battle of Badr and the number of Banū Isrā'īl who participated with Tālūt, and the fact that Al-Barā' here mentions that these were the ones who passed the tests and joined Tālūt, tells you that that Believers who were in the Battle of Badr were also the best, these were the ones who passed the Fitan and the trials of this world, so they are the best of the best. [With regards to] the exact number [of the army of the Muslims], some give the number as 317 and some give it as 319; it is close to this range.

Rasūlullāh ﷺ had banners, and that was his Sunnah in every battle; the Muslims would have flags. They also had battle-cries, and this was all to encourage the soldiers to fight. The banner was white and it was given to Musʻab Ibn ʻUmair, then he also had two black flags; one of them was called Al-ʻUqāb, and this was the standard, it was carried by ʻAlī Ibn Abī Tālib, and the other one was given to one of Al-Ansār. So Al-Muhājirūn had a flag and Al-Ansār had a flag, and both of them were black, and then the army had a white flag and that was carried by Musʻab Ibn ʻUmair.

The entire army had only two horses; one was for Az-Zubair and the other one [for] Al-Maqdād Ibn ʻAmr. And they had 70 camels, and we mentioned that every three would take turns on one camel. Rasūlullāh ﷺ had ʻAlī Ibn

Abī Tālib and Abū Lubābah with him, and they offered to give up their turns for Rasūlullāh ﷺ to ride, and he said, "You are no stronger than me, nor can I dispense with the reward more than you can." I need the Ajr just like you do, and you are not stronger than me. And Subhān'Allāh, this was the leader of the Muslims and this was their teacher – Rasūlullāh ﷺ. He would not even allow his Sahābah to give up their turns for him; [this was] the *Tawadha'* – the humbleness of Rasūlullāh ﷺ. That is why they loved him so much, like no followers loved any leader before. Never in the history of mankind have we seen men who love their leader as the Sahābah ؓ loved Muhammad ﷺ.

Choice of Location

What about the choice of location? When Rasūlullāh ﷺ chose the location of the army, Al-Habbāb Ibn Mundhir, one of Al-Ansār ؓ, went to Rasūlullāh ﷺ and said, "O Messenger of Allāh, is this the place about which Allāh revealed to you that we should not advance beyond nor stop before, or is this a question of opinion, warfare and tactics?" And look at how he stated the question, he said if this is a Wahī from Allāh and we are not supposed to advance beyond or stay behin then we are happy with it, but if it is a question of tactics then I have something to say. So Rasūlullāh ﷺ told him, "It is one of opinion, warfare and tactics." This is a choice based on my opinion of where we should be. Al-Mundhir said, "O Messenger of Allāh, this is not a place to stop. We should go ahead till we get to the well nearest to their force and stop there. We should then stop up the wells behind it and build a cistern and fill it with water. Then we can fight them and have water to drink, while they have none." So because we had these wells in Badr, we should take over all of the wells first and not allow them any access to them so that we will be able to drink while they will not. Rasūlullāh ﷺ said, "You have a good idea," and they advanced forward and had all of these wells behind them, behind their backs, and then they built a cistern, a pool, and filled it with water so that they could drink from it.

The Night before the Battle

The night before the battle started Rasūlullāh ﷺ saw a dream, and these are dreams that the Mujāhidīn Fee Sabeelillāh see [through] which Allāh ﷻ strengthens them. Rasūlullāh ﷺ saw the army of Quraish to be fewer than it really was, and why was that? Why would Allāh ﷻ make Muhammad ﷺ see the army less than it really was? Was it not better for him to see it as it was? Allāh ﷻ wants to strengthen the hearts of the Believers. You see, the army was three times the number of the Muslim army, and that would weaken their morale. If the soldier is going to fight and he feels that he has no chance, he will be weak in the battlefield, so they have to have hope that at least they have a chance to win. So Allāh ﷻ was showing the army of the enemy to be fewer than it really was, Allāh ﷻ says: **[Remember, O Muhammad], when Allāh showed them to you in your dream as few; and if He had shown them to you as many, you [Believers] would have lost courage and would have disputed in the matter [of whether to fight], but Allāh saved [you from that]. Indeed, He is Knowing of that within the breasts.**[180] So this was to strengthen them, and this happened the night before the battle.

The following day, in the morning, they had rain, and this was not any season of rain. Ibn Is'hāq says, "The valley was soft ground, and the water from the sky dampened the earth for the Messenger of Allāh and his force but did not impede their progress. But Quraish had such rain fall upon them that they could not move ahead." This is rain that showered on both; the Muslims and the Non-Muslims, but for the Muslims it dampened the earth and it made it firm, while with the people of Quraish it became muddy and sticky and impeded their progress. So the same rain had a different effect on both sides, it was a *Mu'jizah* – a miracle from Allāh ﷻ.

Also, some of the Muslims woke up in a state of impurity; some of them had wet-dreams and they woke up in a state of impurity, and Subhān'Allāh, a Muslim does not really feel comfortable when they are in the state of impurity, you know, you feel that you want to take your shower as soon as

[180] Al-Anfāl: 43

you can. So Allāh ﷻ despaired them that feeling of going into battle while they feel that they are in a state of *Najāsah*, Allāh ﷻ sends down this water to cleanse them. This is spiritual cleansing for them in addition to it being water that would make the earth firm for them to march over. Allāh ﷻ says: **[Remember] when He overwhelmed you with drowsiness [giving] security from Him and sent down upon you from the sky, rain by which to purify you and remove from you the evil [suggestions] of Satan…** You see, because Shaitān was coming to them and giving them Waswasah [that] you are impure, so Allāh ﷻ removed that from them **…and to make steadfast your hearts and plant firmly thereby your feet.**[181] So this rain had served all of those purposes.

And also Allāh ﷻ says in the beginning of the Āyah: ***Idh Yughashhīkumun Nu'āsa Amanatam Minkum* – [Remember] when He overwhelmed you with drowsiness.** 'Alï Ibn Abī Tālib said, "That night, the night right before the battle, all of us fell asleep," and you know, this is the night right before the battle; you would expect people to be anxious, worried, afraid, thinking a lot, [but] they were asleep! 'Alï Ibn Abī Tālib said, "You could look at any one of us and we were all in deep sleep." Subhān'Allāh, that is why our scholars say that sleeping in battle or before battle is a sign of Īmān, and sleeping in Salāh or during Salāh is a sign of hypocrisy. The scholars would say that feeling drowsiness before battle or in battle is a sign of Īmān, because it shows the confidence of the heart, while feeling drowsiness or falling asleep in Salāh is a sign of hypocrisy, as Allāh ﷻ says about the Munāfiqīn: **And when they stand for Prayer, they stand lazily (*Kusālā*), showing [themselves to] the people and not remembering Allāh except a little (*Walā Yadhkurūnallāha Illā Qalīlā*).**[182] So the Munāfiqīn are just standing there in Salāh. 'Alï Ibn Abī Tālib says, "The only one who was awake was Rasūlullāh ﷺ." Subhān'Allāh, Rasūlullāh ﷺ was standing and making Du'ā'.

[181] Al-Anfāl: 11
[182] An-Nisā': 142

And then, Allāh ﷻ gives a description of the scene: **[Remember] when you were on the near side of the valley, and they were on the farther side, and the caravan was lower [in position] than you. If you had made an appointment [to meet], you would have missed the appointment.**[183] What does this mean? What is meant by the appointment? Allāh ﷻ is saying that meeting the army of Quraish was not by appointment; you did not make an appointment with them and they did not make an appointment with you. You wanted the caravan, but Allāh ﷻ made you meet with the army of Quraish without an appointment. And then Allāh says: **If you had made an appointment [to meet], you would have missed the appointment.** You see, the Muslims did not want to meet the army of Quraish, nor did the army of Quraish want to meet the Muslims. Abū Sufyān was telling them to go back, some other members of their army were telling them to go back, and some of them were afraid that we are fighting the Messenger of Allāh, because you have to keep in mind that not all of these Kuffār truly believed that Muhammad ﷺ was a false Prophet or a liar, many of them knew that he was truly the Prophet of Allāh but they were too arrogant to be his followers, that was what kept them away from Islām, and this is called *Kufr Al-Istikbār* – Disbelief because of arrogance. So they knew that he was the Messenger of Allāh, they knew that he was speaking the truth, and this made them afraid to face him in battle, so these [people] did not want to fight Muhammad ﷺ. And then as we said earlier, many among the Muslims were not really interested in fighting because they were not really prepared to fight, they went out lightly armed, but then Allāh ﷻ: **But [it was] so that Allāh might accomplish a matter already destined…** (Allāh is the One who brought you here, it was not by appointment) **…that those who perished [through Disbelief] would perish upon evidence and those who lived [in faith] would live upon evidence; and indeed, Allāh is Hearing and Knowing.**[184] You see, because the battleground is the ultimate test – of Īmān and of Kufr.

[183] Al-Anfāl: 42
[184] Al-Anfāl: 42

Sa'd Ibn Mu'ādh ﷺ had a suggestion to make, he went to Rasūlullāh ﷺ and said, "We suggest that we build for you a portico and have some camels ready for you and some guards. If we win, then that is what we want, in case we are defeated, then you can leave and go back to Madīnah, because we have left back in Madīnah men whom we do not love you more than they do," meaning we have left behind some people in Madīnah who love you so much. And then Sa'd Ibn Mu'ādh said, "The only reason why they could not come was because they were not ready," and probably he was referring to many of the people of Al-Aws who wanted to come out, but because Rasūlullāh ﷺ said you have to come out immediately, they could not. Sa'd Ibn Mu'ādh was saying [to Rasūlullāh ﷺ] you can go back and then they would fight with you and you would carry on with your mission. Rasūlullāh ﷺ liked that idea, so he stayed in this tent that was set up for him and he had Abū Bakr As-Siddīq ﷺ as his bodyguard.

The Day of Badr

Abū Jahl the Shaitān Succeeds in Egging Quraish On

When the army of Quraish first appeared, Ibn Is'hāq says, "When the Messenger of Allāh saw them coming forward into the valley from their position behind the sand hill at 'Aqanqal, he said, 'O Allāh! These men advancing are Quraish, in all their vanity and pride. They are antagonistic to you and are calling your Prophet a liar. O Allāh! Give us your victory you promised us. O Allāh! Destroy them this morning.'" This was what Rasūlullāh ﷺ said when he first saw the army. So now you had the two armies facing each other before battle. One of the Kuffār of Quraish was riding a red camel, and Rasūlullāh ﷺ said, "Whatever good may be in them resides in the man mounted on a red camel. If they were to obey him, they would be well guided." He was referring to 'Utbah Bin Rabī'ah. Why did Rasūlullāh ﷺ say that? The Kuffār of Quraish sent 'Umair Bin Wahb to scout the Muslim army and to try and estimate how large the force was, so 'Umair Bin Wahb went forth and he came back and said, "What I did see O Quraish was camels bearing death. They are people whose only aid and refuge is their swords. I swear I do not foresee any of them being killed

before he kills one of you. And if they do kill of you a like number as their own, what good will it be to live after that? Consider carefully." So 'Umair Bin Wahb went and he saw that the Muslim army was not large, it was quite a small force, but when he looked into their faces he saw death, he saw men willing to die, and then he said [that] these were men who have no refuge but their swords.

In another description, one of these other Kuffār said something to the effect of, "I saw men who are stuck to the backs of their camels, and they are like snakes." Meaning that they were stuck to the backs of their camels and their bodies were swinging or twisting with the movement of those camels like a snake would in stealth movement without making any sound, silently moving. And they were carrying their weapons with them, and you can image their sunbaked skin, and they were thin and [were] holding firm to their weapons; it was a dreadful scene. He came back saying, "These are men ready to die."

So Hakīm Bin Hizām goes to 'Utbah Bin Rabī'ah, one of the prominent leaders of Quraish, and he says, "O 'Utbah, shall I suggest something [which] if you do, you will carry the honour of this day until the end of time?" 'Utbah said, "What is that?" He said, "You withdraw this force back to Makkah and you take care of the blood of your ally 'Amr Bin Hadramī." Who is 'Amr Bin Hadramī? You remember the Sariyyah of 'Abdullāh Ibn Jahsh that we talked about, when they killed this man in the Sacred Month? That man was 'Amr Bin Hadramī, and 'Amr Bin Hadramī was an ally of 'Utbah Bin Rabī'ah, so now part of the reason why this army of Quraish was coming out was not only to protect their caravan but also to avenge the death of 'Amr Bin Hadramī, for his killing. The man responsible for that was 'Utbah Bin Rabī'ah because 'Amr Bin Hadramī was his ally. So Hakīm Bin Hizām is saying [that] let us withdraw this army back and you pay the blood-money of 'Amr Bin Hadramī and let us spare ourselves this fighting, we are fighting with our own relatives. 'Utbah liked the idea and he said, "Consider it done. However I want you to go and convince Ibn Al-Handaliyyah (Abū Jahl), because he is the one whom I am afraid of. He is the one who might spoil this idea, go and convince him." And then 'Utbah

Bin Rabī‘ah stands up and he says, “O Quraish! By fighting Muhammad and his Companions, you will accomplish nothing. If you do attack him, each of you will always be looking at others who will dislike looking back at you; you will be known to have killed their cousin or a member of their tribe. Go home and leave Muhammad up to the other Arabs. If they kill him, that will be accomplishing your aims, and if otherwise, he will find you not to have been exposed to the risk of what you now plan.” He was saying what are we going to do? We are going to be killing our brothers, our sons, our fathers? These are the people who we are facing. Let us just go back and leave his affair to the Arabs; if they get rid of him, fine, that is what we want, [and] if he ends up winning, he will not take revenge from us because we would not have been the ones who fought him. So he was speaking to the people of Quraish and Hakīm Bin Hizām went to convince Abū Jahl.

So he goes and he finds Abū Jahl in a gathering, and he tells him, “This is the message I have for you from ‘Utbah.” So Abū Jahl tells him, “Utbah did not find anybody else to send but you?!” Hakīm Bin Hizām said, “No, he could have sent someone else but I would not have been a messenger except for him.” And then Abū Jahl said, “I swear, his lungs are filled with terror when he saw Muhammad and his men. By Allāh, we will not return until Allāh decides the issue between us and Muhammad. ‘Utbah is not sincere in what he says, he sees Muhammad and his men as fodder for camels awaiting slaughter, and his own son is there among them. He is scaring you for his own sake.” The meaning of his words when he says ‘he sees Muhammad and his men as fodder for camels awaiting slaughter’ is that we are going to slaughter the Muslims, we are going to win, and ‘Utbah is afraid because his son is a Muslim and he does not want his own son to be killed, that is why he is trying to ask us to withdraw. And then Abū Jahl, this Shaitān, he goes to the brother of ‘Amr Bin Hadramī and says, “Your protector ‘Utbah wants to withdraw the army back, go and inspire the army to fight.” So the brother of ‘Amr Ibn Hadramī goes and he exposes his head and then he screams, “Woe to ‘Amr! Woe to ‘Amr!” And then he marches in front of the army inspiring them to fight. Ibn Is'hāq says, “And so the mood for warfare became heated, and the attitude of the Quraish force hardened, and they

became set in their evil course while 'Utbah's advice was ignored." Utbah said, "That fellow with the filthy yellow backside will find out whether it is me or him whose lungs are filled in terror." So not only did Abū Jahl sweep the entire army with anger, but he was also able to drive 'Utbah into a corner and make him stubborn to the extent that 'Utbah was the first one to stand forth and ask for a duel with a Muslim. This shows you how effective this devil Abū Jahl was.

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In the Battle against Islām All Voices of Reason are Swept Aside

Let us stop here and comment on this. Rasūlullāh ﷺ was saying, "Whatever good may be in them resides in the man mounted on the red camel. If they were to obey him, they would be well guided." So Rasūlullāh ﷺ was pointing at 'Utbah and saying [that] if they followed him they would be guided. So brothers and sisters, among the camp of Disbelievers, there *are* voices of reason, there *are* men of wisdom, there *are* people who are moderate, however, when it comes to it being a battle against Islām, when it is a religious war with the intention of fighting the truth – the Religion of Allāh ﷻ, these voices of reason, these voices of moderation, are swept aside, and you have the voices of fanaticism and extremism that gain the upper hand. And I am saying this because sometimes Muslims think, 'Well, since among the enemies of Allāh there are people who are anti-war, there are people who are supportive of Muslim causes, there are people who are moderate, we think that these voices are the overwhelming voices and we think that there is hope that their opinion will overcome the voices of extremism.' Well that is the case sometimes when it is a battle between Kufr and Kufr, but when it comes to fighting against the Ambiyā' of Allāh ﷻ, or the followers of the Ambiyā' of Allāh ﷻ, it is different, we have to understand that here we are dealing with a different game. Abū Sufyān, did he not urge the army of Quraish to go back? Was he not representing a voice of reason? Did not Banū Zahrah in fact withdraw? Banū Zahrah, the followers of Al-Akhnas Bin Shuraiq, they withdrew and they refused to join in on this

battle, they said, “We are not going to go out and fight with our brothers.” Did not ‘Utbah try? Did not Hakīm try?

In fact I can give you an example of another incident to show you how the Disbelievers have a different standard when it comes to Islām; Abū Sufyān’s son was taken as a prisoner of war by the Muslims, so they told him, “Go and ransom him.” He said, “They killed one of my sons and now they want me to ransom the other? Let him stay with them.” There was a member of one Arab tribe who was a Muslim who went to Makkah for ‘Umrah or for Pilgrimage, and you know, the people of Quraish would honour any Pilgrim, they never violated any Pilgrim who would come to Makkah, they would respect them all, they would honour them, they would host them; the honour of Quraish was based upon being generous to the Pilgrims. So here you have a Muslim going to Makkah for ‘Umrah or for Hajj and he was taken as a prisoner, Abū Sufyān took him as a prisoner. Now, Ibn Is'hāq says, “Quraish only ever treated well those who came as Pilgrims, this was the first time they would violate that law.” Abū Sufyān took him as a prisoner, so then his family went to Rasūlullāh ﷺ and said, “Our son is taken as a prisoner,” so Rasūlullāh ﷺ ended up freeing the son of Abū Sufyān so that Abū Sufyān would free this Pilgrim. The reason why I am bringing this up is to show you that the Kuffār, when they are dealing with the Muslims, they deal with a different standard. So even though among the Kuffār you would have people who are anti-war, people who are peace activists, people who are moderate, people who are wise, people who represent voices of reason in times of war, but when it comes to Islām, things are different because this is the truth, and Shaitān is working out there to convince his followers that they need to wipe out the followers of the Religion of Allāh from the face of the earth. So in the end, even though ‘Utbah was one of their leaders and he was trying to convince them to go back, and he stood up and spoke and told the people of Quraish some very convincing words, at the end of the day, it was Abū Jahl who carried the vote and the extremists won the election.

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Both Sides See Armies as Few

Allāh ﷻ blessed the Muslims, as we said, with sleep the night before, so they woke up active and ready to fight. The earth under them was firm, and He also blessed them with something else. Rasūlullāh ﷺ saw a dream that the number of Quraish appeared fewer than they really were, but when the Muslims actually saw the army of Quraish, they also saw them less than they really were. Allāh ﷻ says: **And [remember] when He showed them to you, when you met, as few in your eyes, and He made you [appear] as few in their eyes so that Allāh might accomplish a matter already destined. And to Allāh are [all] matters returned.**[185] So we spoke about why Allāh ﷻ would make the enemy appear fewer in the eyes of the Muslims, but the verse also says that the Muslims appeared fewer in the eyes of Quraish; why was that? Allāh ﷻ gives us the explanation: ***Liyaqdiyallāhu Amran Kāna Maf'ūlā* – so that Allāh might accomplish a matter already destined.** Allāh wanted this battle to happen, so when the enemies see the Muslims as fewer, that would make them even more eager to face the Muslims because they would feel that they are so weak that they have a chance to wipe them out. But it also made them careless, because now they were not preparing well, or they were going into battle thinking that the Muslims were even less than 300, and when you feel that your opponent is too weak, then you go in with overconfidence. So that was like a bait to draw them in, but then as soon as they would face the Muslims and see that they have been deceived, their morale would go down. Now with the Muslims, for them to see the enemy as fewer, that would also give them confidence and strength to fight.

[185] Al-Anfāl: 44

Strategy of Rasūlullāh ﷺ

So what was the strategy of Rasūlullāh ﷺ in fighting? Rasūlullāh ﷺ used a tactic that was not used by the Arabs before. It might have been used by other armies in other nations, but it was not the method of fighting among the Arabs. The Arabs, their method of fighting was *Al-Karru Wal-Farr*. Al-Karru Wal-Farr is to attack and then withdraw, to attack and withdraw, to attack and withdraw, and it was pretty much a disorganised attack. However Rasūlullāh ﷺ was employing the method of ranks; he would line up the army in two or three or more ranks, and then you would have the first rank armed with lances, and you would have the ranks in the back armed with arrows – they would be the archers, so the archers would fire from behind while the ranks in the front were fighting with their lances to prevent the advance of the attack of the cavalry.

And as I said, this this was a new tactic employed by Rasūlullāh ﷺ, it was new to the Arabs at least, and this is the way which Allāh describes in Sūrah As-Saff: **Indeed, Allāh loves those who fight in His cause in a row as though they are a [single] structure joined firmly.**[186] This method, which is called in Arabic *Saff* – this method of ranks which was the method [that was] probably employed by the Romans and the Persians – this method gives the leader greater control over the army rather than just attacking and withdrawing in a disorganised fashion, and that is how Rasūlullāh ﷺ would fight in the majority of his battles, it is called *As-Saff*.

Rasūlullāh ﷺ Encouraging and Inspiring the Army

Rasūlullāh ﷺ was also encouraging and inspiring the army, and that was an instruction from Allāh. Allāh ﷻ told him: **O Prophet, urge the Believers to battle.** (Urge them, inspire them). **If there are among you twenty [who are] steadfast, they will overcome two hundred. And if there are among you one hundred [who are] steadfast, they will overcome a thousand of those who have disbelieved because they are a**

[186] As-Saff: 4

people who do not understand.[187] So Rasūlullāh ﷺ stands up in front of the army and says, "Every man who fights them bravely and advances without retreating will have Allāh give him entry into Paradise." And in Sahīh Al-Muslim, Rasūlullāh ﷺ stands up in front of the army and says, "Go forth towards the garden the size of the heavens and earth combined! – *Qūmū Ilā Jannatin 'Arduhas Samāwātu Wal Ard!*"

So one of the Sahābah ؓ, 'Umair Bin Hamām, said, "O Messenger of Allāh! Could a garden really be the size of the heavens and the earth combined?!" Rasūlullāh ﷺ said, "Yes." He said, "Fine, fine – *Bakhin Bakhin*." So Rasūlullāh ﷺ said asked, "What makes you say that?" He said, "O Messenger of Allāh, it is only my hope of being one of its people." I want to be in Jannah. Rasūlullāh ﷺ said, "You certainly will be." So 'Umair Ibn Al-Hamām stands up, draws his sword, and then he had some dates which he drew out of his pocket and he started eating those dates, and then he said, "If I live long enough to eat these dates, it would be a long life." He was *so* inspired by the words of Rasūlullāh ﷺ, he was in such a hurry to die in the path of Allāh ﷺ, that he considered it too long of a life to even finish the dates in his hand, and he rushed into the fray of battle. That is how inspired they were based on the words of *Maw'idah* – Reminder, that they were hearing from Rasūlullāh ﷺ.

Story of Umayyah Bin Khalaf

Let me carry on from some of the scenes that we are talking about. We mentioned the death of Abū Jahl[188]; another important scene was what happened to Umayyah Bin Khalaf. Sa'd Ibn Mu'ādh said, "I was friends with Umayyah Bin Khalaf, and when he would visit Madīnah he would stay with me, and when I would visit Makkah I would stay with him. I visited Makkah and I stayed with Umayyah Bin Khalaf after Rasūlullāh ﷺ made Hijrah to Madīnah. I told him, 'I want you to find me a time when it is not crowded so that I can make Tawāf around Al-Ka'bah.'" They went out to make Tawāf

[187] Al-Anfāl: 65

[188] I do not believe the Sheikh has covered the subject of Abū Jahl's death yet, or he may have mentioned it in a previous lecture and it may not have been recorded.

and Abū Jahl sees Sa'd Ibn Mu'ādh, so he asks Umayyah Bin Khalaf, "Who is this?" He said, "This is Sa'd Ibn Mu'ādh." Abū Jahl said, "I see that you are safe in Makkah when you have given refuge to *As-Subāh*…" – this was a derogatory term that they would use against the Muslims – "…and you claim that you are going to support them and give them victory and protect them. If it was not that you are with Abū Safwān (Umayyah), I would have killed you." Sa'd Ibn Mu'ādh responds back and his voice was loud, he said, "If you do that, I will do something that is worse for you! I will prevent your caravans from passing through Madīnah." Madīnah controlled the lifeline of Quraish, the route between Makkah and Ash-Shām, Syria. Umayyah Bin Khalaf told Sa'd Ibn Mu'ādh, "Do not speak like that with Abul Hakam because he is the chief of this valley." So Sa'd Ibn Mu'ādh said, "Let us not talk about this anymore, plus I have heard Rasūlullāh ﷺ say that they are going to kill you." Umayyah Bin Khalaf said, "They are going to kill me?" He said, "Yes." [Umayyah asked], "Did he say if they are going to kill me in Makkah or outside Makkah?" Sa'd said, "I do not know." Umayyah Bin Khalaf went back to his home and he told his wife, "Do you know what my friend from Madīnah told me?" She said, "What?" He said, "That Muhammad promised his followers that he is going to kill me." She said, "Did he tell you where?!" He said, "No, I asked him whether it was in Makkah or outside Makkah and he said he does not know, but I am never going to leave Makkah then."

Subhān'Allāh, they would accuse Rasūlullāh ﷺ of being a liar but then they would believe everything that he would say. So it shows you that deep inside their hearts they knew that he was Rasūlullāh ﷺ – ***Wajahadū Bihā Wastayqanat'hā Anfusuhum Zalaman Wa 'Uluwwā*** **– And they rejected them, while their [inner] selves were convinced thereof, out of injustice and haughtiness.**[189] So Umayyah Ibn Khalaf says I am not going to leave Makkah. Now, when the call came to respond to the Battle of Badr, Umayyah did not want to leave, so Abū Jahl brings him a *Mabkharah* – Mabkharah is this thing in which they burn inside it the 'Oud – so he brought it to him and told him, "Take it because you are an old woman, so use this as

[189] An-Naml: 14

old women do." Abū Jahl was insulting him and telling him that you are such a coward that you are going to stay behind with the women. Umayyah was obviously insulted, and Abū Jahl kept on trying until he was able to convince Umayyah Bin Khalaf to go out with him. Umayyah went back home preparing to leave, his wife told him, "Do you not remember what your friend from Madīnah told you?" He said, "Yes I do, but I am just going to go so far with them and then I am going to come back." Ibn Kathīr said that whenever they would stop, he would make the intention that the next stop would be the last stop, until he ended up entering the fray of the battle himself.

So Umayyah ended up being captured by ʻAbdur Rahmān Ibn ʻAwf. How did it happen? ʻAbdur Rahmān Ibn ʻAwf is narrating this story himself, he says, "I had a bunch of coat-mails with me," armour [consisting of small metal rings to form a coat], and these were pretty expensive, and he had collected them one by one as booty. And then Umayyah sees him and says, "O ʻAbd Amr!" ʻAbdur Rahmān said, "I did not respond." You see, ʻAbdur Rahmān and Umayyah were friends in Makkah, and the name of ʻAbdur Rahmān was ʻAbd Amr, when he became Muslim he changed his name to ʻAbdur Rahmān. ʻAbdur Rahmān said, "When Umayyah would call me ʻAbd Amr, I would not respond." So Umayyah told him, "When I call you ʻAbd ʻAmr you refuse to respond back, and I do not recognise Ar-Rahmān, so I cannot call you ʻAbdur Rahmān. So how about you choose for yourself a name just for me and you?" So ʻAbdur Rahmān Ibn ʻAwf said, "You go ahead and choose a name." He said, "I will call you ʻAbdul-Ilāh – The Sevant of God." So they agreed, [and] whenever Umayyah would meet ʻAbdur Rahmān he would say ʻAbdul-Ilāh, because the Mushrikīn of Quraish did not recognise Ar-Rahmān. That is in one narration.

In another narration in Bukhārī it says that ʻAbdur Rahmān Ibn ʻAwf said, "I had an agreement with Umayyah Bin Khalaf that I would take care of his business interests in Madīnah while he would take care of my business interests in Makkah." ʻAbdur Rahmān Ibn ʻAwf said, "I did not respond back to Umayyah when he said ʻAbd Amr, and then he said ʻAbdul Ilāh, so I responded to him and he said, ʻDo you want something better for you than

those coat-mails that you are carrying?'" 'Abdur Rahmān said, "What is it?" He said, "Me and my son." Obviously Umayyah was rich so his ransom would fetch a lot of money, [and it was] the same with his son 'Alï. 'Abdur Rahmān said, "I threw the armour from my hand and I held Umayyah and his son 'Alï in both of my hands." So now they are his prisoners of war, and he is the one who is holding them, therefore he is the one who will get the ransom since according to the tradition if you are the one who captures somebody you get the ransom for him, so it was a better deal for 'Abdur Rahmān Ibn 'Awf.

However, someone spots Umayyah Bin Khalaf, and who was it? Bilāl – Bilāl Ibn Ar-Rabāh, the former slave of Umayyah, the one who was tortured by Umayyah, and the story of the torturing of Bilāl is famous, you all know it. When Bilāl Ibn Ar-Rabāh saw 'Abdur Rahmān Ibn 'Awf he said, "*Umayyah Ra'sul Kufr* – Umayyah, the head of the Disbelievers." 'Abdur Rahmān said, "*Yā Bilāl*! – Hey Bilāl! He is my prisoner." Bilāl says, "*Lā Najirtu Innujā'* – I will not live if he does." 'Abdur Rahmān Ibn 'Awf said, "Listen Bilāl, he is my prisoner!" Bilāl, when he realises that 'Abdur Rahmān is not willing to give him up, Bilāl goes to some of the Ansār and tells them, "That man is Umayyah Bin Khalaf *Ra'sul Kufr* – That man is Umayyah Bin Khalaf the head of the Disbelievers! I am not going to live if he does." 'Abdur Rahmān Ibn 'Awf said, "So they pounced on us, they attacked! They enclosed us and I felt that I would not be able to defend them so I released 'Alï to get them busy with him and then I told Umayyah to run with me. So they attacked 'Alï and they killed him, they cut him into pieces, and I was telling Umayyah to run but he was a heavy man. They ended up catching up with us, so I told him to lay down and then I jumped over him to protect him with my own body. The swords of the Ansār were digging deep under me, tearing me apart, in fact one of them even injured me in my foot." And the narrator of this Hadīth would say 'Abdur Rahmān would show us the scar that was left by the swords of the Sahābah. 'Abdur Rahmān Ibn 'Awf then says, "*Rahimallāhu Bilāl* – May Allāh have mercy on Bilāl, he made me lose my arm and lose my prisoners!" I lost them both! So this is

what happened with Umayyah Bin Khalaf who is, as Bilāl said, *Imām Fil Kufr*, he was an Imām of Disbelief.

One thing that I forgot to mention; when Umayyah Bin Khalaf was held captive by ʻAbdur Rahmān Ibn ʻAwf and they were walking through the site of the Battle of Badr, Umayyah asked ʻAbdur Rahmān, "Who was that man who had an ostrich feather across his chest?" ʻAbdur Rahmān Ibn ʻAwf said, "That is Hamzah Bin ʻAbdul Muttalib ﷺ." Umayyah Bin Khalaf said, "*Hādhalladhī Faʻala Binal Afāʻīl* – This is the man who ruined us." So Hamzah Bin ʻAbdul Muttalib was truly the Lion of Allāh; *Asadullāh Wa Rasūlah* – The Lion of Allāh and His Messenger.

Bodies of Chiefs of Quraish Thrown into Well

Anas Bin Mālik ﷺ tells us the story of Al-Qaleeb, he says, "The Messenger of Allāh ordered on the day of the battle at Badr that 24 of the chiefs of Quraish be thrown into a dirty refuge laid in old well." So the bodies of the leaders of Quraish, 24 of them, were dragged into this grave, it was a dirty refuge laid in old well as Anas Ibn Mālik describes it. When they were pulling the body of ʻUtbah Bin Rabīʻah, his son [Abū] Hudhaifah was watching on, so Rasūlullāh ﷺ looks into his face and sees that he was distressed, he was sad, so Rasūlullāh ﷺ said, "Abū Hudhaifah, are you very upset at your father's fate?" Abū Hudhaifah responds back, "I swear O Messenger of Allāh, I have no problems with my father's fate, but I once knew him as a man of reason, judgement and goodness, and hoped those qualities would lead him to Islām. When I saw what his fate was and how he had died in Disbelief despite my hopes for him, I was saddened." Rasūlullāh ﷺ then made Duʻā' for him.

Dear brothers and sisters, the issue of guidance is something in the Hands of Allāh, nobody can control it. Here Abū Hudhaifah is saying that my father was wise, he was a man of reason, he was a man of judgement, he was a man of goodness, and I hoped that these qualities would guide him to Islām, but things did not turn out as he expected, and that is the case with Abū Tālib also. Abū Tālib, the uncle of Rasūlullāh ﷺ, carried these same qualities, in fact he protected Rasūlullāh ﷺ for the entire period he spent

in Makkah until he passed away, and Abū Tālib never became Musim. So when it comes to the issue of guidance you cannot really tell who will be guided and who will not. While 'Umar Ibn Al-Khattāb who was so evil in his torture of Muslims, he becomes a Muslim. And we talked about the story of Islām that when one of the Muslims saw that one of the Sahābiyyāt was expecting 'Umar to become Muslim because he spoke to her softly, he responded back by saying the donkey of his father would become a Muslim before he does, meaning take that idea out of your mind, such a person can never become Muslim, but he did, and he became one of the best Muslims. So the issue of who is guided and who is not is something that we cannot control and we cannot even expect. Do not make a judgement on a person and say, 'Oh, he might become Muslim,' and 'Oh, he might not become Muslim.' At the end, Abū Tālib dies as a Kāfir and Abū Sufyān dies as a Muslim. Abū Tālib, who supports Rasūlullāh ﷺ for all of his life, ends up going to Hellfire, while Abū Sufyān, who fights Rasūlullāh ﷺ for most of his life, ends up becoming Muslim. So such issues should be left in the Hands of Allāh ﷻ, and that is why Allāh ﷻ[190] says: ***Innaka Lā Tahdī Man Ahbabta Walā Kinnallāha Yahdī Mayyashā'*** **– Indeed, [O Muhammad], you do not guide whom you like, but Allāh guides whom He wills.**[191] You do not guide the ones you want, the ones you love, the ones you like, but it is Allāh who guides the ones He wants. This is a matter of Qadr of Allāh ﷻ and we leave it in His Hands.

So Abū Hudhaifah here was kind of upset because his father did not become Muslim. It also shows you [that] our loyalty should go to Allāh entirely, and even though Abū Hudhaifah was sad that his father died as a Disbeliever, but that did not make him forsake his religion or blame someone or blame something that my father did not become Muslim; he accepted it and he said, 'O Messenger of Allāh, I have no problems with my father's fate, I accept it, I accept that this is from Allāh ﷻ, I accept it.' And this is called *Ridā Bi Qadrillāh* ﷻ – You are content with what Allāh ﷻ gives you and what

[190] Sheikh says 'Rasūlullāh ﷺ says' but what he meant was 'Allāh ﷻ says' therefore I have corrected this.
[191] Al-Qasas: 56

happens to you. And I am saying this because we have known brothers and sisters in the West who have embraced Islām but their parents did not, and they are very eager to have their parents become Muslim and they are giving them Da'wah. I just want to say that you do your best in Da'wah, but then leave the issue of Hidāyah in the Hands of Allāh, and do not become overwhelmed or upset if they do not die as Muslim, and accept it as the Qadr of Allāh ﷻ, and if they do become Muslim, then give credit to Allāh ﷻ, leave it in His Hands and say Alhamdulillāh that Allāh ﷻ has guided them to His Religion. Rasūlullāh ﷺ tried very hard with his uncle but it did not work, while people from distant land would come to him, like Salmān Al-Fārsī and Abū Dharr. We ask Allāh ﷻ to guide us to the truth.

So Rasūlullāh ﷺ ordered that the bodies of 24 of the chiefs of Quraish be thrown into this well. It was the habit of Rasūlullāh ﷺ that he would stay at the site of the battle for three days before he would leave. When he was about to leave from the site of the Battle of Badr, he visited the *Qulaib* – this well in which the 24 leaders of Kufr were buried – and he was speaking to them, he said, "Would you now be pleased to have obeyed Allāh and His Messenger? We have found that what our Lord promised us was true, have you found what your Lord promised you to be true?" 'Umar Ibn Al-Khattāb ﷺ said, "O Messenger of Allāh, why do you speak to bodies that have no spirits in them?" Rasūlullāh ﷺ said, "By Him who holds the soul of Muhammad in His Hand, you do not hear what I say any better than they do." And this is in Bukhārī. So Allāh ﷻ made them hear what Rasūlullāh ﷺ was telling them, and this was to add to their punishment.[xxi]

News of Victory Reaches Madīnah

Rasūlullāh ﷺ sends 'Abdullāh Bin Rawāhah and Zayd Bin Hārithah to deliver the news to the people of Madīnah. 'Abdullāh Ibn Rawāhah goes to '*Awāli* – the upper areas of Madīnah, and he delivers the news to each house of Al-Ansār, while Zayd Ibn Hārithah goes to the centre of Maindah to deliver the news. Now, Zayd Ibn Hārithah was riding on the camel of Rasūlullāh ﷺ, so when he came in delivering the news and saying that 'Utbah Bin Rabī'ah was killed, Shaybah Bin Rabī'ah was killed, Ibn Al-

Hajjāj were killed, Abū Jahal was killed, and he was mentioning the famous names of the people of Quraish who were killed, the Munāfiqīn and the Yahūd said, "This man does not know what he is talking about, he is confused. He has run away from the battlefield and Muhammad himself was killed, and the evidence is that Zayd is riding his camel," and they went around spreading this news. So Usāmah who was left behind, as well as 'Uthmān, so that they could care for Ruqayyah, the daughter of Rasūlullāh ﷺ, he said, "I went to my father and said, O father, is the news that you are delivering true?' He said, 'Yes my son it is true.'" [And the] people who were going to 'Abdullāh Bin Rawāhah and asking, "Is this news true?" He would say, "Yes the news is true and tomorrow Rasūlullāh ﷺ is going to bring the captives." It was *so* difficult for people to believe what had happened; a force of a little over 300 defeats a thousand and then kills the most famous names of Quraish – all of them were dead; 'Utbah, Shaybah, Al-Walīd, Abū Jahl, Nabīhal Munabbā[192], Ibn Al-Hajjāj and others, all of them were killed on that day. And then other leaders such as Suhail Ibn 'Amr are captured, taken as prisoners, so it was too good to be true. But the next day Rasūlullāh ﷺ does come in with the prisoners and the victory of Allāh ﷻ.

Now, the prisoners were placed in a certain location, and [when] Sawdah, the wife of the Prophet ﷺ, saw Suhail Bin 'Amr with his hands tied to his neck, and this was one of the noble men of Quraish, she said, "Why did you not die as noble men? Why did you allow yourselves to be humiliated and to be in this state, why did you not die as noble men? – *Afalā Mittum Kirāman?*" Rasūlullāh ﷺ overlooked that statement and said, "*A'alallāhu Wa Rasūlihī Tuharradīn?* – Are you asking them to fight Allāh and His Messenger?" Because in fact what she was saying was why did you not fight rather than be held captive the way you are, and when she was saying why did you not fight who would he fight against? He would be fighting against Rasūlullāh ﷺ. So Sawdah apologised to Rasūlullāh ﷺ and said, "O Messenger of Allāh, when I saw him in that state, I could not but say such a

[192] Not sure if this is correct spelling of the name, audio not very clear.

statement." Her emotions overwhelmed her when she saw Suhail in that state. So it tells you that the leaders of Quraish were humiliated because of their Disbelief and Kufr, and the way they dealt with the Messenger of Allāh ﷺ; most of them were killed and then you had people like Suhail Ibn 'Amr [who] were tied in ropes.

Rasūlullāh ﷺ stopped at Ar-Rawhā' to receive congratulations from all of the people who were coming to visit him, and when the people were coming to congratulate him, one of the Ansār said, "What are you congratulating us for? We have only met old bald men like camels awaiting slaughter and we slaughtered them." Rasūlullāh ﷺ said, "Hey my cousin, do not say that, these are the chiefs." This Ansārī was saying [that] it was so easy; those people whom we faced were old men who did not know how to fight. [But Rasūlullāh ﷺ was saying that] it was Allāh ﷻ who helped you through the angels, otherwise we could not have defeated such an army. So these were strong men, it was a strong opponent, but Allāh ﷻ assisted us and helped us.

The news was delivered to Makkah by a man called Al-Haythumān Al-Khuzā'ī. Al-Haythumān Al-Khuzā'ī rushes into Makkah and says Abul Hakam was killed, 'Utbah was killed, Shaybah was killed, Al-Walīd was killed, and he was going down the list [until he mentioned that] Umayyah was killed. Safwān Ibn Umayyah was listening, and he said, "This man has lost his mind, ask him about me." [This was] to make sure that he was not crazy. So they asked him, "What about Safwān, what happened to him?" He said, "Safwān is sitting right there and I have seen the death of his father and his brother with my own eyes." And for the people of Makkah it was too bad to be true; how could Abū Jahl be killed and Umayyah be killed and 'Utbah be killed? It was impossible! But surely the news was sinking in.

The Humiliation of Abū Lahab

Abū Lahab was one of those who stayed behind, but he sent somebody in his place to fight. Rāfi' says, "I was a servant of Al-'Abbās and our household was Muslim; me and Al-'Abbās and Umm Al-Fadl (the wife of Al-'Abbās), and I used to make arrows. So I was sitting in the pavilion around Al-Ka'bah sharpening arrows while Abū Lahab was sitting with his back towards me

when one of the fighters from Quraish approached, so Abū Lahab said, 'Come and tell us the news of what happened.' The man came and he said, 'As soon as the fighting started, we handed them over ourselves to be killed and to be taken as captives. But I do not blame them for it because we were facing men in white clothes on horses between the heavens and earth, and nothing could stop them.'" So he was saying that it is true that we were defeated by the army of Rasūlullāh ﷺ, but we do not give credit to them, it was some other people wearing white who defeated us and nothing could stop that force. When Rāfi' heard that, he said, "In the name of Allāh, those are the angels." Abū Lahab turned around and punched him in the face with such a blow. Rāfi' said, "So I started fighting back but Abū Lahab was stronger than me and I was a weak man, so he was sitting over me and beating me hard when Umm Al-Fadl came with a rod and she hit Abū Lahab on the head and told him, 'You are taking advantage that his master is not around.' And then Abū Lahab left." Rāfi' says, "Abū Lahab was afflicted by a disease after that and died a week later." And he said this particular disease would terrify the people of Quraish, and if somebody was inflicted with that disease they would not want to go next to him. So Abū Lahab died and remained in his house for three days until his body was decomposing, and nobody wanted to bury him. So the people of Quraish went to his two sons and said, "Shame on you, your father's body is decomposing and you do not want to bury him?!" They said, "We are afraid of that disease." So what they did was they ended up dragging him and placing him next to a wall, they did not even dig a grave for him, they placed him next to a wall and then they threw stones over him to cover his body – that is the humiliation that he suffered even in his death.

Quraish Ban Mourning in Public

The people of Quraish, in order not to have the Muslims rejoice at their misfortune, prevented anyone from crying publicly for their dead, so there was no wailing allowed. Also, they refused to allow anyone to investigate the issue of ransoming the prisoners, so that Muhammad ﷺ would not raise the price of ransom. Ibn Kathīr says about this, "I observe that Allāh's forcing them to forgo mourning for their dead was part of the totality of His

punishment of those of them that remained alive at that time, for weeping for the dead contributes to the recovery of the grieving heart." So this prevention of mourning was in fact more of a torment for the people of Quraish, the ones who were living. And then he says Ibn Is'hāq stated that Al-Aswad Ibn Al-Muttalib was afflicted with the loss of three of his sons. This was an old man, he was already blind, and he lost three of his sons, and he was not allowed to mourn their deaths. So one night he hears a woman weeping, so he said, "Go and see if mourning has become permissible, are Quraish now bewailing their dead? Perhaps I will now be able to lament the loss of Abū Hakīmah (his eldest son) for I am in great pain." They went to find out why the woman was crying [and] they found out she was crying because she lost a camel! So he said these lines of poetry:

Is she weeping
Because a camel of hers has gone astray
And so insomnia keeps her from sleeping?
Do not weep over a young camel
But over Badr that ruined all hopes
Over Badr and the elite of the Banū Husais
And Makhzūm and the tribe of Abul Walīd
And weep if you weep at all for Abū 'Aqīl
And for Hārith, the lion of lions
Weep for them all and do not hold back
For there is none the like of Abū Hakīmah
After them it is other men who rule
And had it not been for Badr
They would not have come to leave it

So this poor old man was not even allowed to mourn the loss of his three sons; why? So that the news would not reach to Muhammad ﷺ that the Kuffār of Quraish were suffering because of their dead. They wanted to show that they did not care about it, and they wanted to show that they did not care about the ransom of the captives.

Muslims Fight Over Booty

Sūrah Al-Anfāl was revealed after the Ghazwah of Badr. ʻUbādah Ibn As-Sāmit says about the first verses of Sūrah Al-Anfāl, "They were revealed about us, the Muslims at Badr, *Wa Sā'at Fīhi Akhlāqunā* – And when we disputed with one another about the issue of booty." What happened was the Muslims were three groups; one group was protecting Rasūlullāh ﷺ, the second group was pursuing the enemy, and the third group was collecting the spoils of war. So the ones who collected the spoils of war said, "These belong to us," the ones who protected Rasūlullāh ﷺ said, "No, we want our share because we were protecting Rasūlullāh," and the ones who were pursuing the enemy said, "If it was not for us, you would not have any spoils of war." So they disputed and they were arguing, and Allāh ﷻ revealed the Āyāt of Sūrah Al-Anfāl: ***Yas'alūnaka ʻAnil Anfāl. Qulil Anfālu Lillāhi War-Rasūli* – They ask you, [O Muhammad], about the bounties [of war]. Say, "The [decision concerning] bounties is for Allāh and the Messenger."**[193] Therefore all of the bounties of war were taken from them and given to Rasūlullāh ﷺ. It belongs to Allāh and Rasūlullāh ﷺ. *All* of it was taken away. And then Allāh says: **So fear Allāh and amend that which is between you and obey Allāh and His Messenger, if you should be Believers.**[194]

Number One: This Āyah is teaching the Mujāhidīn that they should have Taqwā [**So fear Allāh**]. You cannot fight Fee Sabeelillāh without Taqwā.

Number Two: **And amend that which is between you.** You have to have unity, for fighters Fee Sabeelillāh, they have to be one.

And Number Three: **And obey Allāh and His Messenger.** You have to have discipline; fighters without discipline are not going to succeed. So they have to have discipline and obedience of the leader.

These are three essential qualities for Al-Mujāhidīn Fee Sabeelillāh; Taqwā, unity, and discipline and obedience of the leader.

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[193] Al-Anfāl: 1
[194] Al-Anfāl: 1

Ruling regarding Distribution of Booty

And then Allāh ﷻ gives the ruling regarding how the spoils of war are divided, Allāh ﷻ says: **And know that anything you obtain of war booty - then indeed, for Allāh is one fifth of it and for the Messenger and for [his] near relatives and the orphans, the needy, and the [stranded] traveler, if you have believed in Allāh and in that which We sent down to Our Servant on the Day of Criterion - the day when the two armies met. And Allāh, over all things, is competent.**[195]

So the ruling regarding the spoils of war is as follows: they are divided into five equal portions; four of those five portions are distributed among the fighters, so if we convert it to percentage, 80% of the spoils of war are split among the fighters; the foot-soldier receives one share and the horsemen or cavalry receive three shares each. The remaining 20% is then divided into five portions, so we are talking about 4% each; 4% goes to Allāh, 4% goes to Rasūlullāh ﷺ, 4% goes to the near relatives, 4% goes to the orphans, 4% goes to the poor, and 4% goes to the traveller. Now, the portion that goes to Allāh ﷻ and Rasūlullāh ﷺ is distributed in what is needed by the Muslims such as Masājid or paving roads or whatever, it is up to the Imām of the Muslims to distribute that. So these are the rulings regarding the distribution of the booty.

The Issue of Prisoners of War

Another issue dealt with in the Āyāt of Sūrah Al-Anfāl [is] the prisoners of war. Rasūlullāh ﷺ has 70 prisoners of war, so he invites the Sahābah for Shūrā and he hears various opinions. Abū Bakr As-Siddīq ؓ speaks and his opinion was, “O Messenger of Allāh, they are your people, your relatives, let them live, be lenient to them, perhaps Allāh will forgive them.” That was the opinion of Abū Bakr ؓ. ‘Umar Ibn Al-Khattāb said, “O Messenger of Allāh! They exiled you and called you a liar, bring them close and strike their necks.” This was the opinion of ‘Umar ؓ. In another narration, it says Abū Bakr said, “O Messenger of Allāh, these are you close relatives, your tribal

[195] Al-Anfāl: 41

brothers, I think you should accept ransom from them. What we receive from them will give us power against the Unbelievers, and Allāh might well give them guidance so that they become allied to us." 'Umar Ibn Al-Khattāb said, "I do not agree with Abū Bakr, I think you should hand over to me so and so (referring to one of his relatives) and I will strike his neck, and you hand over 'Aqīl to his brother 'Alï so he can strike his neck, and you hand over to Hamzah so and so (his brother) so he can strike his neck; that way Allāh will know that we feel no leniency towards the Mushrikīn. These men are their chieftains, their very leaders." And in another narration 'Abdullāh Ibn Rawāhah spoke and he said, "I suggest, O Messenger of Allāh, you find a valley with many trees, make them enter it, and then set them on fire." You burn them in that valley; that was the opinion of 'Abdullāh Ibn Rawāhah.

Rasūlullāh ﷺ went in, and then he came out and Rasūlullāh ﷺ said, "Allāh softens the hearts of men concerning Him so that they become softer than soft; and Allāh hardens the hearts of men so that they become harder than stone. You Abū Bakr are like Ibrāhīm who said, 'Whoever follows me is of me, and whoever disobeys me, then You are Forgiving and Merciful.' You Abū Bakr are like Jesus who said, 'If you punish them, they are your servants, if you forgive them, then You are the All Powerful and Wise.'" So the analogy of Abū Bakr [is that] he is similar to Ibrāhīm and 'Īsā who were lenient with their people. [Rasūlullāh ﷺ continues], "You 'Umar are like Nūh who said, 'O Lord! Do not leave on the earth any place for the Unbelievers.'" Nūh made a Du'ā' to Allāh ﷻ to obliterate, to destroy all of the Kuffār. "And 'Umar, you are like Mūsā who said, 'O Allāh! Destroy their wealth and make their hearts hard for they will not believe until they see the painful punishment.'" And then Rasūlullāh ﷺ said, "Let none be exempt from either ransom or having their head smitten." So Rasūlullāh ﷺ was inclined to adopt the opinion of Abū Bakr, and he was willing to accept ransom.

The following day, 'Umar ؓ narrates, "I went to the Prophet ﷺ early in the morning, he was with Abū Bakr and they were weeping. I asked, 'O Messenger of Allāh, tell me why you and your Companion are weeping, if I find the reason to weep, I will do so, if I do not, I will pretend to weep at

your weeping.'" Rasūlullāh ﷺ said, "I am weeping at how your Companions proposed to me that I accept ransom. Your punishment for doing so was proposed to me and it was closer than this tree." Meaning Allāh ﷻ was not happy that the Muslims accepted ransom. Why? Allāh ﷻ revealed: **It is not for a Prophet to have captives [of war] until he inflicts a massacre [upon Allāh 's enemies] in the land. Some Muslims desire the commodities of this world, but Allāh desires [for you] the Hereafter. And Allāh is Exalted in Might and Wise. If not for a decree from Allāh that preceded, you would have been touched for what you took by a great punishment.** [196]

Two things in these Āyāt: number one, Rasūlullāh ﷺ should have executed them all – that is what would have pleased Allāh ﷻ, to execute all of these prisoners. Why? Allāh ﷻ says: **It is not for a Prophet to have captives [of war] until he inflicts a massacre [upon Allāh 's enemies] in the land.** A newly forming State, Jamā'ah, needs to show its strength in the beginning, and asking for ransom here is less of a strong opinion compared to the execution of all of those prisoners. However, Allāh ﷻ says in the following Āyah: **If not for a decree from Allāh that preceded, you would have been touched for what you took by a great punishment.** [So secondly], Allāh has made asking for ransom Halāl, and Allāh has made Ghanīmah Halāl, therefore what the Muslims did was allowed, otherwise they would have been punished. So I hope that this issue is clear. Mujāhid and Ath-Thawrī say that **'If not for a decree from Allāh that preceded'**, that is not forgiving them, while the majority opinion, as Ibn Kathīr states, is that it is the allowing of Ghanīmah and ransom. So it is allowed – what Rasūlullāh ﷺ did was allowed – however, it would have been better if ransom was not accepted and these prisoners were executed.

Sawād Bin Ghuzaiyyah ؓ and his Love for Rasūlullāh ﷺ

Rasūlullāh ﷺ, as we mentioned, was employing the method of formal ranks in the battlefield rather than the method of the Arab warfare which was to attack and withdraw in a not a very organised manner. So Rasūlullāh

[196] Al-Anfāl: 67

ﷺ was straightening the lines as if he was straightening the lines for Prayer, and he was holding an arrow in his hand, and he came up to one of the soldiers, Sawād Bin Ghuzaiyyah, who was protruding a bit from the line, so Rasūlullāh ﷺ pushes him back with the arrow, sort of like with the arrow on his stomach he pushes him back. So Sawād Bin Ghuzaiyyah says, "O Rasūlullāh, you hurt me, I want to retaliate." Subhān'Allāh, Sawād, this is right before the battle and you say to Rasūlullāh ﷺ that I want to retaliate just because he hurt you? What was Rasūlullāh's ﷺ response?! You know, here one of the soldiers is saying that you hurt me, I want to retaliate now. It is your mistake Sawād, why were you not standing in the line?! But Rasūlullāh ﷺ exposed his stomach and said, "Go ahead and retaliate." If that is what you want, go ahead!

Rasūlullāh ﷺ did not get angry, he did not get upset, he did not order his soldiers to take Sawād and court-martial him and throw him in jail and torture him because he spoke in such a fashion to the leader of the army, disobeyed a direct military order; Rasūlullāh ﷺ exposed his stomach and told him, "Sawād, go ahead and retaliate. If I hurt you, go ahead and retaliate." Sawād Ibn Ghuzaiyyah ؓ hugs Rasūlullāh ﷺ and he kisses his stomach – that was his retaliation. Rasūlullāh ﷺ told Sawād, "*Mā Hamalaka 'Alā Mā Sana't?* – Why did you do that?" Sawād Ibn Ghuzaiyyah said, "O Messenger of Allāh, you can see what is about to happen, I wanted my last contact with you to be my skin touching yours." Lā Ilāha Illallāh! Sawād Ibn Ghuzaiyyah is saying O Messenger of Allāh you can see what is about to happen! I might die in a few moments, in a few hours; we are facing death right in front of us, I wanted the last thing in this Dunyā to be my skin touching yours. This is how they loved Rasūlullāh ﷺ. Sawād Ibn Ghuzaiyyah who was hurt by Rasūlullāh ﷺ accidentally, used this opportunity to kiss Rasūlullāh ﷺ and to hug him. They did not see it that Rasūlullāh ﷺ was leading them to their deaths, they did not see it that they are suffering all of this trouble because of him and because of his Da'wah; they were willingly going ahead to face death for the sake of Allāh ﷻ and his servant and Messenger Muhammad ﷺ. Rasūlullāh ﷺ then makes Du'ā' for Sawād that may Allāh ﷻ bless him.

It is this love of Rasūlullāh ﷺ that we want to learn from these series; how the Sahābah ﷺ understood the meaning and the concept of loving Muhammad ﷺ, what it meant to them. It was not just words on their tongues, poetry, singing his praise; love for them meant that we will put everything on the line for you, *everything* – we will lay it down for you O Messenger of Allāh; our wealth, our money, our family, our children; everything is sacrificable when it comes to you, we are willing to give everything up. We ask Allāh ﷻ to grant us this love of Muhammad ﷺ, the love of his Message, the love of his Sunnah, the love of his way, and not just to make us people who claim that they love him and pay it lip service. And we ask Allāh ﷻ to make us love His Sharī'ah, and Allāh ﷻ says in Qur'ān, and this is something He granted As-Sahābah: ***Walā Kinnallāha Habbaba Ilaikumul Īmāna Wazayyanahū Fī Qulūbikum* – Allāh has endeared to you the Faith and has made it pleasing in your hearts.**[197] So for them Īmān was something that they loved. And Rasūlullāh ﷺ says in a Hadīth that you are not going to taste the sweetness of Īmān until one of three things, [and] one of them is that you would dislike going back to Kufr like you would dislike being thrown in Fire. So you would love Īmān so much that you would rather be thrown in fire, to burn in fire, than to give it up; you love your Īmān and you love your Islām so much. That is when you will really taste the sweetness of Īmān.

Rasūlullāh's ﷺ Tawakkul on Allāh ﷻ

After Rasūlullāh ﷺ did his best in terms of preparation, in terms of arranging the army, in terms of choosing the location, in terms of making Shūrā, when he exhausted all of the worldly means, what did he do next? The next thing he did was put his trust in Allāh ﷻ and make Du'ā', and dear brothers and sisters, this is what Tawakkul means, it means that you do the best in terms of the worldly means, you exhaust them to the limit, and then after that you throw the matter into the Hands of Allāh ﷻ, you leave it to Him. So Rasūlullāh ﷺ now, after he did his best, he went aside and he raised his hands and he started making Du'ā'. And he was *so* involved in that

[197] Al-Hujurāt: 7

Du'ā' and it took him so long, and he was saying, "O Allāh, I appeal to Your pact and to Your oath. If You wish it, You will not be worshipped again after this day," because this is it, these are the Muslims; if they are killed who will worship You? And he went on and on making Du'ā' to Allāh ﷻ, and Abū Bakr was feeling sorry for Muhammad ﷺ, [so] he went to him and held him by the hand and said, "That is enough O Messenger of Allāh! It is enough of asking your Lord." Now, the reason that Abū Bakr said that, according to Ibn Kathīr, he says, "By saying these words, he was in effect asking, 'Why are you so exhausting yourself? Allāh has made you a promise of help.' Abū Bakr, Allāh bless him, was a tender hearted man with great empathy and compassion for the Messenger of Allāh ﷺ."

Allāh's Help Arrives

Rasūlullāh ﷺ then went outside of his portico walking vigorously in his armour speaking the verse: **[Their] assembly will be defeated, and they will turn their backs [in retreat]. But the Hour is their appointment [for due punishment], and the Hour is more disastrous and more bitter.**[198] So Allāh ﷻ has promised Rasūlullāh ﷺ victory after his long Du'ā', Allāh ﷻ says in Sūrah Al-Anfāl: **[Remember] when you asked help of your Lord, and He answered you, "Indeed, I will reinforce you with a thousand from the angels, following one another."**[199] So this was the response that came back to Rasūlullāh ﷺ after his Du'ā'; I am sending you 1,000 angels. Now, one angel would be enough, we know that Jibril ﷺ destroyed the people of Lūt with the tip of his wing, so one angel was enough, [so] why 1,000? Well, the point here is to give comfort to Rasūlullāh ﷺ, it is not [a matter of] one angel or two angels, Allāh ﷻ with *Kun Fa Yakun* can destroy the entire army, but here Allāh ﷻ is giving *Tathbīt,* is giving comfort to the Muslims and steadfastness.

And Allāh ﷻ says: **And you did not kill them, but it was Allāh who killed them. And you threw not, [O Muhammad], when you threw, but it was Allāh who threw that He might test the Believers with a good test.**

198 Al-Qamar: 45-46
199 Al-Anfāl: 9

Indeed, Allāh is Hearing and Knowing.[200] Now here, **And you threw not, [O Muhammad], when you threw, but it was Allāh who threw**, this could apply to any situation of war where a Muslim is fighting his enemy, however the scholars of Tafsīr mention a specific incident after which this Āyah was revealed, they say that Rasūlullāh ﷺ held in his hand some sand or dirt, and he threw it towards the enemies of Allāh ﷻ, and one particle of that sand flew into the eye of every one of the Disbelievers, and that is when Allāh ﷻ revealed this verse: **And you threw not, [O Muhammad], when you threw, but it was Allāh who threw.**

Hamzah Bin ‘Abdul Muttalib Kills Al-Aswad Al-Makhzūmī

Al-Aswad Al-Makhzūmī was an evil bad-charactered man from the people of Quraish, he made an oath and said, “I am going to reach to the wells and drink from them,” and we already said that the wells now were under the control of the Muslims. So he marches forth to go towards the wells and Hamzah ؓ jumps forth and strikes his leg so it came off, and Al-Aswad fell on his back with his leg in the air squirting blood towards the army of Quraish, but he was so stubborn [that] he continued crawling in order to fulfil his oath and reach the wells, but Hamzah Bin ‘Abdul Muttalib struck him again until he killed him. Now, whether this was the first person to die or it was the three men who came out for single combat, Allāhu A’lam.

Al-Mubārazah – The First Duel in Islām

‘Utbah Bin Rabī‘ah, his son Al-Walīd Bin ‘Utbah, and his brother Shaybah, the three of them stood in front of their army and challenged the Muslims for single combat [or] duelling – ‘Utbah, and his brother Shaybah, and ‘Utbah’s son Al-Walīd. So the three men are now standing in front of the army of Quraish and they are facing the Muslims and challenging them for single combat, [or] what is called *Mubārazah* – Duelling. Three young men from among Al-Ansār jumped forth; ‘Awf, Mu‘awwaz Ibn ‘Afrā and ‘Abdullāh Ibn Rawāhah, and these were all three young men. When they approached ‘Utbah, ‘Utbah said, “Who are you? Introduce yourselves.” They introduced

[200] Al-Anfāl: 17

themselves and said, "We are the opponents." ['Utbah said], "We want to meet our peers from among our own people." 'Utbah is saying to these men that we have no quarrel with you, our problem is not with Al-Ansār, our problem is not with Al-Aws Wal-Khazraj, our problem is with the men of Quraish who followed Muhammad ﷺ, so send us our peers, people equivalent of our status.

Now, 'Utbah Bin Rabī'ah was one of the leaders of Quraish, he was part of the nobility of Quraish, and he comes out with his brother and his son. And Subhān'Allāh, just remember that a while ago it was 'Utbah who was calling the Kuffār to go back, but Abū Jahl was the one who inspired them and fired up this army to fight and he cornered 'Utbah by accusing him of being a coward, so now 'Utbah was trying to prove that he was not a coward and that he was not afraid of meeting the Muslims because his own son [Abū] Hudhaifah might end up being killed, and stubbornness ended up leading him to this situation that he was in.

Now, Al-Amawī, one of the scholars of Seerah, says that Rasūlullāh ﷺ was not happy that three men from among Al-Ansār were the ones who responded to the challenge, Rasūlullāh ﷺ wanted his own relatives, his own family to go out. So when 'Utbah sent the men back, Rasūlullāh ﷺ said, "*Qum Yā Hamzah, Qum Yā 'Ubaidah, Qum Yā 'Alï* – O Hamzah stand up, O 'Ubaidah stand up, O 'Alï stand up." Now, 'Ubaidah here is 'Ubaidah Bin Hārith, the cousin of Rasūlullāh ﷺ; 'Ubaidah Bin Hārith Bin 'Abdul Muttalib, so he was the direct cousin of Rasūlullāh ﷺ. Rasūlullāh ﷺ was asking these three men to go forth, [and] Rasūlullāh ﷺ, as Al-Amawī says, was not happy, because you see this is the first time the Muslims and the Mushrikīn are standing face to face in battle; we had skirmishes before this, but this is the first time where they would face off each other in single combat, so by no means was this an insignificant event, this was a *very* significant event, this Mubārazah is extremely significant. In fact, 'Alï Ibn Abī Tālib says, "I will be the first person who kneels before Allāh ﷻ, the Almighty, among the adversaries on Judgement Day." 'Alï Ibn Abī Tālib is saying that I will be the first one to kneel in front of Allāh ﷻ on the Day of Judgement when Allāh will judge among *Al-Mukhtasimīn* – among the

adversaries, among the people who disputed in this Dunyā, because these three men from among Al-Mushrikīn and their equivalent from among Al-Muslimīn are not facing off and fighting over land, they are not fighting over wealth, they are not fighting over power or dominance, they are fighting over their Lord. So Allāh ﷻ revealed in Sūrah Al-Hajj: ***Hādhāni Khasmānikhtasamū Fī Rabbihim*** **– These are two adversaries who have disputed over their Lord.**[201] And the scholars of Tafsīr say that this Āyah is talking about the Mubārazah, the duelling that happened on the Day of Badr.

Ali, Hamzah and ‘Ubaidah ؓ Duel with Al-Mushrikīn

So ‘Alï Ibn Abī Tālib, Hamzah and ‘Ubaidah rushed ahead to face off with ‘Utbah, Shaybah and Al-Walīd. ‘Ubaidah was the eldest among them, he was the senior, so he faced off with ‘Utbah since ‘Utbah was the eldest from among the Mushrikīn. And ‘Alï stood in front of Al-Walīd, and these were the two youngest, and then Hamzah in front of Shaybah. They started battle and dust was just erupting from beneath their feet. ‘Alï Ibn Abī Tālib and Hamzah immediately killed their opponents, but ‘Utbah and ‘Ubaidah both exchanged blows and both of them fell down; they were incapable of carrying on the fight however they were not dead, each one of them hurt the other one with a blow but they could not carry on the fight and at the same time they were both still alive. ‘Alï and Hamzah then attacked ‘Utbah and killed him, and ‘Alï says, “Rasūlullāh ﷺ did not reprimand us for that,” meaning that it was an acceptable thing to do in a duel. And then they carried ‘Ubaidah back to Rasūlullāh ﷺ. This was the first Mubārazah in Islām and therefore ‘Alï Ibn Abī Tālib will be the first to kneel in front of Allāh ﷻ on the Day of Judgement when Allāh ﷻ will judge among the people who dispute. And this could also apply to Hamzah and ‘Ubaidah.

Rasūlullāh ﷺ Testifies to Martyrdom of ‘Ubaidah ؓ

They carried back ‘Ubaidah Bin Hārith, and Rasūlullāh ﷺ honoured him by placing his head on the thigh of Rasūlullāh ﷺ. Abū Tālib, the uncle of

[201] Al-Hajj: 19

Rasūlullāh ﷺ, would say, “We will serve the Messenger of Allāh until we are laid out before him, uncaring even of our sons and our wives.” Abū Tālib was saying that we will serve Rasūlullāh ﷺ and we will lay before him our sons and our wives and our lives. ‘Ubaidah Bin Hārith ؓ said to Rasūlullāh ﷺ while he was laying on Rasūlullāh’s ﷺ lap, “O Messenger of Allāh, if Abū Tālib could only see me, he would know that it was to me his words applied; we will serve him until we are laid out before him, uncaring even of our sons and our wives,” and this was narrated by Ash-Shāfi‘ī. Abū ‘Ubaidah was saying that his words really apply to me; O Messenger of Allāh, I have laid my life down for you. And then he passed away. Rasūlullāh ﷺ said, “*Ash'hadu Annaka Shahīd* – I testify that you are a Shahīd.”

[Continuing from] the Āyāt from Sūrah Al-Hajj that were revealed regarding duelling, Allāh ﷻ says: **These are two adversaries who have disputed over their Lord. But those who disbelieved will have cut out for them garments of fire. Poured upon their heads will be scalding water. By which is melted that within their bellies and [their] skins. And for [striking] them are maces of iron. Every time they want to get out of Hellfire from anguish, they will be returned to it, and [it will be said], "Taste the punishment of the Burning Fire!" Indeed, Allāh will admit those who believe and do righteous deeds to gardens beneath which rivers flow. They will be adorned therein with bracelets of gold and pearl, and their garments therein will be silk. And they had been guided [in worldly life] to good speech, and they were guided to the path of the Praiseworthy.**[202]

Again, these Āyāt were revealed talking about the single combat.

Rasūlullāh ﷺ Advises Army to Be Calm

Allāhu Akbar, the three Muslims defeated the three Mushrikīn in single combat, and that was when the people of Quraish were enraged and they started advancing towards the Muslims. So Rasūlullāh ﷺ gave his army instructions, “If they close in on you, then shoot at them.” Do not just start

[202] Al-Hajj: 19-24

firing your arrows haphazardly in a confused state; stay calm, control yourself, and when they close in on you, then start shooting them. Then he said, "And preserve your arrows," and in another narration in Al-Bukhārī, "Gather them." You see, this was because they were low in ammunition, so Rasūlullāh ﷺ was telling them, 'Preserve your arrows, do not just fire in every direction in a terrified state; wait until they come close and then start shooting them.' In another narration in Abū Dāwūd, Rasūlullāh ﷺ says, "And do not draw out your swords until they are near to you." So continue firing arrows, and then when it is almost hand to hand combat, that is when you draw out your swords.

Mushrikīn See Muslims as Double their Number

Subhān'Allāh, when the battle started, the Mushrikīn started seeing the Muslims as double their number. Do you remember we said that before battle started the Mushrikīn would see the Muslims as being less than they really were, so they were seeing them as less than 300? Now when battle started, suddenly the numbers change, the perception of the size of the Muslim army changes, so the Mushrikīn who are 1,000 see the Muslims as being 2,000 when they were only 317 or 319. Allāh ﷻ says in Qur'ān: **Already there has been for you a sign in the two armies which met - one fighting in the cause of Allāh and another of Disbelievers. They saw them [to be] twice their [own] number by [their] eyesight. But Allāh supports with His victory whom He wills. Indeed in that is a lesson for those of vision.**[203] So in the beginning they see them as less than their own number so that they would be careless and they would be willing to fight, however when fighting does actually start, they would see them as double their number so that this will destroy their morale. And the Muslims had a battle cry, a war cry, and that was "*Ahad! Ahad! Ahad! Ahad!* – One! One! One! One!" That was their war cry, and this was something that the Muslims would employ in their battles; they would have a fixed war cry that they would keep on repeating.

[203] Āl 'Imrān: 13

Friendly Fire Kills Hārithah ﷺ

Hārithah ﷺ, one of Al-Ansār, was shot by a stray arrow, so he was killed by friendly fire. When the battle was over and his mother met with Rasūlullāh ﷺ, she said, "Tell me whether Hārithah is in Paradise so that I will be happy, or if he is not, then I will cry for him." Rasūlullāh ﷺ told her, "Have you gone crazy?! There are plenty of gardens in Paradise and your son has earned the very highest of them." Your son is in the highest level of Jannah, because Allāh ﷻ has prepared exclusively for the Mujāhidīn one hundred levels on top of Al-Jannah, and Hārithah is in the highest one.

Participation of Angels in Badr

Allāh ﷻ says in Sūrah Āl 'Imrān verses 123-126: **And already had Allāh given you victory at [the battle of] Badr while you were few in number. Then fear Allāh; perhaps you will be grateful. [Remember] when you said to the Believers, "Is it not sufficient for you that your Lord should reinforce you with three thousand angels sent down?**[204] Previously we said it was a thousand, so that was the minimum number Allāh could have sent to them, but then the number could be 3000, or it could be more, like 5000. And then Allāh says: **Yes, if you remain patient and conscious of Allāh and the enemy come upon you [attacking] in rage, your Lord will reinforce you with five thousand angels having marks [of distinction]. And Allāh made it not except as [a sign of] good tidings for you and to reassure your hearts thereby. And victory is not except from Allāh, the Exalted in Might, the Wise.**[205] Meaning you do not really need the angels; this was a sign of good tidings for you and to reassure your hearts.

So in what form did the angels participate in this battle? Jibrīl himself joined in. Rasūlullāh ﷺ says, "I saw Jibrīl taking his horse by the reigns and leading it. And all of the angels were wearing white turbans except Jibrīl, he was wearing a yellow one (to distinguish him). He was the leader of the army of angels on that day."

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[204] Āl 'Imrān: 123-124
[205] Āl 'Imrān: 125-126

In Sahīh Al-Muslim, it says, “While one of the Muslim warriors was vigorously pursuing one of the Unbelievers ahead of him, he heard above him the noise of a whip striking and a rider’s voice saying, ‘Giddy up Haizūm! – Aqdim Haizūm!’ When the Muslim warrior looked at the Polytheist in front of him, he found him prostrate on the ground. Examining him more closely, he found that the man’s nose has been smashed and his face split apart by a blow from a whip, all having turned black in colour.” So this was a whip of fire. “The warrior, an Ansārī, went and told this to the Messenger of Allāh who said, ‘You speak true, that was help from the third heaven.’” So this was an angel riding on a horse called Haizūm, and he was saying, “Giddy up Haizūm! – *Aqdim, Aqdim Haizūm!*”

Ibn Is'hāq narrates another story, he says, “A Ghifārī man said, ‘I and a cousin of mine were present at Badr, though we were still Polytheists then.’” So these were two young men who were Mushrikīn and they were there just to watch the battle, they wanted to see who would win, they had no quarrel with either side, they had nothing to do with the battle, they just went there as spectators. [He continues,] “We were up on a mountain waiting for the battle to take place and to see who would win, when a cloud approached. When it drew near the mountain, we heard the sound of horses galloping and a voice saying, *Aqdim Haizūm!* – Giddy up Haizūm!’ My Companion suffered a heart attack and died on the spot, while I almost expired but later recovered.” So this was quite a shock for these two men! One of them had a heart attack!

Al-Māzimī says, "While I was pursuing one of the Mushrikīn in front of me, suddenly his head flew off, so I realised that he was killed by someone other than me." And they could distinguish the casualties caused by the angels compared to those caused by the Believers. Anas Ibn Mālik said, "Our men could differentiate the ones the angels had killed from those they had struck, by the blow having occurred above their necks and by their fingertips looking as if they had been burned by a branding iron." So the deaths that were caused by the angels, you could know that these were caused by the angels because first of all it was a clean cut, and then because it was black, it was burned, as if it was a branding iron that was striking them.

Not only did the angels kill but they also captured prisoners of war. When one of Al-Ansār was dragging Al-'Abbās and he was saying that he captured him, Al-'Abbās said, "O Messenger of Allāh, this is not the man who captured me. A bald fine-looking man on a piebald horse whom I had not seen with your men was he who took me prisoner." So the Ansārī said, "No, it was I who captured him O Messenger of Allāh." And then Rasūlullāh ﷺ said, "Keep quiet, Allāh gave you help of a noble angel." Ibn 'Abbās ؓ said, "The only battle in which the angels participated was at Badr, at the other battles they consituted auxiliaries and reinforcements that did not actually fight."

Death Toll in Battle of Badr

The death toll; 70 Mushrikīn were killed and 70 were taken prisoners of war. Among the Muslims, no prisoners of war whatsoever, and there were 14 deaths; six from among Al-Muhājirūn, six from among Al-Khazraj, and two from among Al-Aws.

The Humiliating Death of Abū Jahl

'Abdur Rahmān Ibn 'Awf ؓ said he was flanked by two young men in the rank in the battle. Now, as soldiers know, you want to have good soldiers on your right and your left, you want to have good fighting companions by your side. 'Abdur Rahmān Ibn 'Awf was not happy that he had these two kids next to him, 'Abdur Rahmān was a mature man and he had these young men next to him, so he preferred to have someone else flanking him. And then he said, "The one to my right whispered to me and said, 'O uncle, show me which one is Abū Jahl.'" 'Abdur Rahmān Ibn 'Awf said, "O my son, what do you want with Abū Jahl?" This young man said, "I swore to Allāh that if I saw him I would kill him or die in front of him." Either I kill him or I die right there. So now 'Abdur Rahmān Ibn 'Awf is starting to change his mind about who is flanking him!

You know, do not base your opinion based on looks, do not make a judgement based on looks. This man right next to you wants to kill Abū Jahl, the leader of the army of Al-Mushrikīn. And then he points out Abū

Jahl to this young man to his right. Now, the young man to his left whispers in the ear of ‘Abdur Rahmān Ibn ‘Awf and asks him the same question, and the reason why they were whispering was [because] these two brothers were competing with each other, so they were whispering to ‘Abdur Rahmān Ibn ‘Awf so that the other one does not hear! ‘Abdur Rahmān Ibn ‘Awf said, “When I showed Abū Jahl to them,” and he pointed Abū Jahl out to them as there was a crowd around him and said that is Abū Jahl, ‘Abdur Rahmān Ibn ‘Awf said in Al-Bukhārī, "They flew at him like falcons and they struck him down!" They struck Abū Jahl down; two young men from among Al-Ansār. These two young men, according to one narration, were Mu‘ādh Ibn ‘Amr Bin Jamūh and Mu‘awwaz or ‘Awf Bin ‘Afrā, and in another narration they were two brothers, ‘Awf and Mu‘awwaz Bin Ibn Al-Hārith, whose mother was ‘Afrā. In another narration it says that when they attacked Abū Jahl and they reached next to him, one of them struck the foot of Abū Jahl, so it flew off like a kernel of nut would fly off from a nutcracker, and it made that sound of a crack and then it flew off. But then ‘Ikrimah saw that and he struck Mu‘ādh on his shoulder and he tore off his arm, however, the arm remained hanging to his body by the flesh of his side, of his chest – so the joint itself was torn or cut but the arm was just dangling by his side – and Mu‘ādh said, “I carried on fighting, dragging my arm behind me, until it started bothering me and distracting me from fighting, so I placed it under my foot and stepped over it and tore it off.” That is quite a thing to do.

So Abū Jahl was killed, or was disabled, by these two young Ansārī men, and he was lying there on the ground of the battlefield in his last moments. Rasūlullāh ﷺ asked the Sahābah, “Who would find out for me what happened to Abū Jahl?” ‘Abdullāh Ibn Mas‘ūd said, “So I went, and when I realised that the man lying in front me me was Abū Jahl, I put my foot on his neck; he had once held me captive in Makkah and hurt me and kicked me.” And then he said to him, “So Allāh has put you to shame then you enemy of Allāh!” Abū Jahl said, “And how has he shamed me, am I not the most noble man you have ever killed? Tell me, which side won the day?” Abū Jahl, even though he is in his last moments, wants to know the result of this battle. ‘Abdullāh Ibn Mas‘ūd said, “It went to Allāh and His Messenger.” In

another narration, ‘Abdullāh Ibn Mas‘ūd says, “Abū Jahl was lying on the ground holding a fine sword and protecting himself while I had a poor sword, so I struck his arm so that his sword fell off and then I carried his sword, and I sat on his chest to sever his head, and when I was over his chest he said, ‘*Laqad Ightaqayta Murtaqan Sa’ban Ya Ruway‘iyyal Ghanam* – You have climbed very high for having been just a herdsman.’” Abū Jahl is arrogant even when he is dying, he is telling ‘Abdullāh Ibn Mas‘ūd that for you to be on top of my chest is too high of a place for you because you are but a herdsman, you are a *Rā‘ī – Ruway‘iyyal Ghanam*. ‘Abdullāh Ibn Mas‘ūd said, “I then severed his head and took it to the Messenger of Allāh ﷺ.” ‘Abdullāh Ibn Mas‘ūd said, “I was as though walking on air.” He was flying in the air! Speeding off, happy to go and deliver the head of Abū Jahl to Rasūlullāh ﷺ. “I said, ‘This O Messenger of Allāh is the head of Allāh’s enemy.’” Rasūlullāh ﷺ said, “Is it really by Allāh, other than whom there is none?” “I said, ‘Yes,’ and then I threw Abū Jahl’s head down in front of Rasūlullāh ﷺ who then praised Allāh ﷻ.” In the narration of Imām Ahmad, Rasūlullāh ﷺ said, “Alhamdulillāh. Allāh has disgraced you, you enemy of Allāh! This man was the pharaoh of his people. Every nation has a Fir‘aun, and the Fir‘aun of our nation is Abū Jahl.”

Ibn Kathīr comments on the death of Abū Jahl and he says, “The death of Abū Jahl came about at the hands of a youth from Al-Ansār. Thereafter, ‘Abdullāh Ibn Mas‘ūd was placed over him.” So look at who Allāh chose to kill Abū Jahl; two young men from Al-Ansār and ‘Abdullāh Ibn Mas‘ūd. ‘Abdullāh Ibn Mas‘ūd who was belittled by Abū Jahl, ‘Abdullāh Ibn Mas‘ūd who was very slightly built, he was very thin. One day he was climbing a palm tree and there was wind blowing and it shook ‘Abdullāh Ibn Mas‘ūd, he was very lightweight, and the Sahābah laughed when they saw the thinness of the legs of ‘Abdullāh Ibn Mas‘ūd, so Rasūlullāh ﷺ said, “*Atadhakūna Lidiqqati Sāqayh?* – Are you laughing because he has very slim legs? In the name of Allāh, they are heavier on the scale on the Day of Judgement than the mountain of Uhud.” It is not about how many pounds you can carry, and how well-built you are, and how athletic you are, and how powerful and strong you are; Abū Jahl, the leader of the enemy’s army,

was killed by ‘Abdullāh Bin Mas‘ūd ﷺ and by two young men from Al-Ansār. We should not depend on worldly standards; how strong a soldier is and how muscular he is. A Muslim soldier is supposed to prepare but not to depend on that preparation, you depend on Allāh. So Ibn Kathīr said, “The death of Abū Jahl came about at the hands of a youth from Al-Ansār. Thereafter, ‘Abdullāh Ibn Mas‘ūd was placed over him. By this, Allāh comforted the Believers, and this was more effective than if He had made a bolt of lightning strike Abū Jahl down or made the roof of his house fall upon him or of he had died a natural death.” And then he recited the Āyah of Allāh: **Fight them; Allāh will punish them by your hands…** Not by lightning, not by, as Ibn Kathīr says, dying a natural death; Allāh will punish them by your hands **…and will disgrace them and give you victory over them and satisfy the breasts of a Believing people. And remove the fury in the Believers' hearts. And Allāh turns in forgiveness to whom He wills; and Allāh is Knowing and Wise.**[206] So there is an element of revenge here, because Muslims have been wronged, they have been oppressed, so Allāh is saying that He will satisfy your breasts and remove the fury in your hearts. The Muslims were furious at the Kuffār, so Allāh will remove that when they see the fate of the enemies of Allāh ﷻ.

Zubair Ibn Al-‘Awwām Brilliantly Attacks Mushrik

One of the famous fighters of Al-Mushrikīn was nicknamed *Abul Kirsh* – The one with the pot belly. He was covered in armour; you could only see his eyes. So Az-Zubair Ibn Al-‘Awwām ﷺ attacked him, but again, this was a man covered in steel from head to toe. Az-Zubair Ibn Al-‘Awwām with his javelin, Subhān'Allāh, was able to strike him right in that small opening in the eye. But the opening was so small that the javelin could not go through, so Az-Zubair steps on his javelin with his foot and forces it deep into the head of Abul Kirsh, so when he pulled out his javelin the blade was bent so bad, and this shows you the strength of Az-Zubair Ibn Al-‘Awwām ﷺ. It was amazing that the blade was bent in such a fashion, so Rasūlullāh ﷺ asked to keep that javelin as a souvenir, and Subhān'Allāh, when Rasūlullāh ﷺ

[206] At-Tawbah: 14-15

passed away Abū Bakr asked for it, and when Abū Bakr passed away ‘Umar asked for it, and when ‘Umar passed away Az-Zubair got it back again, it was his, but then ‘Uthmān asked Az-Zubair to give it to him, so Az-Zubair hands it over to the Khalīfah ‘Uthmān Ibn ‘Affān. And when ‘Uthmān passes away ‘Alï takes it, and then after ‘Alï Ibn Abī Tālib, ‘Abdullāh Ibn Az-Zubair, the son of Zubair, gets it.

Prisoners of War

Rasūlullāh’s ﷺ Gratitude Even to Mushrikīn

Abul Bukhturī was one of the noble men of Quraish, he was a Mushrik, a Disbeliever, but he was not cruel against the Muslims, in fact he was one of the men who participated in the ending of the siege against the Muslims; if you remember in Makkah, there was a siege that lasted for three years against Banū Hāshim and Banū Muttalib, the family of Rasūlullāh ﷺ, [and] Abul Bukhturī was one of the men who ended this siege. So Rasūlullāh ﷺ was grateful to him and he asked the Muslims not to kill him if they saw him in battle, and there is a lesson to learn here that some Mushrikīn, even though they are Mushrikīn, they are Disbelievers, but if they do you good, then reciprocate. So Rasūlullāh ﷺ said, “If you see him do not kill him, leave him.” One of Al-Ansār saw Al-Bukhturī Ibn Hishām and told him that Rasūlullāh ﷺ told us not to kill you. Al-Bukhturī said, “What about my companion?” He had a friend with him. He said, “No, we are not going to spare your companion death, we are going to kill him.” Al-Bukhturī Ibn Hishām said, “Then I am going to protect my companion, I am going to fight to protect him.” And thus the Ansārī was forced to fight Al-Bukhturī and he was killed. Then he went back to Rasūlullāh ﷺ and said, “I swear by Him who sent you with the truth, I did try to take him prisoner to bring him to you, but he insisted on fighting me, so I fought back and killed him.”[xxii]

We are going to carry on with the prisoners of war, we are still talking about that.

‘Uqbah Bin Abī Mu‘ait and An-Nadr Bin Al-Hārith

Rasūlullāh ﷺ says in a Hadīth narrated in Abū Dāwūd, “If Mut‘im Ibn ‘Udaÿ was still alive and he interceded for these *Natan*, I would have released them for him.” Natan means something that has a foul smell, and that is the name that he used to refer to these prisoners of war. Now, it probably does not literally mean that they were foul-smelling, what is meant by it is that Disbelief is foul-smelling figuratively speaking, because Allāh has called it *Rijs* – impurity; so Disbelief is an impure thing. Anyway, Rasūlullāh ﷺ is saying in this Hadīth that if Al-Mut‘im Ibn ‘Udaÿ was alive and he interceded for these prisoners of war, I would have released them for him. Rasūlullāh ﷺ is telling us that he was grateful to Al-Mut‘im Ibn ‘Udaÿ who was a Disbeliever because of his honesty and his good stand towards Muslims, even though he was a Mushrik, a Disbeliever. And this shows that Rasūlullāh ﷺ would act appropriately according to the deeds of a person, so he would deal with good people kindly and he would deal with evil people accordingly. Now, we do not want to go into either extreme of being incapable of showing nothing but brutality towards the Kuffār, or on the other hand to act in a way that only shows that we are interested in appeasing the Kuffār. A Muslim should act in each situation and make a judgement in that situation according to what is the most wise method of action, and one should overcome emotions and one should overcome doing something because of ‘I am worried what other people will say, I am worried how our perception will be seen, I am worried that I will be giving Islām a bad picture, I am worried about this, I am worried about that.’ We should forget about all of these considerations and do what is right. So Rasūlullāh ﷺ is saying here [that] if this man was alive I would have released these prisoners of war for him.

On the other hand, Rasūlullāh ﷺ specifically chose ‘Uqbah Bin Abī Mu‘ait and An-Nadr Bin Hārith to be executed from among all of the other prisoners of war which totalled 70; the number of prisoners of war was 70. Rasūlullāh ﷺ calls ‘Uqbah Bin Abī Mu‘ait, and ‘Uqbah Bin Abī Mu‘ait said, “How come O Messenger of Allāh you are choosing me out of everyone else to be killed? O Messenger of Allāh, if you are going to kill the

rest of the prisoners of war then kill me with them, if you are going to ransom them then ransom me with them. How come you are picking me out of everyone else to be executed?" Rasūlullāh ﷺ said, "*Li'adāwatika Lillāhi Wa Rasūlih* – Because of your animosity towards Allāh and His Messenger." So 'Uqbah said, "*Faman Lis-Sibyah?* – Who will take care of my children?" Rasūlullāh ﷺ told him, "The fire! *Qaddimhu Yā 'Āsim Wadrib 'Unukah* – O 'Āsim, pull him forward and behead him." And he was promptly beheaded by 'Āsim Bin Thābit ؓ. While with An-Nadr Bin Hārith, Rasūlullāh ﷺ also told 'Alï Ibn Abī Tālib to execute him. These two men were specifically handpicked out of everyone else because of their evil, and Ibn Kathīr ؒ says, "I would comment that these two men were among the most evil of Allāh's servants, the most stubborn, wicked, envious and disbelieving of men, and they had been very active in satirising Islām and its supporters. Allāh damned them, and He did indeed."

'Uqbah Bin Abī Mu'ait was the one who saw Rasūlullāh ﷺ in Sujūd next to Al-Ka'bah when Rasūlullāh ﷺ was still in Makkah, and he stepped over his neck with his foot. Rasūlullāh ﷺ said, "I felt that my eyes were going to pop out, I was going to die, and this is also the man who saw me in Rukū' and came and threw the intestines of a camel over my back," and then Fātimah ؓ came and removed them. So 'Uqbah Bin Abī Mu'ait was one of the worst devils of Quraish, and that was why he deserved this severe punishment. While An-Nadr Bin Hārith was the one who went to Persia to learn these stories of *Isfandiyār Ar-Rustum*, and he would come back to Makkah and tell the people to gather around him and he would say, "Come and listen to my stories, they are better than Muhammad's stories. What makes him more befitting to being a Prophet compared to me?" He said I can tell stories just like he could, so what makes him entitled to becoming a Prophet and does not give me that right? So he used to sway the people away from the *Majlis* – circle of Rasūlullāh ﷺ. So these two men were executed. So you can contrast this to what Rasūlullāh ﷺ said about Al-Mut'im Bin 'Udaÿ and see how Rasūlullāh ﷺ would deal differently with different people.

Rasūlullāh ﷺ Instructs Sahābah to Treat Prisoners Kindly

Now, with these two men, they were executed, however with the rest, Rasūlullāh ﷺ specifically gave the instructions to the Sahābah ﷺ and said, "*Istawsū Bil Asārā Khairā* – Treat the prisoners of war kindly." Treat them kindly. So Abū 'Azīz, the brother of Mus'ab Bin 'Umair, said, "I was with a group of Ansār bringing me from Badr. When they had their lunch and dinner, they would give me their bread and ate the dates themselves in accordance with the instruction given them by Rasūlullāh ﷺ regarding us. Every piece of bread that came into their hands, they passed on to me. I was embarrassed and would return the bread, but they would pass it back untouched." Bread was the better food compared to dates, so they would eat the dates and they would give him the bread and they would just survive on eating dates. So they would actually give him a better treatment than they would give themselves. Ibn Hishām comments on this and says, "This Abū 'Azīz was the standard bearer of the Mushrikīn at Badr following An-Nadr Bin Hārith." So Abū 'Azīz was not just a foot-soldier, Abū 'Azīz was the standard bearer on the Battle of Badr, and still Rasūlullāh ﷺ has told [us] to treat such men well. Abul 'Aas Bin Ar-Rabī' said pretty much the same thing [as Abū 'Azīz]. Al-Walīd Bin Walīd Bin Mughīrah would say, "*Wa Kānū Yahmilūnanā Wa Yamshūn* – They would walk while we would ride." So the prisoners of war are riding while the Sahābah ﷺ are walking.

And Subhān'Allāh, you see, this good treatment is what caused many of these prisoners of war to become Muslim. Throughout the battles of Rasūlullāh ﷺ we would hear about people who were arrested or captured and then they would become Muslim and stay behind. And some of them, to show and prove that they were not becoming Muslim for fear of the sword; after they were released, they would go back to their people and *then* they would come back to Rasūlullāh ﷺ to become Muslim, to prove that we have become Muslim of our own initiative, not because of any pressure; we were not pressured into it. For example, Abū 'Azīz, he ended up becoming Muslim, the brother of Mus'ab Bin 'Umair, when he saw how the Muslims were treating him; they would treat him better than their own selves. So Akhlāq is important, even with your enemy. Even with the enemy the

Muslim should deal with him in a good way, with dignity. A Muslim is not cruel, a Muslim is not wicked, a Muslim is not deceptive, a Muslim is not a liar; a Muslim deals with everyone with honesty, dignity, straightforwardness and kindness towards all of the creation of Allāh ﷻ, except those who deserve to be dealt with cruelly like ‘Uqbah Bin Abī Mu‘ait and An-Nadr Bin Al-Hārith, because these are people who are so evil that you cannot afford treating them kindly, treating them kindly is actually being fooled by them, because these are people who are going to turn around and harm the Muslims.

We Judge by Actions, Not by what is in the Hearts

Rasūlullāh ﷺ told his uncle Al-‘Abbās Ibn ‘Abdul Muttalib, “Ransom yourself.” Pay your ransom. Al-‘Abbās said, “O Messenger of Allāh, I am a Muslim.” Rasūlullāh ﷺ told him, “*Ammā Zāhiruka Fakāna ‘Alainā* – What was evident was that you were against us, Allāh knows best about your accepting of Islām.” Rasūlullāh ﷺ over here is setting for us a rule; we go by what we see. We do not and cannot know what is in the hearts, only Allāh ﷻ is the one who can see the hearts, we go by what we see. Rasūlullāh ﷺ is telling Al-‘Abbās [that] Allāh is the One who knows whether you are a Muslim or not, what we can see is that you were against us, you were in the army of the enemy, so we are going to go by that.

And when ‘Umar Ibn Al-Khattāb was Khalīfah, he said, “In the time of Rasūlullāh ﷺ, Revelation would come down and tell us what is in the hearts of men, but now we are going to go by what we see, we are going to make our judgements based on what appears from you; if what appears from you is Islām, we will accept that, and if what appears from you is Disbelief, we will assume that you are a Disbeliever even if you claim that you are otherwise.” If your actions are those of a Disbeliever, it does not benefit you to say that you are a Muslim; we will go by your actions. So the action of Al-‘Abbās here was that he was with the enemy. You can claim that you are a Muslim, you can state *Lā Ilāha Illallāh*, but why were you on the enemy’s side? And this is a very important rule; we should not judge people according to what is in their hearts, we judge them by their actions. At the

same time, we do not allow people to fool us by stating that they are this and that when their actions prove otherwise. We go by the actions of people; that is how we judge people. So somebody who is acting as a Disbeliever in and out cannot come and fool us and trick us and say I am a Muslim.

Al-'Abbās said, "I do not have any money." Rasūlullāh ﷺ told him, "What about the money that you buried in the ground and you told your wife Umm Al-Fadl, 'If I am killed, then make use of this money?'" Al-'Abbās said, "I testify and bear witness that you are a Messenger of Allāh! No one knew of that treasure of mine except me and my wife." So he did pay for his ransom, and Allāh ﷻ revealed the Āyah: **O Prophet, say to whoever is in your hands of the captives, "If Allāh knows [any] good in your hearts, He will give you [something] better than what was taken from you, and He will forgive you; and Allāh is Forgiving and Merciful." But if they intend to betray you - then they have already betrayed Allāh before, and He empowered [you] over them. And Allāh is Knowing and Wise.**[207] So Allāh ﷻ is telling these men who claim that they were Muslim, and they had to pay for their ransom, if you are Muslim, Allāh ﷻ will replace that money that was taken from you, do not worry. Al-'Abbās said, "I paid 20 'Ūqiyah of gold (this is a certain weight of gold) for my ransom, and then Allāh ﷻ had given me much more than that." Meaning Allāh ﷻ had replaced that money that he paid for ransom and Allāh ﷻ had multiplied it for Al-'Abbās Bin 'Abdul Muttalib ؓ.

Zainab Bint Rasūlullāh ﷺ Ransoms Husband

Abul 'Aas was the husband of Zainab Bint Rasūlullāh ﷺ. He was a Mushrik, so the daughter of Rasūlullāh ﷺ, up until that point, was married to a Disbeliever – this was before the ruling came down preventing Muslim women from remaining with their Disbelieving husbands, this was before that ruling – and she was in Makkah. So she wants to free her husband Al-'Aas, so Zainab ؓ sends an amount of money sufficient to release her husband from captivity, [and] she also sends along with that money a necklace. This necklace was given to her as a gift by her mother Khadījah ؓ

[207] Al-Anfāl: 70-71

when she got married; this was her wedding gift from her mother. So the necklace belonged to Khadījah, and then Khadījah gave it as a gift to her daughter when she got married. So Zainab sends this necklace. When the necklace falls into the hands of Rasūlullāh ﷺ, it brought back memories of his wife Khadījah Rahmatullāhi ‘Alaihā. And we know that Rasūlullāh ﷺ was very soft hearted, kind and compassionate, and this touched him, so Rasūlullāh ﷺ told the Ansār who were holding her husband, “If you should think fit to deliver her prisoner to her and to return to her what is hers, then do so.” And they immediately released him, and they released him without ransom, and they also sent back the necklace.

The Kuffār of Quraish Respected Women

Now, Rasūlullāh ﷺ placed a condition on the release of Abul ‘Aas, and that condition was, “You never assist an enemy against us and you send to me Zainab.” Abul ‘Aas was a man of his word; when he went back to Makkah, he allowed Zainab to leave Makkah and go to her father. Ibn Is'hāq says, “So she continued making plans. When she was ready, her husband’s brother Kinānah Ibn Ar-Rabī‘ah brought a camel which she mounted, and he taking his bow and quiver, led her away, she riding in a Hawdaj and it being daytime. Some of the Quraish men discussed this and followed after her catching up with her at Dhū Tuwā. The first to reach her was Habbār Ibn Al-Aswad Ibn Al-Muttalib, he scared her with his spear as she was there in the Hawdaj. And because, as they claim, she was pregnant at the time, she suffered a miscarriage. Her brother-in-law then knelt down and took the arrows from his quiver saying, ‘By Allāh! If any man comes near me I will put an arrow into him.’ The men drew away from him. Then Abū Sufyān arrived with some other Quraish leaders and said, ‘Put down your arrows so we can talk with you.’ He did so and Abū Sufyān drew near him and said, ‘You have not done well. You came forth with a woman openly going over people’s heads even though you are aware of the injury and damage done [to] us by Muhammad. When you took away his daughter openly and regardless of anyone else, the people thought this was due to the humiliation we have undergone and that this reflected our weakness and incapacity. I swear, we do not want to keep her from her father and we are not after

revenge, but you had better return back, then you can secretly take her away to her father." So it shows you that these Kuffār of Quraish respected women, unlike some of the enemies of Allāh ﷻ today who are willing to violate the rights of Muslim women and Muslim children. But these Kuffār, they still had some dignity in their hearts and Abū Sufyān said [that] as long as you are going to take her away secretly we do not have a problem with that. In the end she reached Madīnah safely.

Abū 'Azzah Tries to Fool Rasūlullāh ﷺ and Gets Executed

Abū 'Azzah, another prisoner of war, said, "O Messenger of Allāh, you know my state of finances; I am poor and have a family, so be gracious to me." Abū 'Azzah had daughters to take care of and he was poor, [and] Rasūlullāh ﷺ was considerate of his situation, so he told him, "I am going to allow you to be freed, however, my condition is that you do not support anyone else against me." This time you came out fighting against me in the Battle of Badr, next time you refuse to fight against Muhammad ﷺ and the Muslims. Abū 'Azzah agreed, however, in the Battle of Uhud, the people of Quraish were able to seduce him into joining them and Subhān'Allāh, again he fell into the hands of the Muslims. This time he tried to use the same excuse again and said, "O Messenger of Allāh, I have daughters, I am poor, let me go." Rasūlullāh ﷺ told him, "I will not let you stroke your beard and say that you have deceived Muhammad twice." So Muhammad ﷺ was not sentimental and he was not a leader who could be tricked or deceived; he was kind, he was compassionate, he was tolerant, but at the same time he would not allow people to take advantage of these good qualities and harm the Muslims. So Rasūlullāh ﷺ told him, "I already allowed you once, I am not going to allow you again," and he ordered his execution on the spot. And Rasūlullāh ﷺ said, "A Believer will not be bitten twice from the same layer." A Believer will not be tricked twice. A Believer should not allow himself to be bitten twice from the same source. So this is an important lesson for the Muslims; we should not be gullible and fall prey to deceptive words, a Muslim should be alert and should know

what and who are there to benefit Islām and Muslims and who are up to no good.

Suhail Ibn ‘Amr

Suhail Ibn ‘Amr, one of the nobility, one of the leaders of the people of Quraish, he was taken as a POW (Prisoner of War). He used to speak against Islām, he was a fluent and good eloquent speaker. ‘Umar Ibn Al-Khattāb ﷺ said, “O Rasūlullāh, let me extract the two front teeth of Suhail Ibn ‘Amr so his tongue will protrude and he will never speak ill of you again.” ‘Umar Ibn Al-Khattāb wanted to mutilate his mouth, pull out his teeth so that he would not be able to speak properly again. Rasūlullāh ﷺ said, “I will not mutilate him because Allāh could mutilate me.” Meaning this is not the Islāmic way of treating enemies, *even* if they are enemies. And Rasūlullāh ﷺ then said, “Maybe he will take a stand for which you will not criticise him.” Maybe one day this tongue of his which was used for evil will be an instrument of good. And Subhān'Allāh, that did happen as Rasūlullāh ﷺ stated; when Rasūlullāh ﷺ died and all of the Arabs apostatised, Suhail Ibn ‘Amr was the reason for the steadfastness of the people of Makkah, *he* stood up and said, “O people of Quraish! Do not be the last people to enter Islām and the first people to leave it. Whoever we are suspicious of, we will behead him.” And these words kept the people of Makkah firm on Islām. Even though they were new Muslims and their Islām could have been weak because it did not take deep roots in their hearts yet, but because of these words of Suhail Bin ‘Amr, they remained Muslim.

Rasūlullāh ﷺ told the prisoners of war who could teach reading and writing, the ones who were literate, he told them, “If you teach 10 children to read and write, that will be your ransom, you will be free.” And this shows you the importance that was placed on literacy and on education – ***Iqra' Bismi Rabbikalladhī Khalaq*** were the first Āyāt revealed to Rasūlullāh ﷺ.

Islāmic Ruling on Prisoners of War

Finally, the Islāmic ruling on POWs [is that] it is up to the leader, it is up to the Muslim Imām to determine the fate of POWs. He has the choice of:

Number One: Execution

He has the choice of executing them. Example is ‘Uqbah Bin Abī Mu‘ait and An-Nadr Bin Hārith who were executed by Rasūlullāh ﷺ.

Number Two: Freeing without Ransom

He can free them without ransom as Rasūlullāh ﷺ did with Abū ‘Azzah and Abul ‘Aas.

Number Three: Freeing with Ransom

He can free them with ransom like Rasūlullāh ﷺ did with the rest of the POWs.

Number Four: Enslavement

And he has the option of enslaving the POWs such as the ruling of Sa’d Bin Mu‘ādh on Banū Qurayzah as we will talk about later on.

So these are the rulings of POWs in Islām. We have our own Geneva Convention, we do not have to abide by anyone’s Geneva Convention. Allāh ﷻ has already taught us what is right and what is wrong, so Muslims have their own rules which are part of the Sharī‘ah of Allāh ﷻ, and it has the Hidāyah that Muslims would need – *Fīhi Al-Hudā.*

Rasūlullāh ﷺ Confirms Sincerity of Sahābah

Usaid Bin Khudair ؓ came to Rasūlullāh ﷺ after the Battle of Badr and he said, “O Messenger of Allāh, we did not know that any fighting would have occurred, otherwise we would have followed you.” Rasūlullāh ﷺ told him, “You are speaking the truth.” So some of Al-Ansār who stayed behind did so not because they did not want to fight, but because they did not think that fighting would happen because we [already] said, the original intent of the army was to raid the caravan and not to meet an army.

Status of the People of Badr

What is the status of the people of Badr? Well, the people of Badr carry a special status. Jibrīl came to Rasūlullāh ﷺ and asked him, "*Mā Ta'uddūna Ahla Badrin Fīkum*? – What do you consider the people of Badr among you to be?" What is the status of the people of Badr among you? Rasūlullāh ﷺ said, "They are among the best of the Muslims." Jibrīl said, "The same is the case with the angels who attended Badr." So Badr was not only a special event for the Muslims who attended it but it was also a special event for the angels who attended it. The Muslims who attended Badr are the best of Muslims and the angels who attended Badr are the best of angels. And that is why in our books the people of Badr are considered to be a special class, *Tabaqat Al-Badriyyīn* – The Class of the People of Badr, they are a special class.

When Hātib Ibn Abī Balta'ah committed an act of treason against Allāh and His Messenger by informing the people of Makkah of the plans of Rasūlullāh ﷺ to attack them, 'Umar Ibn Al-Khattāb came to Rasūlullāh ﷺ and said, "O Messenger of Allāh, let me execute him, he is a Munāfiq." Rasūlullāh ﷺ said, "O 'Umar, probably Allāh has looked down at the people of Badr and said, 'Do whatever you want because I have forgiven you.'" Rasūlullāh ﷺ is saying that the people of Badr, because of attending Badr, Allāh looked at them and said you can now do whatever you want, because I have forgiven you. When Rasūlullāh ﷺ said that, the eyes of 'Umar swelled with tears. Hātib Ibn Abī Balt'ah was one of the Muslims who attended Badr, and because of that, Allāh ﷻ has granted them forgiveness. Rasūlullāh ﷺ says in another Hadīth, "No one who attended Badr or Hudaybiyyah will enter into Hellfire." So the people of Badr are special.

Consequences of the Battle of Badr

Some of the consequences of the Battle of Badr:

Hypocrisy

Number One: Hypocrisy. There were many people in Madīnah who were not happy to see the Muslims victorious, but they were not strong enough to publicly declare that so they went underground. They publicly professed Islām; outwardly you could not tell the difference between them and the Muslims, they would pray like Muslims, they would fast like Muslims, they would pay Zakāh like Muslims, they would attend the gatherings of Muslims, they would attend the lessons of the Rasūlullāh ﷺ, but deep in their hearts they despised Islām, they hated the Muslims, and they wished that Islām would vanish from the face of the earth, they wished that Islām did not come to Madīnah, and these were *Al-Munāfiqūn*. But because Islām was now victorious and the Muslims were strong and the power of Rasūlullāh ﷺ in Madīnah was increasing, they did not dare speak their minds. So they were jumping the bandwagon, and they were plotting underground against the Muslims. And the Hypocrites were an *extremely* dangerous enemy – we could probably say that they were the most dangerous enemy of all – because they were living with the Muslims and they knew the secrets of the Muslims and they were passing on these secrets to the outside enemies of Islām, so they were a fifth column. These were the ones who were delivering the news to Quraish, these were the ones who were assisting the enemies of Allāh in their planning against the Messenger of Allāh ﷺ, so it was a very dangerous situation, and it is a very difficult enemy to deal with because they do not go public with their Disbelief, and they are blending perfectly among the Muslim community. Rasūlullāh ﷺ himself did not know about many of these Hypocrites, Allāh ﷻ says: **You, [O Muhammad], do not know them, [but] We know them.**[208] So even Rasūlullāh ﷺ did not know the names of some of these Munāfiqīn until later on when they were revealed to him by Allāh ﷻ. Allāh ﷻ says about them: **And when they meet those who believe, they say, "We believe"; but when they are alone with their evil ones, they say, "Indeed, we are with you; we were only mockers."**[209] So when they are with the Muslims

[208] At-Tawbah: 101
[209] Al-Baqarah: 14

they say we are like you, we are Muslim. So this was a consequence of the Battle of Badr, that now you have this new category of people – Al-Munāfiqūn. Before you had Kuffār and Muslims, now you have Kuffār, Munāfiqūn and Muslims. Now, Munāfiqūn are part of Kuffār but the difference is that they claim to be Muslim.

‘Umair Ibn Wahb – From Devil to Dā‘iyah

‘Umair Ibn Wahb, who was one of the devils of Quraish, was sitting with Safwān Ibn Umayyah next to Al-Ka’bah, and he said, “If it was not for the fact that I am in debt and I have children to care for, I would go and assassinate Muhammad myself.” So Safwān took advantage of that and he said, “I will pay your debt and I will take care of your children if anything happens to you.” So ‘Umair Ibn Al-Wahb agreed with Safwān that he will travel to Madīnah with the intent of assassinating Rasūlullāh ﷺ. So he dips his sword in poison until it absorbs the poison and then he rushes towards Madīnah. He enters Madīnah and he passes next to a gathering that included ‘Umar Ibn Al-Khattāb. ‘Umar Ibn Al-Khattāb was talking to some men about the Battle of Badr, he was talking to people who did not attend it, you know, Badr was all what they were talking about, a great victory, everyone was happy, they were narrating all of these stories of what went on. So ‘Umar Ibn Al-Khattāb spots ‘Umair Ibn Al-Wahb and he said, “This enemy of Allāh, this dog ‘Umair Ibn Al-Wahb, is not here for any good.” And he stands up and he grabs ‘Umair Ibn Al-Wahb and he wraps the sheath of his sword around his neck, and then he takes him to Rasūlullāh ﷺ and says, “O Messenger of Allāh! This enemy of Allāh did not come for any good.” Rasūlullāh ﷺ said, “Let him go ‘Umar, release him.” He was released by ‘Umar, but then ‘Umar told some of the Sahābah outside, “Be careful and guard Rasūlullāh ﷺ.” ‘Umair Ibn Al-Wahb comes in and he said, “‘*Intasabah Ahan* – Good Morning.” Rasūlullāh ﷺ said, “Allāh has given us a better greeting than that; Assalāmu ‘Alaikum Wa Rahmatullāh.” ‘Umair Ibn Al-Wahb said, “You have not been using that for long.” Meaning that you just changed your tradition and your customs, otherwise before you used to say Good Morning just like us. Rasūlullāh ﷺ asked him, “Why did you come?” He said, “I came to ask for the release of my son.” His son

Wahb was a POW – that was his cover story. Rasūlullāh ﷺ told him, "Tell me the truth, why did you come?" He said, "That is why I came, I came to ask for the release of my son." Rasūlullāh ﷺ told him, "So why are you carrying a sword?" He said, "*Tabballahā Min Suyūfuhal Aghnat 'Anhā Shay'an* – Woe to these swords! They have not done us any good." Rasūlullāh ﷺ told him, "You are lying. The reason why you came is because you met with Safwān next to Al-Ka'bah and you told him that if it was not for the fact that you are in debt and you have children to take care of, you would come and assassinate me. And then Safwān told you, 'I will take care of your debt and your children if anything happens to you.' And then you agreed with Safwān that you will keep this issue secret and you will tell nobody about it." 'Umair said, "*Ash'hadu Annaka Rasūlullāh!* – I testify that you are the Messenger of Allāh! Because no one overheard that conversation between me and Safwān, so only Allāh ﷻ could tell you about that conversation." And he became Muslim and he goes back to Makkah, and on his way back, Safwān was telling the people of Makkah, "Soon you will hear news that will make you forget what happened in Badr." He would go around telling them, "Soon the good news will come. You are going to hear some good news, it is on its way." But then 'Umair Ibn Al-Wahb comes back declaring Islām. Safwān said, "I am never going to speak to him again." Now, 'Umair Bin Wahb who was a devil of Quraish now becomes a Dā'iyah, and instead of persecuting Muslims as he used to do, he would persecute the people who would persecute Muslims. And many people became Muslim through the Da'wah of 'Umair Bin Wahb, Allāhu Akbar!

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Lessons from the Battle of Badr

Victory is from Allāh

Number One: Victory is from Allāh. After victory, normally soldiers would be very proud of their training, their skills, their bravery, [etc.]. Allāh ﷻ *never ever* praised the Muslims for their victory – never. Look at the Āyāt

that commented on the victory of Muslims, Allāh ﷻ says: **And victory is not but from Allāh. Indeed, Allāh is Exalted in Might and Wise.**[210] And Allāh ﷻ says: **And you did not kill them, but it was Allāh who killed them. And you threw not, [O Muhammad], when you threw, but it was Allāh who threw that He might test the Believers with a good test. Indeed, Allāh is Hearing and Knowing.**[211] So who does the credit go to? Allāh ﷻ. Allāh ﷻ says in another Āyah: **And remember when you were few and oppressed in the land, fearing that people might abduct you…** That was who you were; you were few, you were oppressed, and you used to fear that people might abduct you **…but He sheltered you, supported you with His victory, and provided you with good things - that you might be grateful.**[212]

Allāh ﷻ is dealing with the aftermath of victory, is dealing with the probability of Muslims feeling pride and having confidence in their abilities or attributing the victory to their abilities. Allāh ﷻ is telling them that the victory was a blessing from Allāh ﷻ, it came from Allāh ﷻ, it was Allāh ﷻ who gave you that victory. And for example, when the Muslims came to congratulate Rasūlullāh ﷺ, one of the Sahābah responded back by saying, "Why are you congratulating us? What are you congratulating us for? *Illaqīna Illā 'Ajā'iz Sul'an* – We have only met old bald men like camels waiting for slaughter and we slaughtered them." So he was like saying it was so easy. Rasūlullāh ﷺ told him, "Do not say that O cousin, those were the leaders." It was Allāh who made it easy; this was a formidable foe, it was a strong foe, [so] do not belittle their ability and strength, but the victory you achieved was because Allāh ﷻ made it easy for you.

So this is very important [to remember] that whatever victory we achieve in any avenue of life, we attribute it to the One it belongs to and that is Allāh ﷻ. Whether you are successful in your business, whether you are successful in your education, whether you are successful with your family, whether you are successful as a Dā'iyah, whether you are successful as an Imām or

[210] Al-Anfāl: 10
[211] Al-Anfāl: 17
[212] Al-Anfāl: 26

scholar, attribute it to the One it belongs to and that is Allāh ﷻ. Do not be like Qārūn who said: **"*Innamā Ūtītuhū ‘Alā ‘Ilmin ‘Indī* – I was only given it because of knowledge I have."**[213] I have this wealth because of my skill, because of my knowledge.

Miracles that Occurred in Badr

[The second lesson is] some of the miracles that occurred in Badr:

The reducing of numbers in sight – we talked about that.

The rain

The sleep – they slept very well the night before the battle

The angels coming down

Umayyah Bin Khalaf – Rasūlullāh ﷺ said that he will be killed, and his prophecy was fulfilled.

The Sword of ‘Ukāshah ؓ – he had a wooden sword and Rasūlullāh ﷺ held it and it turned into a real sword.

The killing of the Imāms of Kufr – that is a miracle because before the battle, Rasūlullāh ﷺ said, “This is where so and so will be killed, this is where so and so will be killed, this is where so and so will be killed,” and they were killed exactly in the spots that were pointed by Rasūlullāh ﷺ.

The eye of Qatādah ؓ – Qatādah had one of his eyes fall out of its socket and it was only hanging by the nerve, and they were about to cut it, but Rasūlullāh ﷺ told them not to do so and Rasūlullāh ﷺ held the eye, placed it back in its socket and then wiped it. Qatādah would say, “That eye became stronger than my other eye.” That is a miracle of Rasūlullāh ﷺ.

Knowing the whereabouts of the money of Al-‘Abbās.

Revealing the assassination plot that Wahb Ibn ‘Umair was planning.

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[213] Al-Qasas: 78

All of these were miracles that happened in Badr, so you can see that yes, Qur'ān is the greatest miracle of Rasūlullāh ﷺ, but he had so many physical miracles, many more than probably any other Prophet. A word on the miracles of Rasūlullāh ﷺ, I think I spoke about this in some of my other talks; most of the miracles of Rasūlullāh ﷺ occurred in the context of Jihād, and also most of the Karāmāt of the Awliyā' of Allāh ﷻ occurred in the context of Jihād, so really, Jihād is where the Karāmāt happen.

Al-Walā' Wal-Barā'

The next lesson: *Walā' and Barā'* – Loyalty to Allāh and His Messenger ﷺ and the Believers, and disassociating ones self from Disbelief. A few examples from Badr:

Abū Bakr Prepared to Kill his Son

Abū Bakr was on the Muslim side and his son ‘Abdur Rahmān was on the side of Al-Kuffār. ‘Abdur Rahmān Ibn Abū Bakr told his father later on when he became Muslim, “O my father, I saw you on the Day of Badr, but I would avoid you because I did not want to attack you.” Abū Bakr said, “I did not see you, and if I saw you, I would have pursued you and killed you.” So Abū Bakr was willing to fight his own son for the sake of Allāh ﷻ.

Abū Hudhaifah and his Father ‘Utbah

We talked about the story of Abū Hudhaifah and his father ‘Utbah, when he saw that his father was buried in Al-Qulaib.

Mus‘ab Ibn ‘Umair and his Brother Abū ‘Azīz

Mus‘ab Ibn ‘Umair and his brother Abū ‘Azīz who was a POW. Mus‘ab passed by the Ansār who were holding Abū ‘Azīz and he told them, “Tie his hands fast, tighten the ropes on Abū ‘Azīz, because his mother is wealthy and she will ransom him for you.” So Subhān'Allāh! Is this an advice that Mus‘ab should give to the ones who are holding his brother?! Hold him well? Tighten the ropes that are tying him because his mother

will ransom him? So his brother was amazed, he said, “Brother, is this how you treat me?” Mus‘ab Ibn ‘Umair said, “He is more my brother than you are.” He was pointing to the Ansār who were holding him and he was saying that these are my real brothers and you are not. These are my brothers because of Islām, and even though you are my blood-brother, but your Kufr has separated us.

The Young Men of Makkah who Did Not Make Hijrah

Another issue relating to Walā' and Barā'; there were some of the young men of Quraish who were interested in Islām and actually did become Muslim, and these were sons of some of the noble families of Quraish. Now Allāhu A’lam, did they become Muslim because they sincerely believed in Islām or did they become Muslim because it was a revolt against the status quo and they were just interested in it as a fad like we would see among some of the youth of today, they just want to embrace some things because they are different and it makes them different. So these were wealthy young kids in Makkah and they became Muslims, such as ‘Alï Bin Umayyah Bin Khalaf, Abul Qais Bin Al-Walīd Bin Mughīrah, Abul Qais Bin Fāqih, Al-Hārith Bin Zama‘ah, and Al-‘Aas Bin Munabbih; these were all sons of the wealthy men of Quraish. They became Muslim but they could not withstand the demands of Islām, the sacrifice that Islām asks from you, so they stayed behind and they did not make Hijrah; these were spoilt kids, they were not willing to go through the hassle of Hijrah and all of that, you know, we will be Muslim if it is convenient, but if it is going to cost us too much then forget about it. So they stayed behind, and in fact, they joined with their fathers and their tribe in the Battle of Badr. Ibn Hishām says all of them were killed in the Battle of Badr. So the Muslims said, ‘Well, you know, these were Muslim; probably they did not want to go out and fight, [but] they are Muslim.’

So Allāh ﷻ revealed verse 97 of Sūrah An-Nisā' talking about them, [and] I want you the listener to think about this; what do you think their fate is? These were Muslim, they were Muslim, but they did not go far enough in sacrificing for Islām, they stayed behind and then they ended up being

killed in the Battle of Badr. Probably they never shot an arrow, probably they never struck with a sword, they just went out in the army because they had to, you know, a soldier is called to duty. What do you think their fate was? Allāh ﷻ says: **Indeed, those whom the angels take [in death] while wronging themselves - [the angels] will say, "In what [condition] were you?" They will say, "We were oppressed in the land." The angels will say, "Was not the earth of Allāh spacious [enough] for you to emigrate therein?" For those, their refuge is Hell - and evil it is as a destination.**[214] So do not play around with Islām, do not fool around with it. This is a serious Religion, and you need to be serious. Allāh ﷻ says in Qur'ān: ***Yā Yahyā Khudhil Kitāba Biquwwah* – O Yahyā! Take hold of the Book with strength.**[215] Hold it strong. And Allāh ﷻ tells Banī Isrā'īl: ***Khudhū Mā Atainākum Biquwwah* – Hold fast that which We have given you.**[216]

So this Religion does not accept half-hearted effort and giving it part-time or being a Muslim when it is convenient and doing otherwise when it is not; Allāh ﷻ has promised you Jannah but you have to pay a price. In the Tafsīr of this Āyah by Ibn Kathīr, he mentions a few narrations [and] one of them is by Bukhārī, it says that Ibn ‘Abbās said, “This Āyah is talking about some Muslims who were with the Disbelievers, adding to their numbers,” meaning they did not really go out to fight, they just went because they had to, a soldier responding to the call of duty, they had to go out, “and while they were in the army, an arrow would come and kill one of them, and a blow from a sword would kill another, and a blow from a spear would kill a third; that is how they died. And these are the ones whom Allāh revealed this Āyah about.” So their Islām did not benefit them because they did not make Hijrah and they went out with the army of Quraish. And I think you need to think very deeply about this particular situation because of the implications of it, the implications of it are very important; you do not want to die and then have the angels tell you that

[214] An-Nisā': 97
[215] Maryan: 12
[216] Al-Baqarah: 63

your reward is Hellfire. We ask Allāh ﷻ to forgive us all, to grant us Jannah, and we ask Him to spare us the punishment of Hellfire.

Istighāthah – Seeking Assistance from Allāh

Another lesson: *Istighāthah* – seeking assistance from Allāh. After Rasūlullāh ﷺ prepared the army, trained them, lined them up, gave them his instruction, and chose the best location, after all of that, he went aside and he started making Du'ā', and that is the meaning of Tawakkul. Tawakkul means that you do your best, you exhaust the worldly means, and then you depend on Allāh ﷻ. Rasūlullāh ﷺ did his best in terms of everything that he was capable of doing in this world in terms of preparing for this battle, and *after* that he started making Du'ā' to Allāh ﷻ. So do not think that Allāh ﷻ will give you victory if you sit at home, comfortable on your couch, and then just raise you hands and say, 'O Allāh give me victory! O Allāh give them victory! O Allāh give the Muslim Ummah victory!'

You have to stand up and do something, you have to do your best and then you ask Allāh ﷻ to give you, and this applies to everything; this is the issue of Tawakkul. You know, some people have an understanding of Tawakkul that is not really Tawakkul but it is what is called *Tawākul*, like those whom were walking lazily pretending as if they were Zuhhād, and 'Umar Ibn Al-Khattāb saw them and asked, "Who are these?" They said, "These are Al-Mutawakkilūn – These are the ones who have Tawakkul on Allāh." So he went and beat them with his stick and said, "You know that the sky does not rain gold and silver, you have to go out and work." So the meaning of Tawakkul is what Rasūlullāh ﷺ mentioned in the Hadīth, he said, "If you have the right Tawakkul on Allāh, Allāh will provide for you like He provides for the birds; they leave in the morning hungry and they come back at evening full." So here the birds did not stay at home, they went out and worked for the entire day, and that is the meaning of Tawakkul. So Tawakkul is [that] you do your best, but you do not depend on your effort, you do not depend on your intelligence, you do not depend on anything in this world, but you depend on Allāh. So yes, Rasūlullāh ﷺ prepared the army, yes, he lined them up, yes, he gave them instructions, but he did not

depend on that, he went aside and he started making Du‘ā' and he was so involved in the Du‘ā', and the Du‘ā' was so long [that] Abū Bakr As-Siddīq ﷺ felt sorry for him and said, “O Rasūlullāh, that is enough, Allāh will give you what He promised you! Allāh has already promised you [victory].” So we have to have Istighāthah on Allāh ﷻ. We depend on Allāh ﷻ, but we also have to do our best. So we do not just do our best and forget about the Du‘ā', and we do not just do the Du‘ā' and forget about doing our best, they both go hand in hand.

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This is the end of our commentary on the Battle of Badr, and Inshā'Allāh Ta‘ālā we will now talk about events that occurred between Badr and Uhud.[xxiii]

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Events between Badr and Uhud

Muslims Are Not Anti-Semitic

We talked about the consequences of the Battle of Badr, we said that now we have a serious problem of hypocrisy. There was also another group in Madīnah which posed a threat to the newly formed Islāmic State and the new Muslim community which was headed by the Messenger of Allāh Muhammad ﷺ, and that group was the Jewish tribes, [or] the Jews. Now, we will be talking about them in this session [and] probably for the entire session, so I want to state from the outstart that when we are talking about the history of the Muslim and Jewish relations, when we talk about the Āyāt of Qur'ān and the Ahādīth of Rasūlullāh ﷺ that talk about the Jews, we are not being anti-Semitic, in fact a good portion of the Muslim Ummah are Semitic people to start with – the Arabs, and we are not racists, and we do not claim the ethnic superiority of any particular ethnic group; these are things that Muslims do not do or should not do.

However, we speak about historical truths, and if these historical truths do not abide by the modern rules of political correctness, that is not an issue with us Muslims. We Muslims are not going to subject Qur'ān and Sunnah to rules of political correctness, but we will subject political correctness to the rules of Qur'ān and Sunnah.

So what we are stating here are actual events that happened and the consequences of these events, and these events occurred after Rasūlullāh ﷺ had made an agreement, and we talked about that agreement – *Al-Wafīqah*, the Covenant, which was to govern the relationship of the Muslims and the Jews and the Non-Muslim Arabs who were in Madīnah. So in the beginning Rasūlullāh ﷺ was dealing with the Yahūd as citizens of Madīnah, citizens of the Islāmic State; this was how he approached them. He did not approach them with any hidden agenda, he did not approach the relationship with them with prejudgement and hatred, Rasūlullāh ﷺ started his relationship with them as People of the Book who are supposed to be closer to the Muslims than the Polytheists. However, it was the Jews who started plotting against the Islāmic State, it was them who were breaking their agreement with Rasūlullāh ﷺ, and it was them who stood against Rasūlullāh ﷺ by word and deed.

Response of Jews to Rasūlullāh ﷺ and Muslims

Jews Reject Rasūlullāh ﷺ Despite Knowing he is the Prophet

So what was their response to Rasūlullāh ﷺ and to the Muslims? There are Āyāt in Qur'ān that were revealed talking specifically about the Yahūd. They were upset from the outstart of the arrival of Rasūlullāh ﷺ to Madīnah, and we can sense that from the conversation that occurred with two of the leaders of Al-Yahūd in Madīnah, Huyaÿ Ibn Akhtab and his brother Abū Yāsir. Safiyyah ؓ, the wife of Rasūlullāh ﷺ, says, “None of the children of my father or my uncle were more popular with them both than I was.” She is referring to her popularity with her father and her uncle Abū Yāsir. “Whatever child of theirs wanted their attention, it was always me they put first.

"When the Messenger of Allāh came to Qubā', the village of the Banū 'Amr Bin 'Awf, my father and my uncle Abū Yāsir went to him early in the morning and only returned at sunset, so tired out that they could scarcely walk, staggering from exhaustion." So here we are dealing with an event that occurred on the first day of the arrival of Rasūlullāh ﷺ to Madīnah; he was still in the outskirts of Madīnah, in Qubā', [and] Safiyyah says they came back that day tired and worn out. She continues, "I raced over to greet them as was my custom, but I swear, neither so much as looked at me. I heard my uncle Abū Yāsir ask my father, 'Is that he then?'" So first of all, she is saying that they neglected her; obviously they were preoccupied with something else, none of them picked her up. And then she started hearing their conversation; Abū Yāsir was asking Huyaÿ, 'Is that he then?' He was talking about Muhammad ﷺ, asking is he the Prophet? Is he the one mentioned in our books? Is he the one prophesied by their Rabis? Huyaÿ said, "Yes, I swear by Allāh." Abū Yāsir said, "You recognise him from his character and description then?" Huyaÿ said, "I certainly do, in the name of Allāh." Abū Yāsir said, "So how will you relate to him?" If he is the Prophet, what does that mean? How will you respond to him? Look at what Huyaÿ Ibn Akhtab said, he said, "By Allāh, I will be his enemy for as long as I live." Subhān'Allāh Al-Azīm! So first you recognise that he is the Prophet of Allāh, and you know for sure that he is the Prophet of Allāh, [and] rather than saying I am going to follow him, you say you will be his enemy for the rest of his life? Why? Well, the reason is clear; it is because of envy, and Huyaÿ is jealous that the Prophet ended up being an Arab rather than a Jew, and this envy caused him to disbelieve in Rasūlullāh ﷺ, and here we are dealing with the worst type of Kufr and that is disbelieving in the truth when you know that it is the truth. You see, some people disbelieve because they do not think that this is the truth, they think that the Prophet is a liar, they think that this is a fake religion, they think that this was made up, but then you have some people who know, *certainly* know, that it is the truth, nevertheless they still reject it, and this was the case with Huyaÿ Ibn Akhtab.

Jews Attempt to Disunite Muslims

They would attempt to disunite the Muslims. Ibn Is'hāq says, "*Wa Marra Shās Bin Qais Wa Kāna Shaikhan Qad 'Asā, 'Azīmul Kufri, Shadīdud Dughni 'Alal Muslimīn, Shadīdul Hasadi Lahum.*" [There was] an old Jewish man, his name is Shās Bin Qais, and this man was as Ibn Is'hāq says, *'Azīmul Kufr* – deep in Kufr, *Shadīdud Dughni 'Alal Muslimīn* – and he had so much hatred of the Muslims; he saw that Al-Aws and Al-Khazraj are united, he saw that they are now sitting together in the same gathering, and these were people who were at each other's throats before Islām, these were people who were enemies of each other; now, because of Islām, they were united, they were one. So this Jewish man was not very happy, and he said, "The Aws and Khazraj are united in this land, and in the name of Allāh we have no place here as long as they are united." Our survival as Jews in Madīnah is based on the disunity of the Arabs, and as long as they are united, we are at risk.

So he tells a young Jewish man who was sitting with Al-Aws Wal-Khazraj in the same gathering to start reminding them about their days of war; bring up the day of Bu'āth, bring up the battle of so and so, bring up the battle of so and so, now read some of that poetry and instigate a fight among them. So this young man sits between them and he starts bringing up some lines of poetry that talk about the heroic acts of one tribe against the other, and slowly he was able to cause a shouting match between the two parties, and after that they stood up and challenged each other to combat, and they agreed that we will meet in *Al-Harrah Fiz Zāhirah,* we will meet in such and such place, let us go and arm ourselves. So war was about to start all over again. See how words can cause so much evil; a war could start because of one word, and that is why Allāh ﷻ says: **And say to My servants (that) they speak that which is best; surely the Shaitān sows dissensions among them; surely the Shaitān is an open enemy to man.**[217] So a Muslim should be very careful about what they say.

[217] Al-Isrā': 53

The news was delivered to Rasūlullāh ﷺ and Rasūlullāh ﷺ rushed forward while they were making an appointment on where to meet to start the war all over again, and Rasūlullāh ﷺ said, “O Muslims! Fear Allāh. Are you to resume the enmity of ignorance when I am still among you – ([meaning] are you going to bring back Jāhiliyyah after I am still alive and living among you) – after Allāh has guided you to believe in Islām and submit to Him? Do you forget Allāh’s blessing as He has saved you from ignorance and Disbelief and planted love and friendliness in your hearts instead of hostility?” Rasūlullāh ﷺ is reminding them that this unity was a favour from Allāh ﷻ; do not to throw it behind your backs. Allāh has brought you together, Allāh has sent to you His Messenger, Allāh has made you love each other; the love that now exists among the Sahābah is unsurpassed! How can you throw that behind your back and go back to the time of Jāhiliyyah? You know how bad Jāhiliyyah was. Now since you have tasted Īmān, you will know how evil and bad Kufr was. Rasūlullāh ﷺ says [in a Hadīth] that you will only taste the sweetness of Faith if three things happen, and one of them Rasūlullāh ﷺ said is that you would hate to go back to Kufr like you would hate to be thrown in the Fire. So a person who tastes Īmān and knows how beautiful Īmān is knows how bad and depressing Kufr is. And Subhān'Allāh, these words of Rasūlullāh ﷺ had so much effect on them that they started hugging each other. These men who were just thinking about going to war are now hugging each other and asking each other for forgiveness.

Allāh ﷻ says: **Say, "O People of the Scripture, why do you disbelieve in the verses of Allāh while Allāh is Witness over what you do?" Say, "O People of the Scripture, why do you avert from the way of Allāh those who believe, seeking to make it [seem] deviant, while you are witnesses [to the truth]? And Allāh is not unaware of what you do."**[218]

And Allāh ﷻ says: **O you who have believed, if you obey a party of those who were given the Scripture, they would turn you back, after your**

[218] Āl ‘Imrān: 98-99

Belief, [to being] Unbelievers.[219] So Allāh ﷻ says that there is only one result of following the People of the Book, and that is that it will make you revert back to Disbelief. So this is a warning to the Muslims from following *Ahl Al-Kitāb* – the People of the Book.

And then Allāh ﷻ says: **And how could you Disbelieve while to you are being recited the verses of Allāh and among you is His Messenger? And whoever holds firmly to Allāh has [indeed] been guided to a straight path.**[220] So following the People of the Book is a one way road that ends in Disbelief.

And then Allāh ﷻ says: **O you who have Believed, fear Allāh as He should be feared and do not die except as Muslims [in submission to Him]. And hold firmly to the rope of Allāh all together and do not become divided…** You see, because Shās Bin Qais wanted to cause division among them Allāh ﷻ is warning them. **And remember the favour of Allāh upon you - when you were enemies and He brought your hearts together and you became, by His favour, brothers. And you were on the edge of a pit of the Fire, and He saved you from it. Thus does Allāh make clear to you His verses that you may be guided. And let there be [arising] from you a nation inviting to [all that is] good, enjoining what is right and forbidding what is wrong, and those will be the successful. And do not be like the ones who became divided and differed after the clear proofs had come to them. And those will have a great punishment.**[221]

These are some of the verses revealed talking about Al-Yahūd.

Jews Blaspheme and Speak Ill of Rasūlullāh ﷺ and Muslims

And Allāh ﷻ says in another Āyah that is referring to another disease that the Yahūd suffered from, and that was blasphemy; they would speak ill of Rasūlullāh ﷺ, they would speak ill of the Muslims, they would speak ill of Islām, and they would speak ill of Allāh ﷻ. Allāh ﷻ says, and this Āyah

[219] Āl 'Imrān: 100
[220] Āl 'Imrān: 101
[221] Āl 'Imrān: 102-105

was revealed after a conversation happened between Abū Bakr and Fanhās. Fanhās was one of the Jewish Rabis in Madīnah, and Abū Bakr As-Siddīq ﷺ was giving him Da'wah, so Fanhās responded by saying, "Your God is poor and we are rich. How can He ask you to give charity? If your God is rich He would not be asking you to give Him money. That proves that He is in need and we are rich, and He needs us." So Abū Bakr As-Siddīq was quite upset with those words; even though he was giving him Da'wah before but [now] he started punching him in the face. So Fanhās rushes back to Rasūlullāh ﷺ complaining, saying this is what Abū Bakr did to me. Rasūlullāh ﷺ asked Abū Bakr, "Why did you hit him?" Abū Bakr told Rasūlullāh ﷺ because he said this and that. Fanhās denied that he said those words, so Allāh ﷻ reveals the Āyah saying: **Allāh has certainly heard the statement of those [Jews] who said, "Indeed, Allāh is poor, while we are rich." We will record what they said and their killing of the Prophets without right and will say, "Taste the punishment of the Burning Fire. That is for what your hands have put forth and because Allāh is not ever unjust to [His] servants."**[222]

And they would speak ill about the Muslims so Allāh ﷻ said: **You will surely be tested in your possessions and in yourselves. And you will surely hear from those who were given the Scripture before you and from those who associate others with Allāh much abuse…** Allāh ﷻ is telling the Muslims [that] this is expected; they *will* make negative statements about you, their newspapers will write blasphemous things about you, their media will accuse you of things that are not true, this is only to be expected. And then Allāh ﷻ says: **…But if you are patient and fear Allāh - indeed, that is of the matters [worthy] of determination.**[223] Their propaganda will not affect Islām or the Muslims as long as the Muslims are patient and have Taqwā, because the truth remains and lies vanish.

And they were disrespectful of Rasūlullāh ﷺ; they came to him once and they were saying, "*As-Sāmu 'Alaika Yā Rasūlullāh*." Now, this sounds very close to Assalāmu 'Alaika Yā Rasūlullāh, so they would take out the Lām

[222] Āl 'Imrān: 181-182
[223] Āl 'Imrān: 186

[or] the letter L; instead of Salām they would say Sām, and As-Sāmu ‘Alaika Yā Rasūlullāh could mean ‘May death befall you.’ So ‘Ā'ishah ﵂ was very upset when they said this and she said, “As-Sāmu ‘Alaikum you sons of monkeys and pigs…” and she was cursing them. So Rasūlullāh ﷺ said, “Do not say that O ‘Ā'ishah because Allāh ﷻ does not like foul language.” And then Allāh ﷻ revealed the Āyah: **Have you not considered those who were forbidden from private conversation** (i.e. ridicule and conspiracy)**, then they return to that which they were forbidden and converse among themselves about sin and aggression and disobedience to the Messenger? And when they come to you, they greet you with that [word] by which Allāh does not greet you and say among themselves, "Why does Allāh not punish us for what we say?"…** So they would say, ‘We are speaking these ill words about Rasūlullāh ﷺ and nothing is happening to us, so this is evidence that he is not really the Messenger of Allāh.’ Allāh ﷻ said: **…Sufficient for them is Hell, which they will [enter to] burn, and wretched is the destination.**[224]

The Yahūd would also support the Hypocrites and they were the spiritual advisors to the Hypocrites. Allāh ﷻ says: **And when they meet those who believe, they say, "We believe"; but when they are alone with their evil ones** (Al- Yahūd)**, they say, "Indeed, we are with you; we were only mockers."**[225]

And Allāh ﷻ also says about the Munāfiqīn: **Indeed, those who reverted back [to Disbelief] after guidance had become clear to them - Satan enticed them and prolonged hope for them. That is because they said to those who disliked what Allāh sent down** (referring to Al- Yahūd), **"We will obey you in part of the matter." And Allāh knows what they conceal.**[226] So Allāh ﷻ is saying that if you only obey them in part of the matter - not all of it, if you only obey them in a small thing – that is sufficient to classify a person as somebody who has left the folds of Islām, somebody who is a Munāfiq. So as Muslims we need to be *very* careful

[224] Al-Mujādilah: 8
[225] Al-Baqarah: 14
[226] Muhammad: 25-26

about this issue [and] not fall prey to being seduced by Al-Yahūd and An-Nasārā.

And Allāh ﷻ says: **Have you not considered those who make allies of a people with whom Allāh has become angry?** And the People with whom Allāh has become angry, as it is in Sūrah Al-Fātihah, is Al-Yahūd. **They are neither of you nor of them, and they swear to untruth while they know [they are lying]. Allāh has prepared for them a severe punishment. Indeed, it was evil that they were doing. They took their [false] oaths as a cover, so they averted [people] from the way of Allāh, and for them is a humiliating punishment.**[227]

And another thing that Al-Yahūd were doing in Madīnah was that they were trying to block the path of people becoming Muslim. So for example with ‘Abdullāh Ibn As-Salām, as soon as he became Muslim they started accusing him of being a liar and accusing him of being unfaithful to his people and his religion and all of that as we have already talked about in his story. And they would not only do that with ‘Abdullāh Ibn As-Salām, they would even do it with the Arabs who had become Muslim; they would tell them that your religion is better than their religion and all of that, when it would be expected that the Yahūd would consider the Muslims to be closer to them than the Pagan [Idol-]Worshippers, but that was not the case.

Confrontation with Al-Yahūd

Rasūlullāh ﷺ Warns the Yahūd of Banū Qaynuqā’

Obviously all of this would lead the Muslims and the Yahūd to confrontation; you know, you cannot have all of this happening without Rasūlullāh ﷺ responding to it, so they were on a collision course. After the Battle of Badr, Rasūlullāh ﷺ went to the Yahūd of Banū Qaynuqā’ who were the closest to the Muslims in terms of location – they were living in Madīnah itself unlike Banū Qurayzah and Banū An-Nadīr who were living on the outskirts of Madīnah – so Rasūlullāh ﷺ goes to the Yahūd of

[227] Al-Mujādilah: 14-16

Banū Qaynuqā' and he speaks to them and he said, "O Jews! Beware of Allāh afflicting you as He did Quraish." So Rasūlullāh ﷺ was telling them [to] take heed at what happened. "You have seen how Allāh humiliated Quraish and how He has given his Prophet victory, do not let the same thing happen to you." So Rasūlullāh ﷺ here is delivering a warning to them; because of all of their plotting and planning against him and all of the Fitnah that they were causing among the Muslims, Rasūlullāh ﷺ went to warn them, he is giving them Nasīhah [saying], "O Jews! Beware of Allāh afflicting you as He did Quraish, and so accept Islām. You well know that I am a Prophet sent with a mission, you find that to be so in your Book and in Allāh's pact with you." What was their response? They said, "Muhammad, do you think we are your people? Do not delude yourself. Just because you did battle with those who lack knowledge of warfare and so you could take advantage of them, if you fight against us you will find us to be the real men." So the Yahūd are saying [that] you have fought against people who have no experience with war, people who do not know the tactics of war, they do not have the experience, but if you fight against us you will know that we are real men. Allāh ﷻ said: **Say to those who disbelieve, "You will be overcome and gathered together to Hell, and wretched is the resting place." Already there has been for you a sign in the two armies which met - one fighting in the cause of Allāh and another of Disbelievers. They saw them [to be] twice their [own] number by [their] eyesight. But Allāh supports with His victory whom He wills. Indeed in that is a lesson for those of vision.**[228] If you have vision you will learn a lesson from that, but the Yahūd were so stubborn they refused to accept the advice of Rasūlullāh ﷺ.

Jews Violate Muslim Woman

One day, and we are talking about right after the Battle of Badr, a Muslim woman goes to the marketplace – and as we said, the jewellery market was controlled by the Jews – so this Muslim woman went to sell or trade some jewellery that she had. She sits next to this store, she is sitting on the floor

[228] Āl 'Imrān: 12-13

and she gives her jewellery to the Jewish owner at this shop. Some Jews were gathering and they asked her to uncover her face, [but] she refused. So the owner of the store goes behind her without her knowing and he pins the bottom of her dress to her back. Now, when she was sitting on the floor obviously her dress would be dragging on the floor, so when he pinned it to her back she did not feel that, she was unaware of what he was doing, but when she stood up what happened was she was exposed because of the dress being pinned to her back; when she stood up her legs or part of her 'Awrah was exposed, so she screamed. A Muslim who was there and saw what happened attacked the Yahūdī and killed him, and then the Jews ganged up against the Muslim and killed him. The news was delivered to Rasūlullāh ﷺ immediately. He called the army and went to Banū Qaynuqā'[229] and laid siege to their forts; immediately; no questions asked. A Muslim woman was violated – this is an invitation to war.

Rasūlullāh ﷺ laid siege to their forts for 15 days, and these Yahūd were [just moments ago] bragging about their skills as fighters and their training. The weakness of Quraish was now shaking in their forts and they were willing to surrender. So 'Abdullāh Ibn Ubaÿ who was their ally in Jāhiliyyah goes to Rasūlullāh ﷺ and tries to appeal for his allies. 'Ubādah Ibn As-Sāmit who was also their ally – both 'Abdullāh Ibn Ubaÿ and 'Ubādah Ibn As-Sāmit were equally the allies of Banū Qaynuqā'[230] – they both went to Rasūlullāh ﷺ but look at the difference in the position of these two men; 'Ubādah Ibn As-Sāmit was now a good Muslim, so he goes to Rasūlullāh ﷺ and says, "Messenger of Allāh, my only loyalty is to Allāh; He, His Messenger and the Believers. I renounce the alliance with those Unbelievers and I will give them no support whatsoever." So he does this on his own initiative, it was not Rasūlullāh ﷺ who invited him; he goes to Rasūlullāh ﷺ and makes it known that 'O Rasūlullāh, yes I was their ally in the time of Jāhiliyyah, and this alliance is old, and we have fought together in many occasions, but right now I am announcing that my loyalty goes to Allāh, Rasūlullāh, and the Believers, and I renounce my ties with the people of

[229] Sheikh says Banū Qurayzah but I believe he meant Banū Qaynuqā'
[230] Sheikh says Banū Qurayzah but I believe he meant Banū Qaynuqā'

Banū Qaynuqā'.' While 'Abdullāh Ibn Ubaÿ goes to Rasūlullāh ﷺ and says, "Be good to my allies." Be good to my allies. Rasūlullāh ﷺ does not answer back. So then 'Abdullāh Ibn Ubaÿ goes to Rasūlullāh ﷺ another time and says, "Be good to my allies." Rasūlullāh ﷺ does not respond back. So 'Abdullāh Ibn Ubaÿ puts his hand in the pocket of Rasūlullāh ﷺ and pulls him and refuses to let him go and then said, "Be good to my allies." Rasūlullāh ﷺ told him, "Let me go!" And the narrator of this Hadīth said the face of Rasūlullāh ﷺ became angry, you could see anger on the face of Rasūlullāh ﷺ, and he is telling 'Abdullāh Bin Ubaÿ, "*Wayhaka Arsilnī!* – Woe to you! Let me go." And 'Abdullāh Ibn Ubaÿ was holding tight to Rasūlullāh ﷺ and said, "I will not let you go until you are good to my allies. They are 700 fighters who protected me against all my enemies and now you want to mow them down in one morning? I am a man who fears the turns of fortune." I am not going to let you go until you let them free; they have helped me in numerous occasions and now you just want to execute all of these men in one day? Rasūlullāh ﷺ told him, "They are yours." They are yours. Rasūlullāh ﷺ let them free.

So the people of Banū Qaynuqā' were set free, they were allowed to leave, and the one who would administer their travelling was 'Ubādah Ibn As-Sāmit, and they travelled to Ash-Shām, Syria. Their money was taken as *Ghanīmah* – Booty of war, and was distributed among the Muslims. Some Āyāt were revealed regarding 'Abdullāh Ibn Ubaÿ and 'Ubādah Ibn As-Sāmit, because this showed the position of both men regarding their loyalty and their alliance to Al-Yahūd. Allāh ﷻ says in Sūrah Al-Mā'idah, verses 51-52: **O you who have believed, do not take the Jews and the Christians as allies. They are [in fact] allies of one another. And whoever is an ally to them among you - then indeed, he is [one] of them. Indeed, Allāh guides not the wrongdoing people. So you see those in whose hearts is disease hastening into [association with] them, saying, "We are afraid a misfortune may strike us."…** You see, this is talking about 'Abdullāh Bin Ubaÿ. So he is worried that a disaster might befall him if his alliance with the Yahūd is revoked, somehow he thinks that his protection lies with them; if I do not keep this alliance, evil will befall me, something will happen. So

he does not have Tawakkul on Allāh ﷻ, he is afraid. **…But perhaps Allāh will bring conquest or a decision from Him, and they will become, over what they have been concealing within themselves, regretful.**[231] Meaning Allāh will give Believers victory, and they will win against these people whom you consider allies and think that they are the ones who will protect you.

And then Allāh ﷻ says: **And those who believe will say, "Are these the ones who swore by Allāh their strongest oaths that indeed they were with you?" Their deeds have become worthless, and they have become losers. O you who have believed, whoever of you should revert from his religion - Allāh will bring forth [in place of them] a people He will love and who will love Him [who are] humble toward the Believers, powerful against the Disbelievers; they strive in the cause of Allāh and do not fear the blame of a critic. That is the favour of Allāh; He bestows it upon whom He wills. And Allāh is all-Encompassing and Knowing.**[232] So this Āyah has the attributes of *At-Tā'ifah Al-Mansūrah* – The Victorious Party. Again, Allāh will bring forth [in place of them] a people He will love and who will love Him. So [the attributes of At-Tā'ifah Al-Mansūrah are as follows]:

Number One: **Allāh will bring forth [in place of them] a people He will love –** Allāh loves them.

Number Two: **And who will love Him –** They love Allāh.

Number Three: **[Who are] humble toward the Believers**

Number Four: **Powerful against the Disbelievers**

Number Five: **They strive in the cause of Allāh –** They fight Jihād in the cause of Allāh.

Number Six: **And do not fear the blame of a critic –** They do not care about what the media will say about them, they do not care about what so

[231] Al-Mā'idah: 51-52
[232] Al-Mā'idah: 53-54

and so will say about them, they do not care about what the Disbelievers say about them; as long as it pleases Allāh ﷻ, that is enough.

[And Allāh ﷻ continues:] **Your ally is none but Allāh and [therefore] His Messenger and those who have believed - those who establish Prayer and give Zakāh, and they bow [in worship]. And whoever is an ally of Allāh and His Messenger and those who have believed - indeed, the party of Allāh - they will be the predominant.**[233] You see, ‘Ubādah Ibn As-Sāmit was approached by ‘Abdullāh Ibn Ubaÿ, and ‘Abdullāh Ibn Ubaÿ told him, “How are you going to revoke your alliance with these people who have helped you on such and such day and so and so…” and he would go on. ‘Ubādah said, “*Taghaiyyaratil Qulūb Wa Mahal Islāmul ‘Uhūd. Amā Wallāhi Innaka Lamu’simun Bi'amrin Satarā Ghaiyyahū Ghadan* – Now hearts are different and Islām has erased all of the former alliances, and you are holding on to something which you will realise is wrong tomorrow.” So ‘Ubādah is saying [to] give up these thoughts that we have, because you will realise that you have taken the wrong course of action. So Allāh ﷻ here is confirming what ‘Ubādah said, that if your loyalty goes to Allāh, His Messenger and the Believers, they are the ones who will be victorious in the end. So in other words, ‘Abdullāh Ibn Ubaÿ was betting on the losing horse.

Jews who Faced Consequences for their Evil

Asmā' Bint Marwān

There was a woman called Asmā' Bint Marwān, this woman was gathering people to fight against the Muslims and she would spread lies about the Muslims, so a man called ‘Umair Al-Khatmī killed her. So he goes to Rasūlullāh ﷺ and asked, “Is what I did wrong?” Rasūlullāh ﷺ told him, “*Nasartallāha Wa Rasūlahū Yā ‘Umair* – You have assisted Allāh and His Messenger O ‘Umair.” And then Rasūlullāh ﷺ said, “*Lā Yantatihu Fīhā ‘Anzān* – This thing that you did, no two rams will butt heads over.” Meaning that this is an issue that there should be no dispute about; what you did was right.

[233] Al-Mā'idah: 55-56

Abū ‘Afk Al-Yahūdī

Abū ‘Afk Al-Yahūdī was a Jewish man and he was also inspiring others to fight against the Muslims, so Rasūlullāh ﷺ said, “Who will rid us of Abū ‘Afk?” And he was also assassinated by the Muslims because of his evil.

Ka’b Ibn Al-Ashraf

But the most famous assassination of all was that of Ka’b Ibn Al-Ashraf, and his story is famous, it is in Bukhārī, it is also narrated by Ibn Is'hāq and other scholars. Ka’b Ibn Al-Ashraf’s father was an Arab from the tribe of Taÿ, he got married to a Jewish woman from Banū Nadīr, so Ka’b became a Jew. So Ka’b Ibn Al-Ashraf, even though his father was Arab, he was a Jew; he followed the religion of his mother. And he was a wealthy man, he was very eloquent, he was a good poet, and he was respected among the Arabs, he had a good position; wealthy, well-connected, famous. Ka’b Ibn Al-Ashraf was leading a media campaign against the Muslims, he was very active in his animosity towards Islām. After the Battle of Badr, he lamented the battle in some words of poetry in which he expresses his sorrow at what happened to the people of Quraish and saying that if these noble men of Quraish were killed then it was better to die. What happened was *so* bad to him he said that dying is better than living! And then he started making all of these lines of poetry against Rasūlullāh ﷺ, against the Muslims; all over, it was travelling from one place to another, for example, after the Battle of Badr he goes to Makkah and spends time with the people of Quraish inspiring them to fight back, and it is reported that he did not leave [Makkah] until he got a commitment that they are going to set up an army to go and fight Rasūlullāh ﷺ. They probably did not need Ka’b Ibn Al-Ashraf to do that, they would do that on their own initiative, but this is something that was mentioned in the book, but what is a fact is that he did go to Makkah after the Battle of Badr to give condolences to the people of Quraish, that is something that is reported in various Seerah sources.

Ka’b Ibn Al-Ashraf was getting into no-go areas, for example, he started describing Muslim women in his poetry, talking about the beauty of so and

so, and he would mention names. And we all know how much respect Muslims have to the honour of their women, and how evil they consider violating the sanctity and the privacy of a Muslim woman; that is a great crime in Islām. So Ka'b Ibn Al-Ashraf was getting into that area. Rasūlullāh ﷺ said, "*Man Lī Bi Ka'b Ibn Al-Ashraf, Fa'innahū Ādhallāha Wa Rasūlah?* – Who will rid us of Ka'b Ibn Al-Ashraf, because he has harmed Allāh and His Messenger?" It was *so* bad that Rasūlullāh ﷺ wanted this man to be assassinated.

Ibn Is'hāq said, "He then returned to Madīnah where he composed verses that were suggestive about the Muslim woman, and criticised he Prophet of Allāh and his followers." Mūsā Ibn 'Uqbah said, "He harmed the Messenger of Allāh by ridiculing him in verses." So his war was a war of words, and Hassān Ibn Thābit, the poet of Rasūlullāh ﷺ, was fighting back. Now, you might wonder what is the big deal about poetry? Well, poetry was the media of the day, poetry for the Arabs was how the news was conveyed, how history was written, it was done through poetry. They would not write books about history, their history was narrated through poetry, and this poetry would be handed down from one generation to another, it was an oral tradition. The Arabs were not literate, so their history, their pride, the criticising of a tribe was all done through poetry, and one line of poetry could honour a man or a tribe and one line of poetry could dishonour a man or a tribe. For example, there was this tribe called Numair; one line of poetry wrecked it and destroyed its reputation for good. *Ghuddat Tarfa Fa'innaka Min Numair, Falā Ka'ban Balaghta Walā Kulābā* – this one line of poetry was it; it destroyed [and] tarnished the reputation of this tribe Numair. Now, the poetry could mention fact or fiction, but it does not really make a difference if the people do not know whether the information mentioned in the poetry is true or false. And that is the case with media today, people go by what the media says regardless of whether it is true or false; it does leave an effect on the people. So this was what Ka'b Ibn Al-Ashraf was doing; it was a media war against Rasūlullāh ﷺ.

So Rasūlullāh ﷺ asked, "*Man Lī Bi Ka'b Ibn Al-Ashraf, Fa'innahū Ādhallāha Wa Rasūlah?* – Who will rid us of Ka'b Ibn Al-Ashraf, because

he has harmed Allāh and His Messenger?" Muhammad Ibn Maslamah, one of Al-Ansār, volunteers, he said, "I will, O Messenger of Allāh," so Rasūlullāh ﷺ assigns to him this mission. Muhammad Ibn Maslamah, in the narration of Al-Bukhārī, or[234] Abū Nā'ilah in the narration of Ibn Is'hāq, goes to Ka'b Ibn Al-Ashraf, visits him alone, and he says [to him], "This man's arrival among us was a disaster." He was talking about Muhammad ﷺ. He said, "This man's arrival among us was a disaster. The Arabs became hostile to us and united against us. They have cut off our roots so that our young are deprived and scared. We and our families are suffering greatly." This was how Muhammad Ibn Maslamah was trying to win over the trust of Ka'b Ibn Al-Ashraf. He said Muhammad came to us and it was a disaster; what have we done, all of the Arabs are now united against us, we are in a state of fear, our children are in a state of fear [and so on]. Ka'b Ibn Al-Ashraf said, "I am Al-Ashraf's son, did I not tell you that things would turn out this way?" So Abū Nā'ilah said, "What I wanted was for you to sell us some food for which we would give you security (a pledge) because we are in need." Ka'b Ibn Al-Ashraf said, "You pledge your women as a security, a pledge that you would pay me back." They said [that] no way, we cannot hand over our women to you and you are such a handsome man and all of that stuff. So Abū Nā'ilah asked what else they could pledge, he said, "Pledge your sons." He said, "No, we cannot pledge and keep our kids with you, because after that it will be a stigma on them for the rest of their lives that they were left as hostages for some small amount of food." So Ka'b Ibn Al-Ashraf asked, "Then what do you want to pledge? What security will you give me to ensure that you will pay me back?" They said, "We will bring our weapons." Weapons were expensive, so that was a good deal. Muhammad Ibn Maslamah and Abū Nā'ilah said that they were going to pledge their weapons because they did not want Ka'b Ibn Al-Ashraf to be suspicious when they brought their weapons; this was all part of the plot.

So they go back and they arrange a team of five men and they visit Ka'b Ibn Al-Ashraf at night at the appointed time to deliver their weapons and receive

[234] Replaced 'and' for 'or'

the food. Ka'b heard the calling of Abū Nā'ilah and Abū Nā'ilah was the brother of Ka'b Ibn Al-Ashraf from *Radā'ah* – Nursing. You see, in Islām, when a woman nurses two children, they are considered as brothers in Radā'ah – brothers because of breastfeeding, so this was the relationship of Abū Nā'ilah to Ka'b. So he calls Ka'b at night. Apparently Ka'b just got married, so he stood up to respond to the call and his wife asked him, "Where are you going at this time of late hour in the night?" He said, "This is my brother Abū Nā'ilah calling me." She said, "I can hear blood dripping from his voice." He said, "This is my brother Abū Nā'ilah, and if a man is called to a stabbing, he should respond." Meaning even if there is some evil intention, a man should respond to that. But Ka'b was not suspicious, Ka'b trusted Abū Nā'ilah because of the blood relationship that they had and also because he thought that they were allied with him against Muhammad ﷺ. So he goes down and they talked to him for some time, and then they said, "Ka'b, how about we go and take a walk in Shi'bal 'Ajooz?" He said, "Alright, fine." They wanted to take him away from his fortress because he was living in a fort, and he was in a state of war with the Muslims so he had guards and protection, so they wanted to take him away, so they started walking away from his fort at that late hour in the night.

Abū Nā'ilah – or Muhammad Ibn Maslamah, depending on the narration – puts his hand in the hair of Ka'b. Why did he do that? He asked Ka'b, "What is this beautiful smell that is coming from you?" Ka'b said, "I was with this woman who is the most beautiful woman and I had this scent on." Abū Nā'ilah asked, "Would you allow me to smell it?" He said, "Go ahead." So he grabbed his hair to smell this perfume, and he had already agreed with his men that he would give them a signal on when to attack, so after they walked for a while he said, "Can I smell it again?" Ka'b said, "Go ahead." This time he grabbed his head and said, "Attack him!" And they started stabbing him with their swords but apparently he had armour on, so they were not able to kill him and he was screaming very loud and now suddenly all of the lights were going on, going up in the fortresses. Then Muhammad Ibn Maslamah said, "I had a knife with me and I stabbed him in his lower abdomen and I cut his abdomen open until he fell down, and when we

realised that the man would die, then we left." However, one of them was stabbed by mistake by one of their swords, and while they were rushing away – because as we said, he screamed and now all of the forts were going to respond to the call of Ka'b, so they had to run – but this man who was injured was losing a lot of blood and he was becoming weaker, so they had to carry him. Then Rasūlullāh ﷺ met them at the outskirts of Madīnah and he immediately placed his hand on the injury and it was healed.

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Lesson from Banū Qaynuqā'

There are no Men Left

The Messenger of Allāh ﷺ waged war against Banū Qaynuqā' for the sake of one Muslim woman, to defend her; this tells you how important it is to protect the rights of Muslim women. And now when we hear the calls of Muslim women from all over the Muslim world and nobody responds back, that shows that there are no men left, because a Muslim man would jump to the defence of his sister; this is what Rasūlullāh ﷺ did and this was the Sunnah that was followed by the Khulafā' after him, like Al-Mu'tasim, the Khalīfah of Banū 'Abbās, when one woman said, "Wā Mu'tasimā!" He responded by sending an army to fight with the superpower of his time, the Roman Empire. And part of the reason why Ka'b Ibn Al-Ashraf was assassinated was because he was speaking about Muslim women.

Lessons from the Assassination of Ka'b Ibn Al-Ashraf

The Sahābah Took their Words Seriously

The Sahābah took their words seriously. When Muhammad Ibn Maslamah volunteered to kill Ka'b Ibn Al-Ashraf, for three days after that he lost [his] appetite and was barely eating what was keeping him alive. That news was delivered to Rasūlullāh ﷺ so Rasūlullāh ﷺ calls him and asks, "Muhammad Ibn Maslamah, what happened?" Muhammad said, "O

Messenger of Allāh, I have given my word and I am worried that I would not be able to fulfil it." Since he pledged to fulfil this mission, Muhammad Ibn Maslamah was worried that probably he could fail, he was worried whether he would succeed or not, he was worried whether his plan is good enough or not, and he could not eat for three days not because he was afraid of dying, but because he wanted to make sure that he fulfils his pledge to Rasūlullāh ﷺ. This shows you how seriously the Sahābah took their word; if they gave their word they had to fulfil it. Now we throw our words right and left and we do not worry whether we will fulfil them; let alone worrying, we even forget about them. You know, making promises is taken so lightly now [that] we throw promises right and left without caring whether we would fulfil them or not. Muhammad Ibn Maslamah said I will do it, and he took that very seriously and he could not eat or drink or sleep. Rasūlullāh ﷺ told him, "*Innamā 'Alaikal Jahd* – You do your best." That is what Allāh ﷻ will hold you accountable for, whether you did your best or not, and then if the mission succeeds or not, as long as you have done your best, Allāh ﷻ will accept that from you. You are not responsible for the outcome of the mission, you are responsible to do your best, and this is a lesson for us; we should do our best, we should try to achieve perfection in anything that we do. This is very important for Muslims today because as I said, we take our words lightly, and it is a sign of a Munāfiq to make a promise that he does not fulfil.

Muhammad Ibn Maslamah was Allowed to Speak Words of Kufr

Muhammad Ibn Maslamah after that said, "Then allow me to speak about you." Rasūlullāh ﷺ said, "Go ahead." Muhammad Ibn Maslamah felt that in order for his mission to succeed he would have to speak against Rasūlullāh ﷺ, and that was sanctioned by Rasūlullāh ﷺ. So this shows us that if Muhammad Ibn Maslamah was allowed to say things that are Kufr in order for his mission to succeed, then a Muslim is allowed to do things that are less than Kufr. For example, if a Muslim spy is among the enemy's army, how would he pray? Such a person, as the scholars said, if he cannot pray standing then he can pray sitting, if he cannot pray sitting then he can pray by moving his finger, if he cannot even do that then he can pray by

moving his eyes if he is afraid that his mission might be compromised. So Muhammad Ibn Maslamah spoke words that are Kufr, he went to Ka'b Ibn Al-Ashraf and said, "This man was a disaster on us!" But that was allowed. So this tells you that there are some special rulings for military operations if the mission depends on a person hiding their Islāmic identity; [in that case] it is allowed.

Our Problem with the Jews is with their Mind-set

The next lesson: Ka'b was a Jew, but ethnically he was an Arab. So that shows that our negative attitude toward the Jews is not based on racism, it is not because of their ethnicity, so we say the truth, we are not anti-Semitic. Our problem is not with the ethnicity, our problem is with the mind-set. This has to be clear that Muslims do not have anything against the Jews because of their genetic make-up, that is not the case, or because they belong to a certain culture or a certain race, that is not the issue. For example, with the Nazis, their problem was racism, they considered that their race was superior to the race of Al-Yahūd, and when some Muslims are accused of being racist or similar to the Nazis, that is the furthest from the truth; the issue with the Muslims is not a problem with the ethnicity of Al-Yahūd, it is with the mind-set that leads such a people to become blasphemous against Allāh ﷻ, to speak against Rasūlullāh ﷺ, to reject his Message, to plot against Muslims, to cause disunity; it is against the evil actions themselves.

Not All Battles are Played Out on Battlefields

Finally, not all battles are played out on the battlefields, sometimes clandestine special operations are needed to inflict harm on the enemies of Allāh, and this was the case with Ka'b Ibn Al-Ashraf.[xxiv]

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Ghazawāt and Sarāyā before the Battle of Uhud

Before we start with the Battle of Uhud, [we will talk about] a few scattered Ghazawāt and Sarāyā that occurred after Badr and before Uhud.

Ghazwat Nā Qadr

One of them is *Ghazwat Nā Qadr*, and Subhān'Allāh, seven days after the Battle of Badr, the Muslims were already on the road; this was a pre-emptive attack on the tribe of Banū Sulaim. Rasūlullāh ﷺ caught word that Banū Sulaim were gathering to attack Madīnah, so Rasūlullāh ﷺ attacked them first. This is something that repeats throughout the Gazawāt of Rasūlullāh ﷺ; he hears that people are plotting to attack Madīnah so he starts first and takes the initiative and takes advantage of the surprise attack. The Muslims surprised Banū Sulaim and Banū Sulaim fled the scene and they left behind 500 camels which ended up being a good booty for the Muslims, each soldier ended up getting about two camels, and they went back to Madīnah.

Ghazwat As-Suwaiq

There was another Ghazwah called *Ghazwat As-Suwaiq*. Abū Sufyān, trying to wash away the shame of Badr, goes to the Jewish tribe of Banū Nadīr, they stay as guests of Salām Bin Miksham, the head of Banū Nadīr, and they get some valuable information from him, some insider information, and they attack in the outskirts of Madīnah, they find over there two Muslims [and] they kill them, [then] they destroyed the area [and just] took some stuff with them and left. So it was not much of a revenge for Badr. Rasūlullāh ﷺ heard about this and he immediately pursued them with 200 soldiers, and Abū Sufyān had 200 soldiers with him too, but he was running away, and they were so terrified [that] they were throwing their foodstuff; this was a particular kind of food that they would take with them, it was a kind of food that does not spoil, it is called *Suwaiq*, [and] apparently it [consists of] some grains mixed with butter or honey. They would carry it with them, and since its expiration date was very late, it was pretty good food for fighters. So they were throwing away this food to lighten the load and they ran away, so no fighting occurred in Ghazwat As-Suwaiq.

Ghazwat Dhū ʻImr

Another Ghazwah was Ghazwat Dhū ʻImr. [It consisted of] 450 Muslims, and this was against a tribe in Najd, and Rasūlullāh ﷺ attacked them because he heard that they were planning to attack him, so he goes to meet them in their own territory. On the way, he arrests one of their men called Jubbār Bin Thaʼlabah who becomes a Muslim. And then when they reached to the enemy's land it was rainy and the clothes of Rasūlullāh ﷺ got wet, so Rasūlullāh ﷺ took off his armour and hung it on a tree so that his clothes could dry and then he laid down under a tree. So Duʼthūr, the head of the enemy's army, sneaked in, and he stood right above Rasūlullāh ﷺ with his sword in hand. And while Rasūlullāh ﷺ was sleeping he woke him up and said. "O Muhammad, *Man Yamnaʻuka Minnil Ān?* – Who can save you from me now?" Rasūlullāh ﷺ with all confidence said, "Allāh." Suddenly Duʼthūr falls back and his sword fell [too], and then Rasūlullāh ﷺ picks up the sword and stands on top of Duʼthūr and says, "Yā Duʼthūr, who can protect you from me now?" So he pleads to Rasūlullāh ﷺ to spare his life! And he became Muslim. He goes back to his people and his people blame him and they asked, "What is your problem? What happened to you?" He said, "A tall man stood in front of me and pushed me in my chest," and that was Jibrīl ﷺ. So Duʼthūr, who wanted to kill Rasūlullāh ﷺ, becomes Muslim, he goes back [and] gives his people Daʼwah [and] many of them become Muslim – a miracle of the miracles of Rasūlullāh ﷺ. This was a one month long journey; they were absent for an entire month.

Sariyyat Zayd Bin Hārithah

Then there was Sariyyat Zayd Bin Hārithah. So this was a Sariyyah – Rasūlullāh ﷺ did not go with them – to Qirdah. The people of Quraish were now suffering economically because of the continuous raids; the Muslims were putting some serious pressure on Quraish by raiding their caravans, [and] now the route from Makkah to Syria was jeopardised, the Muslims were all over the place; either their armies or tribes loyal to them, because Rasūlullāh ﷺ was sending out these Sarāyā to engage with the tribes surrounding Madīnah, to invite them to Islām or to at least make some

alliances with them to guarantee that they would stand on the Muslims' side. Now Quraish's line to Syria was threatened, so Quraish were consulting with some guides who told them that if the routes of Hijāz are not safe then why do we not go through Najd? So they were going to take this *long* turn through Najd, getting close to 'Irāq, and then from there they were going to enter into Syria which obviously costs more and takes longer, but they had to do what they had to do. So they sent this caravan to go through Najd! And from 'Irāq and then into Syria, and Rasūlullāh ﷺ sends out a Sariyyah led by Zayd Ibn Hārithah and a hundred Muslims to raid it. This just drove them crazy, and it was a successful attack. The guards of the caravan ran away and the Muslims took over the caravan; it says it had so much silver in it.

Objectives of Ghazawāt and Sarāyā

Now, these skirmishes or small battles and Ghazawāt served few objectives of Rasūlullāh ﷺ:

Hands-on Military Training

First of all, there was hands-on military training, and this issue of military training is 'Ibādah in itself, Allāh ﷻ says: ***Wa A'iddū Lahum Mastata'tum Min Quwwah* – And prepare against them whatever you are able of power.** [235] So any training that could help the Muslim in Jihād Fee Sabeelillāh is an 'Ibādah, it is just like praying, fasting, paying Zakāh; it is an 'Ibādah, and if Jihād is Fard then the preparation becomes Fard too, so they were worshipping Allāh ﷻ through this training. It was hand-on military training; it was not in a military school, it was in the field, actual training.

Tarbiyah

Number Two: It is Tarbiyah, because the Sahābah would spend long times with Rasūlullāh ﷺ. For example, in the Ghazwah that we just talked about, they were absent for an entire month, so they were spending this time with Rasūlullāh ﷺ; travelling with him, eating with him, walking with

[235] Al-Anfāl: 60

him, [etc.], and you get exposed to some aspects of a person's personality in travel that you might not be exposed to if a person is residing in their home, because the mixing and the mingling when you are travelling with somebody is more. So the Sahābah got to see the personality of Rasūlullāh ﷺ in front of their eyes, and this was how they learnt the Sunnah of Rasūlullāh ﷺ, so they would learn about his 'Ibādah.

Teaches Muslims How to Be Member of a Group

The third benefit of these Ghazawāt is that it teaches a Muslim how to be a member of a group, of a Jamā'ah, because there is *Sam'a* and *Tā'ah*, there is obedience, there is discipline, there is sacrifice because you are now a part of a group, you are not just an individual doing your own thing. So these are habits that they got to learn by travelling for such long extended periods with Rasūlullāh ﷺ. So it was also a Tarbiyah for them on how to be part of the Ummah, because Islām is not an individualistic religion, it is a collective religion. A lot of the 'Ibādāt in Islām are done collectively; Salāh is done collectively, Hajj is done collectively, 'Umrah is done collectively, Jihād most of the time is done collectively.

So all of these were 'Ibādāt that they got to learn from Rasūlullāh ﷺ in the field.

19
The Battle of Uhud

Reasons for the Battle of Uhud

What were the reasons for the Battle of Uhud? There were religious reasons, economical reasons, political reasons and social reasons.

Religious Reason

The religious reason: The people of Quraish wanted to stop the advance of Islām, they wanted to stand between the people and becoming Muslim. Allāh ﷻ says: **Indeed, those who disbelieve spend their wealth to avert [people] from the way of Allāh. So they will spend it; then it will be for them a [source of] regret; then they will be overcome. And those who have disbelieved - unto Hell they will be gathered.**[236] So it says here that they are spending their wealth to avert people from the way of Allāh. At-

[236] Al-Anfāl: 36

Tabarī says, "They are spending their money to prevent people from becoming Muslim." And Ash-Shawkānī says about this Āyah, "The meaning is that the objective of these Kuffār in spending their money is to stand between the people and becoming Muslim by fighting Rasūlullāh ﷺ and mobilising armies for that purpose." And history is repeating itself; look at how much money the enemies of Allāh ﷻ are spending to fight Islām, billions of dollars are spent for that; to kill the Awliyā' of Allāh ﷻ, to round them up, to capture them, and to tarnish the reputation of Islām, lots of money is spent for that purpose. So the Kuffār of today are not very different from the Kuffār of Quraish.

Social Reason

The social reason: Quraish wanted to wash away the shame of Badr; that was a serious dent in their reputation and they wanted to make up for that.

Economical Reason

The economical reason: We talked about how those raids were putting serious pressure on the people of Quraish who were accustomed to having all the Arabs respect them and open the way for them to both Yemen and Syria, but now things were different. Allāh ﷻ says: **For the accustomed security of the Quraysh…** They were accustomed to security **…Their accustomed security [in] the caravan of winter and summer...** The caravan of winter was to Yemen and the caravan of summer was to Syria **…Let them worship the Lord of this House, Who has fed them, [saving them] from hunger and made them safe, [saving them] from fear.**[237] But because they refused to worship Allāh ﷻ, now that accustomed security was gone.

Now, only one leg of their journey was affected, and that was from Makkah to Syria, because they had two journeys; one was from Makkah to Yemen and Abyssinia, the second one was from Makkah to Syria. The journey of Syria was done in summer and the journey to Yemen and Abyssinia was done in winter. However, cutting the route to Syria also affects also the route

[237] Sūrah Quraish

to Yemen. Why? Because the business of Quraish was based on buying products from Yemen and selling them in Syria and vice versa, so since now they are having difficulty going to Syria, that will also affect their business in Yemen because they end up selling those products of Syria in Yemen. So Sufwān Ibn Umayyah says, "Muhammad and his Companions have ruined our trade, while we do not know what measures to take against them (we are at a loss). They are constantly threatening the coastal area while its inhabitants are either at peace or in alliance with him. Where shall we live and where shall we stay? If we live here in our hometown, we will be forced to eat from our capital which will soon be consumed. We depend for our lives on trade with Syria in the summer and with Yemen and Abyssinia in winter." So Muhammad ﷺ was squeezing Makkah tight; they were feeling suffocated, and this shows you the strategy of Rasūlullāh ﷺ of not only afflicting physical harm at Quraish in actual warfare, battles on the battleground, but also giving attention to the economical war against Quraish which was an important part of the strategy of Rasūlullāh ﷺ.

Political Reason

And then you have the political reason. The status of Quraish was shaken; you know, this defeat, this outstanding victory of the Muslims, seriously weakened the reputation of Quraish in Arabia which was seen as the noble most respected tribe; you do not fight against Quraish, you respect them; so now all of this was changing, the status quo was not the status quo any more. They wanted to regain their reputation again, so there was a political reason.

Rasūlullāh ﷺ Receives Information from Numerous Spies

So Quraish assembles an army [that is] 3000 strong, and they finance that army from the caravan which Abū Sufyān saved, the one that was the cause of the Battle of Badr; you remember that caravan? This caravan, its entire wealth [and] everything in this caravan was used to finance the Battle of Uhud. Rasūlullāh ﷺ is constantly receiving information, he has spies all over. Al-'Abbās Bin 'Abdul Muttalib is now working for Rasūlullāh ﷺ in Makkah, so he sends a message to Rasūlullāh ﷺ which was carried swiftly in three days which is impressive for the mode of transportation in those

days; to cut the distance between Makkah and Madīnah in three days, that is pretty good, it is fast. So letters were conveyed to Rasūlullāh ﷺ telling him the details; an army of 3000, they have 700 coat-mails, they have such and such number of camels; so he was being elaborate in the details. This is the first news that reaches Rasūlullāh ﷺ of the plans of Quraish, and the source of this information was Al-'Abbās Bin 'Abdul Muttalib ؓ. When the news was delivered to Rasūlullāh ﷺ, he told Ubaÿ Ibn Ka'b, who read the letter, "Keep this secret, do not tell anyone about it." And then Rasūlullāh ﷺ sends Al-Mundhir to go and blend in within the army and get him information, and he comes back with the same details that were narrated by Al-'Abbās, so Rasūlullāh ﷺ is collaborating the information from more than one source. And then he sends out Anas and Mu'nis to do the same thing; to go inside the army of Quraish and bring in news, and they come back with the same thing.

Sa'd Ibn Ar-Rabī'ah's ؓ Trustworthiness

Now, Rasūlullāh ﷺ then goes to one of the chiefs of Al-Ansār, Sa'd Ibn Ar-Rabī'ah. He visits him at his house and he tells him that Quraish is attacking us [and] he gives him some of the details and he gets his opinion, and before he leaves he tells him, "Keep this information secret," it was classified, and then Rasūlullāh ﷺ leaves. [After this] the wife of Sa'd Ibn Ar-Rabī'ah comes to him and asks, "What did Rasūlullāh tell you?" He tells her it is none of her business. She said, "Rasūlullāh ﷺ told you this and that because I heard him." Sa'd Ibn Ar-Rabī'ah said, "Innā Lillāhi Wa Innā Ilaihi Rāji'ūn." This is what you say when a disaster happens. And then he goes to Rasūlullāh ﷺ and tells him, "My wife knows about it, and I came to tell you that just in case the information gets out, I do not want you to think that I am the one who leaked it." Rasūlullāh ﷺ told him, "*Khalli 'Anhā* – Leave her alone." Now, we learn from this that a secret is a secret; you do not have to tell it to anyone. Sa'd Ibn Ar-Rabī'ah refused to tell it to his own wife, and he made it very clear that I am not going to tell you, it is none of your business. And in such issues relating to the security of the Muslims and military operations, Rasūlullāh ﷺ would function with the Sahābah on a need-to-know basis, and someone who does not have to know

this information does not have to know it. Sa'd Ibn Ar-Rabī'ah, just because this is his wife, did not go and tell her 'Well, Rasūlullāh ﷺ told me this and that,' he was not trying to impress his wife that Rasūlullāh ﷺ came to me and told me about it, he was not being trusting of anyone to give them this information.

And I am stressing on this point because many times we just assume that because we trust a particular person we can tell them everything. If this information is a trust, an *Amānah* with you, then you have to treat it as such; it is an Amānah. And if someone tells you it is a secret and you go and talk about it, then you are being dishonest; *Khiyānatil Amānah* – not keeping the trust. Also, I want to add that a husband is inclined to tell his wife about everything; that is not right. Some issues need to be kept away from the closest of your relatives; parents, wife, children, because again, this is an Amānah. Now, I hope that my sisters will not be offended by what I have just said, but emotions sometimes can affect a person, male or female, however, the make-up of females is that they are more emotional than men. Now, this is not the case in every situation; we are talking about the majority. And sisters, the wife may be quite upset that their husband is keeping away information from her sometimes but you need to understand the context of this situation, that it is something that is regarding the security of the nation, of the Muslim Ummah. And I also hope that the brothers would not take these words and abuse them! And try to keep away information that the wife needs to know. So I hope that this is not taken out of context.

Rasūlullāh ﷺ Holds Shūrā

Rasūlullāh ﷺ holds a Shūrā, a meeting with the Sahābah ؓ on what to do. So now it is about time to tell the Muslims about what is happening. So Rasūlullāh ﷺ gathers them and asks them what do they think. There were two opinions; one: we should fight within Madīnah and use it as a fortress and fight in the streets, and therefore the women and children would be able to participate in the fighting by fighting from the roofs by throwing rocks at the enemy, and this was the opinion of Rasūlullāh ﷺ and also this was the

opinion of ‘Abdullāh Bin Ubaÿ for different reasons – Rasūlullāh ﷺ from a strategic point of view adopted this opinion but ‘Abdullāh Ibn Ubaÿ [did so] because he was too afraid to go out and fight – while the majority opinion was to go out and meet the enemy in open field, and their reasoning is that it was shameful for us to hide inside Madīnah and have them come and attack us in own homes, but we would go out and meet them and not let them to even come close to Madīnah, and this was the opinion of the ones who did not attend Badr; they felt that they missed a lot by not being at Badr so they were so eager to meet the enemy, and they were afraid that if they stayed in Madīnah the enemy would not dare to come in and they did not want to miss the fight.

The group who adopted this opinion put some pressure on Rasūlullāh ﷺ until he agreed to adopt their opinion, so he stood up and left the meeting and went inside his house to put on his armour. They felt that they had pressured Rasūlullāh ﷺ, so they go to Hamzah and say, “Go and talk to Rasūlullāh ﷺ, we feel that we have pressured him and we are willing to go with what he thinks is the better opinion.” So Hamzah goes to Rasūlullāh ﷺ [and] Rasūlullāh ﷺ comes out and says, “It is not appropriate for a Prophet to put on his armour and prepare for war and then take it off until Allāh ﷻ judges between him and his enemy.” So here Rasūlullāh ﷺ is saying that we have taken a decision [and] we are going to go ahead with it, we are not going to waver, we are not going to change our minds, we are not going to be indecisive; if a Prophet makes Shūrā and then takes a decision, then he will go ahead with it until Allāh ﷻ judges between him and his enemy. I have put this armour on [and] I am not going to take it out until Allāh ﷻ judges between me and my enemy.

And this is a very important lesson for the leader; the leader should not be indecisive, the leader should not change his mind every now and then, the leader should not be wavering back and forth according to who spoke to him last. You make Shūrā, you listen to the different opinions, you deliberate, and then you take a decision, but when you take the decision it should be final. Unless there is a change in information or the opinion was based on something that turned out to be wrong, then a person should change [his

decision], but if the variables are the same, if the input is the same [and] nothing changes about it, then why change your mind? So over here, nothing changed in the situation; the army is still advancing, it is 3000 strong, everything is the same, and now some of the Sahābah changed their minds and they were telling Rasūlullāh ﷺ [that] we are willing to go with what you think is right; but it is too late now. And the followers do not like being led by someone who is indecisive, this is something that especially in war soldiers do not like, because a soldier is putting his life in the hands of his leader. [With] the Sahābah ؓ, their lives are on the line, and it is Rasūlullāh ﷺ who is taking the decision regarding what will directly affect their lives. So here Rasūlullāh ﷺ is giving an example to every leader in such a situation that if you take a decision it needs to be final, and there needs to be Sam'a and Tā'ah on the side of the followers [or] soldiers.

Muslim Army Sets Out for Battle of Uhud

They make a decision that they are going to go out and meet the enemy and the location was next to the mountain of Uhud; Uhud is a large mountain a few miles outside of Madīnah. The Muslim army marches, but Rasūlullāh ﷺ asks the Sahābah, "Can any one of you guide us through a way that will bring us out to the enemy without them realising?" Abū Khaitamah said, "I will," and they travel through agricultural land rather than the traditional routes that would lead out of Madīnah, and they pass through a farm owned by one of Al-Munāfiqīn, Mirba' Bin Qaydi. Obviously when an army is walking through agricultural land it is unavoidable that there will be some damage, so Mirba' Bin Qaydi wanted to stop the Muslim army and he was blind, so he said, "If you are the Messenger of Allāh then I do not permit you to enter my garden." I do not allow you to come through; you are trespassing if you come through my farm, you are destroying my property.' But Rasūlullāh ﷺ ignores him and the army goes forward. So he picks up some dirt in his hand and he said, "By Allāh! If I knew [that] I would strike no one but you Muhammad, I would hit you in the face with this." This was a very disrespectful man, so some of the Sahābah attacked him; they wanted to kill him, because cursing Rasūlullāh ﷺ is something that is punishable by death according to Islāmic Sharī'ah, but Rasūlullāh ﷺ told them,

“Leave him, do not kill him. This sightless fellow is blind both in heart and in his eyes.” So they left him alone.

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Benefit of Whole Supercedes Benefit of Individual

A lesson: The benefit of the whole supercedes the benefit of the individual in Islām. So here, damage is done to agricultural land which is damage done to individuals, but it is for the benefit of the whole, so the whole comes before the individual.

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The Munāfiqīn Withdraw

Then the Munāfiqīn withdrew. The Muslim army was 1,000; ‘Abdullāh Ibn Ubaÿ pulls back one third of that, so we are left with about 700 soldiers. Now, the Munāfiqīn pull back, and the justification given by ‘Abdullāh Ibn Ubaÿ was, “Muhammad listened to the kids and he ignored my opinion.” You see, it was the young Sahābah who were urging Rasūlullāh ﷺ to go out, they were the ones who wanted to fight. So ‘Abdullāh Ibn Ubaÿ is saying that he ignored the advice of the wise old men like myself and he went by the opinion of the youngsters. And then [he said], “If I thought that there was going to be any fighting then I would come, but I do not think that there is going to be any fighting.” So he leaves. Now, Subhān'Allāh, you can see how it is the battlefield that seperates between the Mu'min and the Munāfiq. In peaceful situations, you cannot know who he is Munāfiq and who is Mu'min; the Munāfiq could be anywhere, the Munāfiq could be praying with you in the first line, or the Munāfiq could actually be the one giving you Khutbah, the Munāfiq could be the Muftī or the Mullah or the ‘Ālim to whom you are asking a question; you do not know who is Mu'min and who is Munāfiq, but what separates between the Believer and the Hypocrite is the battlefield, and this occurs again and again, this is where the Munāfiqīn show up. So Allāh ﷻ says [that] Allāh will not leave the

Believers in that state in which you are in; you know, the state that they are in now is that everyone is blended, you do not know who is who. [Allāh ﷻ says:] **Allāh would not leave the Believers in that [state] you are in [presently] until He separates the evil from the good.**[238] Allāh will separate the evil from the good, and this is how it happens. This Āyah was revealed talking about such situations, it was revealed talking about the Battle of Uhud. And Allāh ﷻ says: **And what struck you on the day the two armies met was by permission of Allāh that He might make evident the [true] Believers. And that He might make evident those who are Hypocrites. For it was said to them, "Come, fight in the way of Allāh or [at least] defend." They said, "If we had known [there would be] fighting, we would have followed you."…** These were the words of ʻAbdullāh Ibn Ubaÿ **…They were nearer to Disbelief that day than to Faith, saying with their mouths what was not in their hearts. And Allāh is most Knowing of what they conceal.**[239] Actually they were leaving because they were afraid that there *was* going to be fighting; it was the other way around.

Now, there were two tribes who were almost going to defect just like the Munāfiqīn, and these two tribes were Banū Salamah and Banū Hārithah, but Allāh ﷻ made them steadfast. Allāh ﷻ says: **When two parties among you were about to lose courage, but Allāh was their ally; and upon Allāh the Believers should rely.**[240] So this was a negative thing for these two tribes to do, but Jābir Ibn ʻAbdillāh said, “I would not hope that this did not happen, because Allāh revealed the Āyah saying that He is our ally.” So Subhān'Allāh, it was Allāh who made them steadfast, and Allāh ﷻ revealed the verse talking about them and saying that He is their ally and that is why He kept them firm.

[238] Āl ʻImrān: 179
[239] Āl ʻImrān: 166-167
[240] Āl ʻImrān: 122

The Zest of the Youth

Rasūlullāh ﷺ refused assistance from Al-Mushrikīn. Some Jews came to help him and he said, "*Lā Nasta'īnu Bil Mushrik* – We do not need the help of Disbelievers." Also, when the army left, Rasūlullāh ﷺ turned back the underaged, for example the ones who were under 14 or 15 years old were turned back. Rāfi' Bin Khadīj was [one of those who were] turned back because Rasūlullāh ﷺ saw him. You know, they would not turn them back by going and asking them how old they were, it was by sizing them up; Rasūlullāh ﷺ would take a look at the army and whoever he would see as looking too young he would return him back. So these youngsters were trying to hide around so that Rasūlullāh ﷺ would not see them! Sneaking through, but Rasūlullāh ﷺ would expose them and turn them back. Rāfi' was one of those who were turned away, 'Abdullāh Ibn 'Umar was turned away and Al-Barā' Bin 'Āzib was turned back. With Rāfi', Rasūlullāh ﷺ told him, "You are not allowed to join us," but then Rāfi' said, "O Rasūlullāh, I am a good archer," and because of that he was allowed to join. So his friend Samurah went to his foster-father and started crying, he said, "Rasūlullāh allows Rāfi' and he does not allow me when I can beat Rāfi' in wrestling." So his foster-father takes him to Rasūlullāh ﷺ and told Rasūlullāh ﷺ that Samurah actually defeats Rāfi' in wrestling. So Rasūlullāh ﷺ calls them both and has them wrestle in front of him, [and] they both wrestle in front of Rasūlullāh ﷺ and Samurah does defeat Rāfi', so Rasūlullāh ﷺ allows him to join.

Now, over here, you can see the importance of training and how these two were allowed to join the army because they had good training. So because of good training they were given an exception, and the rules that applied to everyone did not apply to them; they were an exception to the rule. Why? Because of the good training that they had, and this shows you the emphasis that Rasūlullāh ﷺ has put on training; one of them was a good archer and one of them was physically fit.

Strategy for the Battle of Uhud

The plan; Rasūlullāh ﷺ divided the army into three battalions; Al-Muhājirūn, and the standard was given to Mus'ab Bin 'Umair, Al-Aws, and the standard was given to Usaid Bin Hudair, and Al-Khazraj, and the standard was handed to Al-Habbāb Bin Mundhir.

Rasūlullāh ﷺ had the mountain of Uhud towards his back, and when Rasūlullāh ﷺ took a look at the battlefield, he realised that there was a potential of attack from the flanks because there was a small hill in front of them, so Rasūlullāh ﷺ placed 50 men – and 50 is a large number, we are talking about 50 out of an army of 700 – he places 50 archers on top of that hill and he gives them *very* clear instructions, he said, "Protect our backs. If you see us being killed, do not come to our aid, and if you see us winning, do not join us." And he also told them, "If you see the vultures flying off with us, do not leave until I send you a message. If you see us victorious over the enemy and trampling them under foot, do not leave until I send you a message." And these two statements were narrated by Imām Ahmad. So it was very unequivocal, very clear; do not come down, whether we are winning or losing, unless I tell you to do so. So the instructions were that they hold on to this high-ground position, it was the sniper position; without it, the enemy could outflank the Muslims and attack them from the side or from the rear, so Rasūlullāh ﷺ made it very clear that this is a critical position to hold on to, do not give it up. And Rasūlullāh ﷺ was training his followers to have Tā'ah – to have obedience; he told them do not fight until I give you orders to fight, do not do it on your own initiative, the Amīr has to give you permission.

Quraish's Second Attempt to Disunite Muslims

The enemy was trying to disunite the Muslims. Al-Maqrīzī narrates that Abū Sufyān sent a message to Al-Ansār in which he said, "Leave us alone to fight with our cousin because we have no purpose in fighting you." Subhān'Allāh, now you say this? Is it not Quraish who sent a letter to Al-Ansār as soon as Rasūlullāh ﷺ made Hijrah to them, threatening them that we are going to kill your men and enslave your women and take your

money? Now suddenly you say you have no objective in fighting them? This is but a lie, it is a trick, and the Kuffār did that yesterday and they would do that today. What they are trying to do is split the Muslims into bite-size so that they could eat them one by one, and as the saying goes, 'I was eaten the day the white bull was eaten.' So it is only to defeat one portion at a time, and if the Ansār would have allowed that to happen, they would have been next. Just like we see today, the claim is that, 'We are just fighting the terrorists, but the rest of the Muslims are fine, they are peaceful, we do not have a problem with them.' That is just a strategy for the day, but after the so-called terrorists are defeated, they would move on to the next stage, and that is the rest of the Ummah. We have been hearing this thing again and again, 'It is just Palestine now,' and, 'It is just 'Irāq now,' but tomorrow we are going to see some other Muslim countries invaded and their wealth is plundered if the Muslims do not stand up and unite.

The people of Quraish tried again to disunite the Muslims by sending Abū 'Āmir Al-Fāsiq. Abū 'Āmir was one of Al-Aws, and he was so loved by them and he was such a righteous man, a religious man, that he was called Abū 'Āmir Ar-Rāhib – the Monk; that was the name his people gave him because he was such a nice person who would worship Allāh ﷻ. He refused to become Muslim and he joined the army of Quraish and he had been with them for some time; he left Madīnah when Islām entered it. And when he came out with the army of Quraish, he said, "I will go and convince my people not to fight with Muhammad ﷺ." And he was confident he could do so because they loved him so much, they would not turn him down. But when he went to meet them, they started cursing him, so he said, "Some evil has befallen my people after I left." It is not evil, it is Islām that changed them. So the second attempt to disunite the Ummah failed.[xxv]

Abū Dujānah

Rasūlullāh ﷺ held a sword in his hand and he asked the Sahābah, "Who would take this sword from me?" So the Sahābah ؓ volunteered, but then Rasūlullāh ﷺ said, "Who will take this sword along with its rights?" So this sword, you do not just take it, I am not just giving it to you, but this

sword has some rights. So the Sahābah asked Rasūlullāh ﷺ, "What are the rights of this sword?" Rasūlullāh ﷺ said, "For you to strike the enemy with it until it bends." So now the Sahābah were giving it a second thought! Taking a sword until you bend it!

But Abū Dujānah ؓ came forward and said, "I will, O Rasūlullāh." I am going to take it, I am up for that challenge. I will hit the enemy with it until I bend it. I am going to bend that piece of steel. So Rasūlullāh ﷺ gives it to him. Ibn Is'hāq says, "When he took the sword from Rasūlullāh ﷺ, he took out the red headband and put it on. He then started strutting about between the two lines." Abū Dujānah, when he would fight, he would put on a red headband; this is a sign that he is going to war. So he pulls out that red headband, puts it on, and then he starts to march in front of the army with pride; he is emanating this pride, you can feel the strength in his walk, strutting in front of the enemy. Rasūlullāh ﷺ said, "That is a way of walking that Allāh dislikes, except in circumstances like this." Allāh ﷻ does not like this way of walking, but in this particular situation, Allāh does like it. A Muslim is not supposed to be arrogant, so that is why we walk with humbleness, we walk with humbleness; Rasūlullāh ﷺ would walk with humbleness. Now, we do not want this to be misunderstood as walking with weakness; you see, humbleness is something and weakness is something else. When Rasūlullāh ﷺ would walk, you could see the strength in Rasūlullāh ﷺ in the way he would walk. 'Alï Ibn Abī Tālib said [it] was as if he is coming down a hill, so [he had] firmness in walking. So that is different than [weakness], [and] we should not think that being humble means that you are walking with weakness. But here Abū Dujānah is walking with pride – *Khuyalā'*, and that is not something which Allāh likes, but this is done in front of the enemy, and that is why Allāh ﷻ likes it in this particular situation.

Imām Ahmad said referring to the sword, "And he did take it and cleaved a path with it through the middle of the Polytheists," in the middle of Al-Mushrikīn. So Abū Dujānah takes this sword, and in order to bend it he wreaks havoc in the ranks of the enemy and splits up their ranks; he cleaved a path with it through the middle of Al-Mushrikīn. 'Abdullāh Ibn Az-Zubair

narrates to us a story of a scene that he witnessed on the day of Uhud, he said, "Every man he met, Abū Dujānah killed. Among the Mushrikīn, there was one man who executed every man he wounded," meaning this man does not spare the life of anyone; if he meets a Muslim the Muslim is dead. "This man and Abū Dujānah came ever closer to one another, and I prayed to Allāh to bring them together, and they did meet. They exchanged a couple of blows. The Mushrik then struck at Abū Dujānah who fended off the blow with his shield which trapped the man's sword, then Abū Dujānah struck and killed him." Ka'b Ibn Mālik narrates a similar story, Allāhu A'lam if it is talking about the same person; it could be or it could be someone else. Ka'b Ibn Mālik said, "I then saw one Mushrik heavily armoured [who] was striking the Muslims hard and saying, 'Come on you sheep gathering for slaughter!' But then I saw one Muslim fully armoured." Ya'nī he does not know who this Musim was, because armoury would cover the face, "But then I saw one Muslim fully armoured waiting for him, and I went on over behind him and began comparing the Muslim with the Mushrik." So Ka'b Ibn Mālik here saw these two men and he was sizing them up! He says, "The latter was better in equipment than the former." Meaning the Mushrik was bigger and stronger and he also had better equipment, so you would expect that the Mushrik would win. "I kept on waiting until they met. The Muslim then struck the Unbeliever a blow with his sword on his shoulder; the sword came right down through to his thigh." So he struck the Mushrik on the shoulder and the sword went through tearing apart his torso until it came out from under his thigh, cutting him into two. Ka'b Ibn Mālik said, "Then the Muslim uncovered his face and said, 'What about that Ka'b? I am Abū Dujānah!'" So Abū Dujānah knew that Ka'b was watching this match, so when the match was over, Abū Dujānah uncovers his face and says, "What about that Ka'b? I am [Abū] Dujānah." He was a proud man! And he has every right to be proud.

The Battle

Muslims on the Path to Victory

The Muslims were winning and the enemy was fleeing the battleground. The women of Arabia used to put this jewellery on their feet, so the Sahābah said, "We could see the jewellery on their feet," because they were tucking up their clothes to run away. So that was it, the enemies were showing the Muslims their backs. Banū 'Abd Ad-Dār were the ones who had the responsibility of holding the standard of Quraish, and this was part of the division of authorities that existed in Quraish; one family would take care of feeding the Pilgrims, one family had the key to Al-Ka'bah, one family had the key to An-Nadwah (the parliament of Quraish), and one family held the banners of war, and this family was Banū 'Abd Ad-Dār; they were the ones responsible for it on Badr and they are also responsible for it on Uhud. And to show you the importance of the standard, because probably due to modern warfare we do not really understand the significance of a banner, that was the rallying point, that was the indication to the soldier that we are still in the fight and my army is here; without the banner the soldier is not going to fight any more, if the banner falls down that means that we have lost the war and it is time for me to run away. So to show the significance of this banner issue, Abū Sufyān told Banū 'Abd Ad-Dār, "You were in charge of our banner at the Battle of Badr and you saw what happened to us. Men will only fight for their flags; if once they are lost, they withdraw. Either take care of our banner for us or give it over to us and we will relieve you of it." So this angered them and they said, "We give over our banner to you?! You will learn tomorrow when we meet in battle how we will behave." So he charged them up, and that was the response Abū Sufyān wanted. So they fought under their banner well; Banū 'Abd Ad-Dār lost seven of their men one after the other. One would hold a banner; he would be killed, the second would come in line, take it over; he would be killed, the third, [until] seven of their men were killed carrying the banner. And then one of their slaves whose name was Sawāb, an Abyssinian slave, he took hold of it and his arms were severed, and he was still trying to hug the banner and then he was saying, "*A'zart?* – Have I done my part?" And he could not pronounce the

dha (ذ); it was *A'dhart,* but his Arabic was not perfect so he said A'zart [with a za (ز)]. After that, the banner just fell down and they left it on the ground, and that is when Quraish started to flee the battleground. So they were defeated, they lost, and Allāh ﷻ said: **And Allāh had certainly fulfilled His promise to you when you were killing the enemy by His permission.**[241] So even according to Qur'ān, the Muslims had won the Battle of Uhud initially.

Archers Disobey Instructions of Rasūlullāh ﷺ

But the tides were turning; the archers who were instructed by Rasūlullāh ﷺ to remain on the hill [and] not to move [did so]; if you see us winning, do not come down until I tell you, [and] if you see us losing and vultures picking off and eating from our bodies, do not come down until I tell you – *very* explicit clear instructions from Rasūlullāh ﷺ. Now, in the heat of battle when emotions take over, sometimes the mind is obscured, so what happened is [that] when the archers saw that the Muslims were now gathering booty – *Al-Ghanā'im*, they wanted to go down and join, but their Amīr 'Abdullāh Bin Jubair said, "Do you not remember the instructions of Rasūlullāh ﷺ that we should not go down until he tells us so?" They said the battle is over and they left. So out of the 50 archers 40 of them mutinied, [and] we are going to call this mutiny because that is what it is; they have disobeyed the order of Rasūlullāh ﷺ, and this is a serious thing in warfare, to disobey the commander. So they left their post.

Khālid Bin Walīd was the head of the cavalry of Quraish, him and 'Ikrimah Bin Abī Jahl. When they detected the weak point that was exposed, they immediately took advantage of that and outflanked the Muslim army, and because the Muslims were not expecting that and they were taken by surprise, it was a chaotic state for the Muslims. When the army of Quraish saw that, they attacked from the other side, so now the Muslims were sandwiched, they were attacked [from] both sides; from the front and from the rear. This disoriented the Muslim soldiers because they are fighting now

[241] Āl 'Imrān: 152

in both directions, and the ranks became disorganised; they were not lined up properly as they should [have been], and that is when the Muslims were defeated, and that is when they were being killed and they were falling one after the other. It is said that only 12 men remained around Rasūlullāh ﷺ.

Allāh ﷻ says: **And Allāh had certainly fulfilled His promise to you when you were killing the enemy by His permission until [the time] when you lost courage and fell to disputing about the order [given by the Prophet] and disobeyed after He had shown you that which you love (i.e. victory). Among you are some who desire this world, and among you are some who desire the Hereafter…** ‘Abdullāh Bin Mas‘ūd said, “I did not know that there were some of us who loved and desired this world until this Āyah was revealed.” So Qur'ān was exposing what was in the hearts, this is how Qur'ān writes history; it does not only take the outside, but it also talks about the inner dimension of the soul. **…Then he turned you back from them [defeated] that He might test you. And He has already forgiven you, and Allāh is the possessor of bounty for the Believers.**[242] So Allāh tested the Believers with victory on Badr and He is now testing them with defeat on Uhud; it is all a test from Allāh ﷻ.

Enemy Breaks Through to Rasūlullāh ﷺ

Ibn Is'hāq said, “The Muslim ranks broke and the enemy gained advantage over them. It was a day of trial and testing in which Allāh honoured some with martyrdom. At last, the enemy broke through to Rasūlullāh ﷺ. He was hit with a rock and fell on his side, breaking his front teeth, slashing his face, and splitting his lips.” So Rasūlullāh ﷺ himself was injured in the Battle of Uhud. [And] in Al-Bukhārī it says that Fātimah was the one who was washing him and ‘Alï poured the water from a shield. So ‘Alï was pouring the water and Fātimah was washing the wounds. When Fātimah saw that the water was only increasing the blood-flow, she took a piece of matting and then set fire to it and attached it to the wound. So over here [it states that] there were ashes and it was also hot; ashes are very dry and it would absorb the water from the wound and make it dry, and that would

[242] Āl ‘Imrān: 152

prevent the blood from flowing, and it was also hot, so it would probably disinfect the wound. It is mentioned in Al-Bukhārī [that] the blood ceased flowing, and his front tooth was broken that day, his face was wounded, and his helmet was crushed on to his head. It was Ibn Qamyah who shot Rasūlullāh ﷺ at the cheek, and it was 'Utbah Ibn Abī Waqqās who hit the lip and lower tooth of Rasūlullāh ﷺ. 'Abdur Razzāq says, "The Messenger of Allāh spoke a curse against 'Utbah Bin Abī Waqqās, saying, 'O Allāh, may change not come to him so that he dies as an Unbeliever.'" Ibn Kathīr commented, "And no change did come over him so that he did die as an Unbeliever bound for Hellfire."

Reaction to the Defeat

Allāh ﷻ Tells Muhammad ﷺ Fate of People is up to Allāh

So what was the reaction to this defeat? Anas Ibn Mālik ؓ narrates, "While Rasūlullāh ﷺ was wiping the blood off his face, he said, 'How could any people prosper who struck their Prophet and broke his front teeth while he called people to Allāh?'" How could these people prosper, how could they succeed, when they do this to the Prophet who is calling them to Allāh ﷻ? Allāh ﷻ revealed the Āyah: **Not for you, [O Muhammad, but for Allāh], is the decision whether He should [cut them down] or forgive them or punish them, for indeed, they are wrongdoers.**[243] So Allāh ﷻ is saying [that] the fate of these people is not up to you, it is in the Hands of Allāh ﷻ; it is up to Allāh ﷻ to cut them down or to forgive them or to punish them. They deserve punishment, but if Allāh ﷻ wants to forgive them, it is up to Him. So this shows you that even Rasūlullāh ﷺ does not control the fate of humanity, it is all in the Hands of Allāh ﷻ. Allāh ﷻ is the One who controls who becomes a Muslim and who does not, and who should be punished and who should not be punished, so if this right was not given to Rasūlullāh ﷺ, who are we to claim that right? It is all in the Hands of Allāh ﷻ.

[243] Āl 'Imrān: 128

Al-Munāfiqīn Expose themselves

When some of the Muslims saw the defeat and when they heard the rumour that Rasūlullāh ﷺ was killed – because this rumour spread like wildfire in the Muslim army that he was killed; the origin of the rumour was that he was injured but in such a state things could get blown out of proportion, so the rumour that was going around was that Rasūlullāh ﷺ was in fact killed, so how did they react to that? – some of them said, "We had better send an envoy to 'Abdullāh Ibn Ubaÿ and have him get us a truce from Abū Sufyān. People! Muhammad has been killed. Go back home before they get to you and kill you." Here you have some Muslims who were defeated; the defeat reached to their hearts, and under the pressure of the moment they thought that the best course of action was to go to 'Abdullāh Ibn Ubaÿ, the Munāfiq, because he had good relations with Quraish, and to ask him to bring a truce! And Subhān'Allāh, the Battle of Uhud itself may not repeat, but the reaction of the people can repeat in events that are similar. So sometimes you find that when Muslims are under pressure and when they feel that they could be defeated in battle, you can have some people who would now think, 'Well why don't I go to the governments and ask them to help me?' or 'Why don't I go to the enemies of Allāh ﷻ and let us have a truce with them?' This is a sign of weakness.

Muslims who Were Defeated in the Battleground but Undefeated in their Hearts

But the Muslims who had strong Īmān in their hearts, what was their reaction? One of Al-Muhājirūn said that he passed by one of Al-Ansār, a man who was covered in his own blood, he was soaked in his own blood, and asked him, "Are you aware that Muhammad has been killed?" The Ansārī responded, "If Muhammad has been killed then he must have fulfilled his mission, so fight on for your Religion." Let us die as he died fighting for Islām. So these are Muslims who cannot be defeated in their hearts even if they are defeated on the battleground. Defeat will never get into their spirit, they will always have commitment and this is what is called in Islām *Thabāt* – [being] steadfast. Never would such a Muslim try to

negotiate with the enemy of Allāh ﷻ or ask the Munāfiqīn to appeal and intercede for them. Fine, if Rasūlullāh ﷺ was killed, we are going to die like he was [taken], and this is the steadfastness that we should learn from the Sahābah ؓ.

Seven of Al-Ansār Lying Dead under the Feet of Rasūlullāh ﷺ

The Muslims had to retreat, so Rasūlullāh ﷺ was trying to organise that retreat, but retreats can be catastrophic if they are not commanded well, so Rasūlullāh ﷺ wants to organise this retreat and to protect themselves while they are retreating. So the enemy now was gaining the upper hand and was attacking in full force, and they were getting closer to Rasūlullāh ﷺ, so Rasūlullāh ﷺ said, "Whoever will repel them will be my Companion in Paradise." That was how difficult the situation was; Rasūlullāh ﷺ is promising Paradise to the one who will succeed in stopping the attacks of the Kuffār that were reaching him. So one of Al-Ansār volunteered, and he would fire his arrows at the enemy until he was killed. So Rasūlullāh ﷺ asks for a volunteer another time; another Ansārī comes up [and] he is also killed. And [Rasūlullāh ﷺ asks] a third time, a third Ansārī would stand up, and then a fourth, and then a fifth, and every time they are killed – so this, in addition to the sacrifice of Al-Ansār, can show you the disastrous effect this attack of Quraish was having; it was a strong attack – until seven of Al-Ansār died under Rasūlullāh ﷺ. Allāhu Akbar. Seven bodies lying under the feet of Rasūlullāh ﷺ to defend him, and that is why they were called Al-Ansār, and you are going to hear me repeat this again and again; that is why they are called Al-Ansār. They did not receive this title, this honour, of being Ansār, which is given to them in Qur'ān and Rasūlullāh ﷺ, they did not get that out of nothing; they earned it. You have seven young men dead under the feet of Rasūlullāh ﷺ defending him, giving their lives for him. May Allāh be pleased with them.

In Al-Bukhārī, 'Alï Ibn Abī Tālib says, "I never heard the Prophet of Allāh swear by both his parents to anyone except Sa'd Ibn Mālik." Sa'd Ibn Mālik is Sa'd Ibn Abī Waqqās. "At Uhud I heard him say, 'Sa'd, shoot! May my father and my mother be your ransom.'" Allāhu Akbar! In this Du'ā' for Sa'd

Ibn Mālik, Rasūlullāh ﷺ is saying may my father and mother be your ransom O Sa'd; that is how pleased Rasūlullāh ﷺ was with the performance of Sa'd Ibn Abī Waqqās ؓ. And another hero standing next to Rasūlullāh ﷺ and defending him was Talhah Bin 'Ubaidillāh ؓ. In the Musnad of Imām Ahmad, Anas Ibn Mālik narrates, "At the Battle of Uhud, Abū Talhah was shooting from directly in front of Rasūlullāh ﷺ who was shielding himself behind him. As he shot, the Messenger of Allāh would raise himself up to see where the arrows would strike. At this, Abū Talhah would say, as he brought his chest up to its full height, "Let it be so. May my father and my mother be your ransom O Messenger of Allāh. No arrow will hit you; my chest will be in the way of yours." Lā Ilāha Illallāh. And he would also say, "I am sturdy Messenger of Allāh, direct me according to your needs and order me to do whatever you want." These were the Companions of Rasūlullāh ﷺ.

Muslims Retreat to the Mountain of Uhud

Rasūlullāh ﷺ retreated to the mountain of Uhud itself, in a crevice in the mountain; that is where he withdrew to. Climbing up the mountain was difficult for him, so Talhah had to carry him because Rasūlullāh ﷺ was injured. When they climbed up the mountain, that is when the battle stopped because Quraish dared not pursue the Muslims up the mountain, and the cavalry could not fight in such terrain, so it would have to be the foot-soldiers, and this was something the enemy was not ready or prepared to do. Now Rasūlullāh ﷺ and the Muslims were up in the mountain of Uhud and Abū Sufyān approaches them and calls [out] to them and asks, "Is Muhammad alive?" He hears no answer. He then asks, "Is Abū Bakr alive?" No response. "Is 'Umar alive?" No response. So Abū Sufyān is now happy and he told his people, "These men have been killed!" Now, 'Umar Ibn Al-Khattāb could not stand Abū Sufyān say that so he said, "The three men whom you mentioned are alive to upset you!" Abū Sufyān responded back by saying, "A battle for the Battle of Badr, warfare goes in cycle." Meaning one day you win one day we win. "And you will find some bodies mutilated. I did not order that, but it did not bother me. Raise up Hubal! Raise up Hubal!" And he started chanting Raise up Hubal. So Rasūlullāh ﷺ said,

"Are you not going to respond back?" They said, "What should we say?" He said, "Say Allāh is higher and more glorious." And this rhymes with what Abū Sufyān said, he said, "*U'lū Hubal,*" Rasūlullāh ﷺ said, "*Allāhu A'lā Wa Ajall*. – Allāh is higher and more glorious." Hubal, by the way, is one of their idols. Abū Sufyān said, "*Lanal 'Uzzā Walā 'Uzzā Lakum* - We have 'Uzzā and you have no 'Uzzā." Rasūlullāh ﷺ told them to respond by saying, "*Allāhu Maulānā Walā Maulā Lakum* – Allāh is our Master and you have no master."

Allāh ﷻ describes the climbing of the Muslims up the mountain of Uhud, Allāh ﷻ says: **[Remember] when you [fled and] climbed [the mountain] without looking aside at anyone while the Messenger was calling you from behind. So Allāh repaid you with distress upon distress so you would not grieve for that which had escaped you [of victory and spoils of war] or [for] that which had befallen you [of injury and death]. And Allāh is [fully] Acquainted with what you do.**[244]

And Allāh ﷻ also says: **Indeed, those of you who turned back on the day the two armies met, it was Satan who caused them to slip because of some [blame] they had earned. But Allāh has already forgiven them. Indeed, Allāh is Forgiving and Forbearing.**[245]

So Allāh is saying that what happened to you on Uhud is because of your sins, is because of Shaitān, and we will get into this when we talk about lessons from the Battle of Uhud.

Allāh ﷻ also says in Sūrah Āl 'Imrān, verse 154: **Say, "Indeed, the matter belongs completely to Allāh." They conceal within themselves what they will not reveal to you. They say, "If there was anything we could have done in the matter, some of us would not have been killed right here."…** This is what the Munāfiqīn were saying. **…Say, "Even if you had been inside your houses, those decreed to be killed would have come out to their death beds." [It was] so that Allāh might test what is in your breasts and purify what is in your hearts. And Allāh is Knowing of that**

[244] Āl 'Imrān: 153
[245] Āl 'Imrān: 155

within the breasts.[246] The Munāfiqīn were saying, 'Why did we get ourselves into this trouble? Why are we fighting Jihād? Why are we doing this?' And Allāh ﷻ is saying that you were not killed because you went out to Jihād, you were killed because that was the Qadr of Allāh, and if you stayed home, you would also be killed. So those who blame the death of Muslims on the Mujāhidīn and the ones who are fighting in defence of the Ummah are wrong, and they are following the footsteps of the Munāfiqīn. When it comes to death, it is a decree of Allāh ﷻ that you would die whenever your time comes, and it does not make a difference if you go out or stay at home; you will die when Allāh wills you to die. So the Battle of Uhud was a test from Allāh ﷻ for them; do not blame Uhud for the deaths of the Muslims.

Stories of Shuhadā' from Uhud

The rest of this session will be about Ash-Shuhadā'. There were 70 Shahīds on the Day of Uhud, and one of the standing points of the Battle of Uhud is the story of Shahādah. It was in the Battle of Uhud that 70 Muslims died as Shahīd, it was in the Battle of Uhud that the Āyāt of Shahādah were revealed, and it was in the Battle of Uhud that many of the Ahādīth talking about the Shuhadā' were stated. The Sayyid of the Shuhadā' also died in the Battle of Uhud, and that is Hamzah Bin 'Abdul Muttalib ؓ. And when we are using the word die and dead here with Shahādah, it is not the right word to use, but we are using it and I hope that you understand the meaning that really a Shahīd is not dead according to Qur'ān, but this is the linguistic term that is used to refer to them, but it is not really accurate, because the Shahīd is alive.

Hamzah Bin 'Abdil Muttalib ؓ

Two of the Tābi'īn went to visit Wahshī who was old at the time, and they wanted to hear from him the story of him killing Hamzah Bin 'Abdil Muttalib ؓ. Wahshī said, "I will narrate the story to you as I narrated it to

[246] Āl 'Imrān: 154

Rasūlullāh ﷺ." He said, "Shall I tell it to you just as I did to the Messenger of Allāh ﷺ when he asked me about it? I was a slave of Jubair Bin Mut'im whose uncle was Tu'aimah Bin 'Udaÿ who was struck down at Badr. When Quraish went forth to Uhud, Jubair told me, 'If you kill Hamzah, Muhammad's uncle, in retaliation for my uncle's death, then you will be a free man.' So I went out with the warriors; I was an Abyssinian and could throw the spear like my countrymen." He was pretty good at it. "I rarely missed with it. When the forces met in battle, I went forth looking for Hamzah to lie in wait for him. I found him right amidst the fray like an enormous camel striking out viciously at our men with his sword, nothing withstanding him. I made use of bushes and rocks to get close to him but Sibā' Bin 'Abdil 'Uzzā got to him before me. When Hamzah saw him, he said, 'Come over here you son of a woman who does circumcisions.' He then struck him a blow so quickly that it appeared to have missed his head." The only way he recognised that it did not miss his was because the head flew off! "I aimed my spear carefully, and when sure of it, I hurled it at him. It struck him below his navel and emerged between his legs. He tried to move towards me but was overcome. I left him with his spear until he died. Then I went over to him…" Subhān'Allāh, he was even terrified of Hamzah when the spear had already struck him. "Then I went over to him, retrieved my spear and returned to camp where I stayed. I had no business with anyone other than him, I only killed him to gain my freedom." I did not join the battle; after I killed Hamzah that is it, I went back to base, because that is the reason why I came, to get my freedom by killing Hamzah.

Rasūlullāh ﷺ heard of the news of the death of his uncle, and we cannot imagine how devastating that was to Rasūlullāh ﷺ; this was his uncle, he loved him *so* much, it was one of the saddest moments in the life of Rasūlullāh ﷺ. Rasūlullāh ﷺ asked, "Did anyone see the death spot of my uncle, where is he?" One of the Sahābah volunteered and said, "I did O Rasūlullāh," so they went together. And when Rasūlullāh ﷺ saw him he cried and he choked, and when he saw him, his stomach was open and his insides were pulled out, so the man who took Rasūlullāh ﷺ there said, "In the name of Allāh, he was mutilated." Meaning this is not the state I saw

him in when he was killed, this mutilation did not happen to him when he was killed, this is something that happened later on. And this was when Hind Bint 'Utbah, the wife of Abū Sufyān, wanted to eat the liver of Hamzah, and she ordered that his liver be pulled out. So this is the state in which Rasūlullāh ﷺ saw his uncle in, so you can only imagine how sad Rasūlullāh ﷺ was.

Wahshī goes on narrating this story, he says, "I went back to Makkah, but then Rasūlullāh ﷺ opened Makkah so I had to leave. When I reached Makkah and remained there until the Messenger of Allāh conquered Makkah, I then fled to Tā'if where I stayed. When the Tā'if delegation left to see Rasūlullāh ﷺ and to accept Islām, I did not know what to do." Now Tā'if is going to become Muslim, where can I go? "I told people I will go to Syria or Yemen or some other country. I was in this state of indecision and anxiety, when someone told me, 'Come on now, I swear he will not kill anyone who has adopted his religion and testified to the truth.'" So the news of the forbearance and the *Hilm* of Rasūlullāh ﷺ was all over; his forgiveness and his mercy. So this man is telling Wahshī that if you become Muslim he is not going to harm you. "When he told me that, I went to Rasūlullāh ﷺ in Madīnah, surprising him by standing before him and speaking the testimony of truth. When he saw me he asked, 'Are you Wahshī?' I replied, 'Yes, O Messenger of Allāh.' He then said, 'Sit down and relate to me how you killed Hamzah.' So I related it as I did to you both. When I finished my account, he said, "Wahshī, can you remove your face from me?"" Rasūlullāh ﷺ did not want to see the face of Wahshī again because it would bring back memories of his uncle. He said I do not want to see your face again; can you keep your face away from me? Wahshī said, "So I used to avoid Rasūlullāh ﷺ wherever he might be so that he would not see me, and eventually Allāh Almighty and Glorious is He, took him to Himself."

Wahshī later on joined in the army that went to fight with Musailamah Al-Kadhdhāb, the man who claimed to be a prophet. Wahshī said, "I took this spear with which I killed Hamzah, and when the forces met, I saw Musailamah standing sword in hand." He was preparing to attack

Musailamah, and he said, "While from the other side there was another Muslim trying to attack Musailamah." Wahshī with his spear and the other Muslim with his sword. "So I steadied my spear until I felt good about it, and then I let it loose on him." And he struck him. "While the other Muslim attacked from the other side and hit Musailamah with his sword and killed him." So it was Wahshī who struck him first and then the other Muslim struck him next, so Allāhu A'lam who was the one who really killed him. And who was that other Muslim? It was Abū Dujānah ﷺ, the hero of the Battle of Uhud. Wahshī would say, "If it was I who killed him, then I killed the best of men and I also killed the worst of them." I killed the uncle of Muhammad ﷺ and then I also killed Musailamah Al-Kadhdhāb.

It is mentioned that Rasūlullāh ﷺ told Wahshī, "Go and fight in the path of Allāh as you have fought against the Religion of Allāh." And that is how it is in Islām; if you commit a sin, try to erase it by performing a good deed. ***Innal Hasanāti Yudh'hibnal Sayyi'āt* – Indeed, good deeds do away with misdeeds.**[247] So whenever you have committed the sin, try to make up for that sin by doing good deeds in order to erase it and wipe it away. 'Umar Ibn Al-Khattāb said about his argument with Rasūlullāh ﷺ that he felt that that was something wrong to do, so he said, "After that, I remained fasting and giving charity and praying at night to wipe away that sin." So this is how you should approach your sins and it is part of Tawbah; do good deeds with the intention of erasing your sins. O Allāh ﷻ, have your mercy on us and forgive us all.

Rasūlullāh ﷺ saw a woman after the Battle was over, rushing towards the bodies of the dead, so Rasūlullāh ﷺ told Az-Zubair to go and stop that woman. Az-Zubair said, "I felt that that woman was my mother Safiyyah." Safiyyah Bint 'Abdul Muttalib, the aunt of Rasūlullāh ﷺ. So he rushes towards her and he stops her. She pushes him in his chest and said, "Why are you stopping me? I have been told how my brother has been mutilated. That was in Allāh's cause, and that fact has comforted us. I will keep myself under control and remain calm if Allāh wills it." She went and stood over

[247] Hūd: 114

the body of Hamzah ﷺ. Ibn Is'hāq said, "She looked at him, said a prayer over him, asked forgiveness for him, and then spoke the words, 'To Allāh we belong, and to him do we return – *Innā Lillāhi Wa Innā Ilaihi Rāji'ūn*.'"

Mus'ab Ibn 'Umair ﷺ

So we are employees with Allāh[248], we are working for Allāh ﷻ, "And reward from Allāh was our due." We are doing this and expecting the reward to come from Allāh ﷻ. "Some of us passed away or left without enjoying any part of their reward." Some of us died before receiving any of their payment from Allāh ﷻ; Mus'ab Ibn 'Umair was one of these; he was killed at the Battle of Uhud leaving nothing but a cloak. "When we covered his head with it, his feet emerged, when his feet were covered with it, his head emerged. So the Prophet told us, 'Cover his head with it and place *Idhghar* (some plant) over his feet.'" And then he talks about their current condition now, he said, "Some of us have their fruit already ripened and they are harvesting them. Some of us are receiving the payment for their good in Dunyā, while some of us are going to receive it in full in Ākhirah." So he is saying that people like Mus'ab Ibn 'Umair who died with nothing and did not see the victory of Islām and see the world opening its gates to us, they are the ones who will receive their payment in full on the Day of Judgement from Allāh, but people like us are now harvesting some of their fruits in Dunyā.

It is mentioned in Al-Bukhārī that food was brought to 'Abdur Rahmān Ibn 'Awf ﷺ, and 'Abdur Rahmān Ibn 'Awf was the millionaire of the Sahābah, he was the wealthiest among them. So they brought him this nice food, and when he saw the food he said, "Mus'ab was killed yet he was better than me, a cloak was used as his shroud. Hamzah was killed yet he was better than me, while we have been granted earthly favours." He then wept until his food was cold.

[248] It is worth mentioning that prior to the story of Mus'ab, a segment of the recording from this lecture is missing and I have been unable to locate it, so it seems like a part of the story of Mus'ab is missing.

Rasūlullāh ﷺ came and stood over Mus'ab Ibn 'Umair ؓ and he recited the Āyah: **Among the Believers are men true to what they promised Allāh. Among them is he who has fulfilled his vow [to the death], and among them is he who awaits [his chance]. And they did not alter [the terms of their commitment] by any alteration.**[249] So this Āyah means that we have a covenant with Allāh; some people fulfilled that vow and they died, and an example of that is Mus'ab Ibn 'Umair ؓ. And then Rasūlullāh ﷺ said, "I bear witness that these are Shuhadā', so come and visit them. In the name of Him in Whose Hand is my soul, anyone who gives them Salām up to the Day of Judgement, they would respond back to it," and this is a Hasan narration narrated by Al-Hākim ؓ.

Sa'd Ibn Ar-Rabī' ؓ

Sa'd Ibn Ar-Rabī' [was] one of the leaders of Al-Ansār. Rasūlullāh ﷺ wanted to know what happened to him, so he said, "Who will find out for me what became of Sa'd Ibn Ar-Rabī', whether he is alive or dead?" So one of the Ansār went looking for him, and he came [and found that] Sa'd was in his last moments. He told Sa'd, "Rasūlullāh ﷺ sent me to you to see how are you; are you dead or alive." Sa'd said – and listen carefully to his words, this is one of the leaders of Al-Ansār, someone who is dying because of giving refuge to Rasūlullāh ﷺ – he said, "I am among the dead. Inform the Messenger of Allāh of this; Sa'd Ibn Ar-Rabī' says to you, 'May Allāh reward you on our account better than he ever rewarded any Prophet on account of his nation.' And greet your people from me and tell them, 'Sa'd Ibn Ar-Rabī' says to you [that] you will find no excuse with Allāh if harm comes to your Prophet while you still have one eye to blink.'" Rasūlullāh ﷺ asked this man to go and check out the status of Sa'd Ibn Ar-Rabī', and Rasūlullāh ﷺ told him, "If you find him alive, give him my Salām." So the man comes to Sa'd and said, "Rasūlullāh ﷺ delivers his Salām to you." So Sa'd is giving Rasūlullāh ﷺ a message and he is giving his people a message, these are his last words in Dunyā, he is saying may Allāh reward Rasūlullāh ﷺ better than He rewarded any other Prophet; he is

[249] Al-Ahzāb: 23

saying this before he dies, and he is asking Allāh to reward Muhammad ﷺ even though it was because of Muhammad ﷺ that he is now dying.

So these Muslims of today who are so stingy and not willing to give up their lives or their wealth for Allāh ﷻ, and if any harm would come to them and they think it is because of Islām, they would be willing to compromise in their religion just to protect their Dunyā. Compare that to these Sahābah ؓ, these Ansār; these Ansār, their lives are wrecked, their business is going down, their farms are not tended to, they are suffering in their families, their children are suffering because of that, their entire livelihood is upside down because of giving refuge to Muhammad ﷺ and the Muslims, and now he is saying, 'O Allāh, reward Muhammad ﷺ for that. Reward him. Give him the best reward that You would ever give a Prophet of Allāh ﷻ.' And then he tells his people who are already dying in the battle, he tells them, "You will find no excuse with Allāh if harm comes to Rasūlullāh ﷺ and you still have one eye to blink." As long as there is life in you, you will have no excuse if even Rasūlullāh ﷺ is pricked with a thorn. Any pain that Rasūlullāh ﷺ feels while you are still alive, you are to blame. These are Al-Ansār who gave victory to the Religion of Allāh ﷻ. Thereupon he died, ؓ.

'Abdullāh Ibn Jahsh ؓ and Sa'd Ibn Abī Waqqās ؓ

'Abdullāh Ibn Jahsh ؓ and Sa'd Ibn Abī Waqqās met before the battle. 'Abdullāh Ibn Jahsh said, "Let us go and make Du'ā'." So they go together; one of them is going to make Du'ā' and the other one will say Āmīn. Sa'd Ibn Abī Waqqās made his Du'ā', he said, "O Allāh! If I meet the enemy, then enable me to meet a strong fighter..." You know, this is strange! A soldier would usually want to find an easy target, somebody weak, somebody lame, [but] Sa'd says no, I want to meet a strong fighter, the best of them. "O Allāh! If I meet the enemy then enable me to meet a strong fighter who will fight me and I will fight him, and then give me victory over him and enable me to kill him and take his *Salb* (armour)." 'Abdullāh Ibn Jahsh said, "Āmīn." Sa'd told him, "It is now your turn to make Du'ā'." 'Abdullāh Ibn Jahsh said, "O Allāh! Enable me to meet a strong fighter who would fight

me and I would fight him, and then he would kill me and cut my nose and ear, so when I meet You, You will say, 'Why was your ear and nose cut O 'Abdullāh?' I would say, 'For You and Your Messenger,' and You would say, 'You are speaking the truth.'" Sa'd Ibn Abī Waqqās said, "Āmīn." Sa'd was narrating this story to his son and he said, "O my son, the Du'ā' of 'Abdullāh was better than mine; by the end of the day, I saw his nose and ear tied to a string." Allāh did accept the Du'ā' of 'Abdullāh Ibn Jahsh and he did meet strong men who fought him and killed him, and then his body was mutilated, and his nose was cut and his ears were cut and they were tied in a string, and Sa'd saw that string with his own eyes. This Du'ā' shows that it is allowed to ask Allāh to give you death if it is in His Path, if it is Fee Sabeelillāh.

Khaithamah

Another amazing story of a Shahīd was that of Khaithamah, and this was narrated by Ibn Al-Qayyim in Zād Al-Ma'ād. Khaithamah was an old man but he still wanted to join and fight, and you know that old men are excused. Khaithama's son died as a Shahīd in Badr, so he said, "I missed the Battle of Badr and I was so eager to join, but me and my son drew lots and he went and was awarded with martyrdom." One of them had to stay behind, so they cast lots and it came out that Khaithamah had to stay and his son had to go. Khaithamah then said, "I saw him last night in my sleep, he looked great and was enjoying the fruits of Jannah. He told me, 'Come and be our companion in Paradise, I have found what Allāh promised me to be true.' So O Messenger of Allāh, I swear to Allāh I am *so* eager to join him in Jannah. I am old and my bones are soft, so ask Allāh O Messenger of Allāh to award me Shahādah and allow me to join Sa'd in Jannah." Khaithamah is saying I am getting old, I am missing the train, I am afraid that if I do not die as a Shahīd now [then] I might end up dying on my bed, so O Messenger of Allāh, make Du'ā' that I die as a Shahīd; I want to meet my son, I want to join him in Jannah. So Rasūlullāh ﷺ did make Du'ā' for him and he did die as a Shahīd, .

Wahb Al-Muzanī

Wahb Al-Muzanī – these are not from Madīnah, they are from outside, they are from a tribe called Muzainah – he and his relative were shepherds and they came to Madīnah with their sheep and they came to find Madīnah empty [so] they said, "Where is everyone?" The people said, "They went to fight with Rasūlullāh ﷺ at the Battle of Uhud." So they left their sheep and they went to join the battle. They came while the Muslims were winning, they joined in, but then when the tides were turning they carried on the fight; they did not just join because the Muslims were winning, they were also fighting when the Muslims were being defeated. So Rasūlullāh ﷺ saw a group approaching them and he said, "Who will take care of this group?" Wahb Al-Muzanī said, "I will." So he advances and attacks them, and he pushes them back. A second group comes in and Rasūlullāh ﷺ asks for volunteers; Al-Muzanī goes again and volunteers and he stops them and pushes them back. The third time he also stands up, so this time Rasūlullāh ﷺ said, "Go and receive the glad-tidings of Jannah." So he went in to fight, and he was throwing himself in the middle of this group, and then he would come out and attack again and come out and attack again, Rasūlullāh ﷺ was watching that and he would say, "O Allāh, *Irham* – O Allāh, have mercy on him." Rasūlullāh ﷺ is making Du'ā' for Wahb Al-Muzanī, and he continued doing this until the swords shredded him and he was killed. When they found his body he had 20 injuries; all of them were fatal injuries, and 'Umar Ibn Al-Khattāb ؓ said, "That is the best death I could wish for." That is how I want to die. Look at those injuries, and every one of them is fatal and he was still fighting.

After the Battle of Al-Qādisiyyah, Sa'd Ibn Abī Waqqās was approached by a man from Muzainah whose name was Bilāl, because one of his relatives did not get his share of the booty. So they went to visit Sa'd, and Sa'd asked this man, "Are you a relative of Wahb Al-Muzanī?" He said, "Yes, I am his nephew." So Sa'd said – and this is years later, this was 13 years later; Sa'd is still remembering that day – he said, "On that day when Rasūlullāh ﷺ was asking for volunteers to go and stop this group, it was your uncle who was attacking them all the time. The third time I went to join him because I

wanted to receive the same reward that he would receive because I heard Rasūlullāh ﷺ say [that] you receive the glad-tidings of Jannah – *Abshir Bil Jannah*, so Sa'd said, "I went with him." And he mentioned how brave and courageous Wahb was until he was killed. Sa'd said, "No state of death would I love to meet Allāh with more than the state of death of that Muzanī." That is the best way to die. Sa'd said [that] when he was killed after the battle was over, "I saw Rasūlullāh ﷺ go and stand on top of his grave when they were digging it, and waiting right there until the burial was over even though Rasūlullāh ﷺ was exhausted." Rasūlullāh ﷺ was injured, and he was tired, and he could barely stand up, but he nevertheless stood up on his grave until he was buried, and then Rasūlullāh ﷺ said, "May Allāh be pleased with him, because I am pleased with him. O Allāh be pleased with him, because I am pleased with him."

'Amr Ibn Al-Jamūh – The Old Shahīd

'Amr Bin Jamūh [was] another Shahīd. Ibn Is'hāq narrates in his book, "My father related to me from elders of Banū Salamah who said 'Amr Ibn Al-Jamūh was a man who was exceedingly lame. He had four sons who fought battles like lions alongside the Messenger of Allāh. When it came time for the Battle of Uhud, they wanted to restrain 'Amr saying that Allāh has excused him, so he went to Rasūlullāh ﷺ and said, 'My sons want to restrain me from going to battle with you, but by Allāh, I want to step this lame foot of mine into Paradise.' Rasūlullāh ﷺ told him, 'It is not obliged for you to fight. Because you are lame – *A'raj*, you do not have to fight.' But then Rasūlullāh ﷺ told his sons, 'It is not your duty to restrain him. If he wants to fight, let him go, Allāh might well grant him martyrdom.' And he did die as a Shahīd."

So we learn from this that even if a person is excused from fighting, it is allowed for him to fight. If it is not obligatory on him, he can still fight. We know that a blind man has fought in battles, we know that lame men have fought in battles, we know that people who have other diseases did fight in battles, so it is allowed for a person who is excused from fighting to join in

and fight. This also shows you how eager the Sahābah ﷺ were to die as Shahīds.[xxvi]

Hanzalah ﷺ

Hanzalah ﷺ, one of Al-Ansār, got married right before the Battle of Uhud, and his first night with his wife was the night right before the Battle of Uhud. Usually the Mujāhidīn should spend that time on base, but Hanzalah sought permission from Rasūlullāh ﷺ to allow him to go and spend that night with his wife. He is newly married, so he went to spend the night with the bride. Early in the morning he goes and prays Fajr with the Sahābah ﷺ, with Rasūlullāh ﷺ, and then he goes back home and his wife holds on to him. They sleep together, and since it was getting late, he had to rush out, and he did so without making Ghusl; he did not take the shower from the ritual impurity. He goes to the battlefield to fight the Battle of Uhud, and Hanzalah ﷺ, even though was a foot-soldier – he was not a horseman – he attacked Abū Sufyān who had a horse. So Hanzalah is attacking Abū Sufyān on foot, which puts him at a disadvantage, but he tries, and one of the enemy soldiers strikes him with his spear, and the spear hits him in the torso and comes out from the other side, and Hanzalah, not giving up, tried to pursue the enemy who struck him, so the enemy attacked him again and hit him another time and this time it was the fatal blow that killed Hanzalah ﷺ.

After the battle was over, Rasūlullāh ﷺ saw Hanzalah and he saw something strange, so he told someone to go and ask his wife about him; what happened? So they go and ask the wife of Hanzalah. The wife of Hanzalah was Jamīlah, the daughter of the head of Al-Munāfiqīn. She was a righteous woman; Jamīlah and ‘Abdullāh were both righteous children of ‘Abdullāh Ibn Ubaÿ even though he was the head of Al-Munāfiqīn. [So] he also had a son who was a good Muslim, his name is ‘Abdullāh. So they go and ask Jamīlah, “What happened?” She told them, “I slept with my husband and he did not make Ghusl, and he left in a state of ritual impurity.” Rasūlullāh ﷺ said, “I saw Hanzalah right there between the heaven and earth being carried by the angels and they were washing him with water from Paradise in vessels of silver.” Subhān'Allāh! The angels came down to

wash Hanzalah, and thus he was called *Ghasīlul Malā'ikah* – The one washed by the angels.

Another strange thing occurred, and that was [that] his wife, after sleeping wither husband, calls in four witnesses to tell them that she has slept with Hanzalah, which seems to be a very strange thing, and it is – a husband sleeps with his wife, so why go tell four people about it to be witnesses? So they asked her, "Why are you telling them that this happened?" She said, "Because I saw a dream; I saw that the heavens opened and Hanzalah went through and then the sky closed, so I interpreted that dream to mean that Hanzalah would die as a Shahīd." Now, why in the world would a woman who just got married want to sleep with her husband, and probably conceive from him, when she knows that he is going to die the next day? It does not make sense. One would assume that the prudent thing to do is to try and avoid conceiving from this man because he would be dead and that would make it easier for you to get married after that, having no children and [being] still a virgin woman. Why did you hold on to him and then go and call four witnesses and tell them what happened? You see, probably it is difficult for us to understand this, [and] this shows you that the Sahābah had a different mind-set than we did, they had a different worldview than we do, they saw things differently, whether we are talking about political matters, military matters, social matters, family matters, and this is something that is sad that we see things differently, and when we read about the lives of the Sahābah we kind of raise our eyebrows and say that this is strange. But to her, this was the right thing to do; my husband is going to be a Shahīd, I want to have a child from him. And I am happy that my husband is going to die as a Shahīd; it is not that I am sad. Obviously a wife would not want her husband to leave her alone in this Dunyā, but it is for a higher cause, it is for the sake of Allāh ﷻ. So she was happy about it. You might wonder who would marry her after having a child; no, Subhān'Allāh, ***Wamay Yattaqillāha Yaj'allahū Makhrajā* – And whoever fears Allāh - He will make for him a way out.**[250] If you have Taqwā, Allāh will find a way out

[250] At-Talāq: 2

for you. She ends up marrying Talhah Bin ‘Ubaidillāh, one of the great Sahābah of Rasūlullāh ﷺ. By the way, she did have a son from Hanzalah, and his name was ‘Abdullāh, and this child was very proud; when people were asking, “Who are you?” He would say, “I am the son of the one who was washed by the angels.” So she got married to Talhah, and then Muhammad, her child from Talhah, was the one who was the closest to ‘Abdullāh, and if ‘Abdullāh would need anything then it was his half-brother Muhammad who would take care of him. So even though ‘Abdullāh would grow up as an orphan, but Allāh ﷻ had replaced what he would miss from his father and he ended up getting it from his stepfather and from his half-brother. So if a person has Taqwā, Allāh ﷻ will replace them with something that is better, Allāh will make up for you what you have lost.

Also, I want to point out here to you the level of obedience that the Sahābah ؓ had. Here is a man who just got married and early in the morning the next day he goes wilfully to fight in the Battle of Uhud, and he does not just got there to attend and to show that he was there, but he in fact pursues martyrdom as we saw in the case of attacking Abū Sufyān, who was the leader of the army and definitely would be well protected, but he was searching for Shahādah even though he just got married last night. And I think that brothers who have experienced marriage and can go back to the day that they got married would realise how attached to Dunyā they would be in those particular days, but the Sahābah ؓ, they were connected to Allāh ﷻ.

‘Abdullāh Ibn ‘Amr Bin Harām ؓ

‘Abdullāh Ibn ‘Amr Bin Harām told his son, “You are the dearest thing to me in this Dunyā after Rasūlullāh ﷺ, and I would have wished you to die as a Shahīd, but I want you to take care of your sisters and to pay my debt.” And that is why his son stayed behind while he went to fight, and he was killed in the Battle of Uhud. His son Jābir ؓ and the family gathered around him and they were weeping, crying, because of the loss of ‘Abdullāh Bin Harām. Rasūlullāh ﷺ told them, and this is in Bukhārī, “Whether or not you weep for him, the angels went on shading him with their wings until you

have lifted him up." It does not make a difference if you cry on him or not, he is happy. And then Rasūlullāh ﷺ meets Jābir and he tells him, "Shall I give you some glad-tidings?" Then Rasūlullāh ﷺ said, "Allāh greeted your father right there at Uhud where he was struck down. He then asked him, 'What is your wish 'Abdullāh?'" Allāhu Akbar! Allāh ﷻ talking to His servant and calling him by his name. "What is your wish 'Abdullāh? What do you wish Me to do with you?" So 'Abdullāh replies, "O Lord! To return me to the world so that I may fight again for You and be killed once more." No one, absolutely no one, wants to go back to Dunyā except the Shahīd. Everybody else would hate to go back to Dunyā and have to go through the agony of death one more time, but since the Shahīd does not taste that, since the Shahīd does not suffer from that, and only feels death like a thorn or a sting of an insect, and after they see the great reward that Allāh ﷻ gives them, they wish to go back.

So these are some stories of the Shuhadā' of Uhud.

Virtues of Shuhadā'

[We will now cover] some of the virtues of Shuhadā', some of the Āyāt and Ahādīth that were mentioned during the Battle of Uhud regarding the Shuhadā', and even though these Āyāt and Ahādīth were said in the context of the Battle of Uhud, they apply to any Shahīd at any time.

Shuhadā's Souls are in the Crops of Green Birds

Ibn 'Abbās ؓ said, "The Prophet told me, 'When your brothers were struck down at Uhud, Allāh placed their spirits in the crops of green birds that would go down to the rivers of Paradise and feed off the fruits there. Then they would retire to golden candelabra hung in the shade of the Throne, enjoying their food, drink and lodgings so well. They asked, 'Who can tell our brothers about us that we are alive in Paradise and [are] being well provided for so that they will not shirk Jihād and will not be reluctant in warfare?'" So they wanted someone to go back and encourage their brothers and tell them carry on, fight Fee Sabeelillāh, and do not to be reluctant to join in war. "So Allāh ﷻ, the Almighty and Glorious, replied, 'I will inform

them about you.' And so Allāh sent down in His Book: **And never think of those who have been killed in the cause of Allāh as dead. Rather, they are alive with their Lord, receiving provision, Rejoicing in what Allāh has bestowed upon them of His bounty, and they receive good tidings about those [to be martyred] after them who have not yet joined them - that there will be no fear concerning them, nor will they grieve. They receive good tidings of favour from Allāh and bounty and [of the fact] that Allāh does not allow the reward of Believers to be lost.**[251]"

So number one, the Shahīd is alive. Number two, they want their brothers to carry on. And by the way, the bond of brotherhood that develops between the Mujāhidīn Fee Sabeelillāh is special, so even after they die, they are still thinking about their comrades, their brothers in arms, the ones that were fighting with them. Because of this special bond that develops among them, the Shuhadā' of Uhud were *so* eager to convey a message to their brothers who were still alive that Allāh ﷻ offered to do that for them and Āyāt of Qur'ān were revealed to convey that news to their brothers, and these Āyāt are still Āyāt that we read today.

'Abdullāh Ibn Mas'ūd ؓ said, "We asked the Messenger of Allāh about this verse and he replied, 'Their souls are in the crops of green birds that fly wherever they want.'" So every one of them has a private jet to take them wherever they want in Jannah; they are the pilots and they can fly them wherever they want. "Their souls are in the crops of green birds that fly wherever they want, [and] then retire to candelabra hanging near the throne. Once when they were there, your Lord looked over at them and said, 'Ask whatever you want.' They replied, 'What could we have to ask for, flying about anywhere in paradise as we do?'" What more can we ask for? "So Allāh repeated His question to them three times, and when they realised that they would be asked again and again, they replied, 'We ask of You that You return our souls to our bodies on earth so that we may be killed in Your cause once more.' And when Allāh saw that this was the only request they would make, they were left alone." Subhān'Allāh, after insisting on them

[251] Āl 'Imrān: 169-171

three times, this is the only thing they could come up with; we we want to go back and fight for Your sake.

Shuhadā' of Uhud Reply to Salam

A story mentioned by Ibn Abī Dunyā, narrated by Attāf Bin Khālid, he said that his aunt related to him, "I rode one day to the graves of the martyrs (something she often did), and I stopped and prayed for a certain time near the grave of Hamzah. There was no one there in the valley except for the youth standing, holding the head of my mount. When I had finished, I made a farewell gesture, indicating 'Peace be upon you'. Then I heard the greeting being returned to me, emanating from beneath the ground. I am as sure of this as I am that Almighty and Glorious Allāh created me, and as I know night from day. Every hair of my body stood on end." So they responded to her Salām, and Rasūlullāh ﷺ says that anyone who goes and visits the grave of the Shuhadā' of Uhud and gives them Salām, they will respond back to it.

Bodies Unchanged, Blood Still Flowing and Musk Emanating

Al-Wāqidī says, "When Mu'āwiyah was about to dig the canal," – this was in the Khilāfah of Mu'āwiyah, he wanted to dig a canal close to the cemetery of the Shuhadā' of Uhud – "he had a crier announce [that] anyone who had a relative killed at Uhud should be witness." Because this canal might cut through some of the graves, he wanted the relatives of the deceased to be there so that they would point out whose graves they were and move them if necessary. [Al-Wāqidī continues that] Jābir ؓ said, "A man came to me and said, 'Jābir, some of Mu'āwiyah's workers have uncovered your father to sight, and part of him is outside the grave.'" So Jābir goes and he said, "When we dug for them, I found my father in his grave lying as though asleep, unchanged. We also found that his companion in the grave, 'Āmir Bin Jamūh, had his hand over a wound, and when it was removed, the wound emitted blood." It also says that a spade struck the foot of Hamzah and blood came out. Jābir ؓ said, "We brought them out as though they had been buried the previous day." And Ibn Kathīr said, "And it is said that the grave of each one of them, may Allāh be pleased with them, gave forth a

scent like that of musk." And how long after they were buried did this happen? 46 years later. It was as if they were just buried and the smell of musk was still coming out of their graves. These are Karāmāt of the Shuhadā'.

Burial Procedure of the Shahīd

It is Sunnah to bury the Shahīd where they die and not to move them to a different location, because when some of the Sahābah were taking the dead bodies to Madīnah, Rasūlullāh ﷺ said, "Return them and have them buried at Uhud." And that is where the cemetery of the Shuhadā' is, it is in Uhud. Even though Madīnah was close by and they could have carried them to Madīnah, but Rasūlullāh ﷺ wanted them to be buried in the site of the battlefield, so the scholars say that it is Sunnah to bury the Shuhadā' where they die.

Bukhārī narrates that Jābir ؓ said, "The Messenger of Allāh would place one piece of clothing over each two of the men killed at Uhud, and then would ask which one of these had a better knowledge of Qur'ān. He would then place the one indicated in the grave first saying, 'I will testify for these on the Day of Judgement.'" So it shows you how poor they were; they could not afford wrapping everyone in the necessary shrouds, so they had to share. And also, probably because of the exhaustion, they ended up burying more than one person in each grave, and they would place the one who memorised more Qur'ān first, and then they would place the second.

Rasūlullāh ﷺ ordered that they be buried in their blood, he did not pray over them, nor were they washed, and this is also in Bukhārī. So this tells you [that] the Sunnah is that the Shahīd is not washed and that there is no Salāh of Janāzah prayed for the Shahīd because he is not dead, and the Prayer of Janāzah is for the dead, and since the Shahīd is alive, you do not pray Janāzah on them. And also that they be buried in their blood, because Rasūlullāh ﷺ says [that] on the Day of Judgement these injuries and this blood will be emitting the smell of musk.

Du‘ā' of Rasūlullāh ﷺ after the Battle of Uhud

Rasūlullāh ﷺ prayed Salāt Az-Zuhr, and as we said, Rasūlullāh ﷺ was injured and exhausted, so he had to pray sitting down, and then Rasūlullāh ﷺ asked the Sahābah to line up because he was going to make Du‘ā', and Rasūlullāh ﷺ made this following Du‘ā' and this is narrated by Imām Ahmad, Rasūlullāh ﷺ said,

> “O Allāh! To You is due all praise. O Allāh, there is no grasping what You have dispersed, nor dispersing what You grasp. There is no guiding aright those whom You have led astray, nor any leading astray of those You have guided. There is no giving of what You have prevented, nor any prevention of what You have given. There is no drawing close what You have distanced, nor any distancing what You have drawn close. O Allāh, spread forth Your blessings, Your mercy, Your generosity, and Your favours upon us. O Allāh, I ask You those enduring blessings that never change nor cease. O Allāh, I ask You for blessings at time of deprivation and security at time of fear. O Allāh, I seek refuge with You against the evil of what You have given us as well as from the evil from which You have saved us. O Allāh, have us view Faith with favour and endear it to us well; have us view Disbelief, immorality and disobedience with antipathy. Place us among those who are well guided. O Allāh, take us to Yourself as Muslims and give us life as Muslims. Place us among the virtuous, not the shamed or the demented. O Allāh, do battle with those Disbelievers who give the lie to your Messengers and who oppose them, torment and punish them. O Allāh, do battle against those Disbelievers who were given the scripture, O God of truth.”

So this was the Du‘ā' of Rasūlullāh ﷺ after the Battle of Uhud.

Rasūlullāh ﷺ Pursues Enemy

Ibn Is'hāq said, “The Battle of Uhud took place on Saturday, in the middle of Shawwāl. On the morning of Sunday 16th Shawwāl, the crier of the Messenger of Allāh announced to the people that they should leave in

pursuit of the enemy." Now, the Muslims just came back from battle, they fought the battle on Saturday and Sunday morning the announcement is made that you have to pick up your arms, get ready and pursue the enemy again. Now, they are tired, exhausted, injured; they lost 70 of their men in one day, and now the next day, immediately following the day of the Battle of Uhud, they are supposed to carry on a fight? So this was very difficult for them, and the Hypocrites did not want to go out and they made a big deal out of it and they started spreading rumours. A rumour came in that Abū Sufyān and his army are regrouping and planning another attack, so the Hypocrites said, "Are you crazy?! Abū Sufyān won yesterday and now they are regrouping and they are receiving reinforcements and you want to go and fight them again?!" And these rumours were having their effect, but Rasūlullāh ﷺ said, "We will go out and meet them." And Ibn Is'hāq reveals to us the purpose, he said, "The purpose of the Messenger of Allāh in pursuing was to frighten the enemy. This was by making them aware that they were still powerful and that their losses had not so weakened them that they could no longer face their enemy." Rasūlullāh ﷺ is showing patience, he is showing steadfastness in face of danger and he is showing persistence, and these are important qualities for the Muslims in their fight with the enemies of Allāh ﷻ. Even if you are defeated, you carry on the fight, even if you are weakened, you depend on Allāh ﷻ and you receive strength from Him and you remain steadfast and patient.

Ma'bad Dissuades Abū Sufyān and his Army from Attacking Madīnah

I will read to you what Ibn Is'hāq said about the outcome of this battle, he said, "The Khuzā'ah tribe, both those of them who were Muslim and those who were Unbelievers, were secretly the allies of Rasūlullāh ﷺ in Tahāmah, and their understanding with him was that they would not conceal from him anything that happened there." So these were tribes living in Tahāmah, in Hijāz, and both the Muslims among them and the Non-Muslims were allies of Rasūlullāh ﷺ and they would bring him information about any movements that would occur in their area. Ma'bad at that time was a Mushrik, he was a Disbeliever, and he told Rasūlullāh ﷺ on his way past

Hamrā' Al-Asad, "Muhammad, we are deeply sorry at what happened to your men, and we hope for Allāh to protect you and them." So even though he was a Mushrik, he was supportive of Rasūlullāh ﷺ and he said [that] we wish that you would win against the people of Quraish. He then left while Rasūlullāh ﷺ was still there at Hamrā' Al-Asad and met up with Abū Sufyān Bin Harb and his men at Rawhā'. They had decided to return to fight Rasūlullāh ﷺ and his men. They had concluded, "We have severely damaged the best of his Companions and their chieftains and nobles, so should we now go home before we uproot them completely? We should go back for the rest of them and be finished with them." So this was the plan of the Kuffār.

When Abū Sufyān saw Ma'bad, he asked him, "How are things back up behind you Ma'bad?" He replied, "Muhammad has come out with his men seeking you in a force the like of which I never saw before." And this was not true, but Ma'bad is exaggerating the strength of the Muslims. "They are truly enraged towards you. He has been joined by those who stayed behind when you did battle with him, and these men much regret what they did. The anger they have towards you is something the like of which I have never seen before." Abū Sufyān said, "What are you suggesting?" He replied, "I swear, I do not think you will be able to leave before you catch sight of the forelocks of their cavalry." Meaning they are coming fast. "But we have decided to attack them to destroy the rest of them." That was the response of Abū Sufyān. Ma'bad said, "I really do advise you against that. I swear, I was so affected by what I saw that I composed some verses on the subject." Abū Sufyān asked, "What did you compose?" Ma'bad recited the verses, he said:

At the noise, my mount almost shied
The earth streaming with masses of fine horses
Racing on, their riders like noble lions
Men not effeminate in the fray and not poorly armed
I ran on thinking the earth itself moving
As they brought up a leader never to be forsaken
And I said, 'Woe to Ibn Harb!
When you meet, the plain shakes beneath the lions of men'

I warn the people of Makkah very plainly
Addressing every wise and sane man they have of the army of Ahmad
Not some mixed rabble
And my warning should not be described as mere heresy

Abū Sufyān, when he heard this, his party were dissuaded and they went back. So Ma'bad did a very well job in demoralising the enemy and sending them back by convincing them that they had no chance of winning against Rasūlullāh ﷺ and his Sahābah.

Allāh ﷻ revealed Āyāt talking about this incident of the Munāfiqīn saying that the Muslims should not go out and fight, and the confidence that the Muslims had in victory. Allāh ﷻ says: **Those [Believers] who responded to Allāh and the Messenger after injury had struck them. For those who did good among them and feared Allāh is a great reward - Those to whom Hypocrites said, "Indeed, the people have gathered against you, so fear them." But it [merely] increased them in faith, and they said, "Sufficient for us is Allāh, and [He is] the best Disposer of affairs."** So the true Believers in front of these rumours which were by Shaitān and the Hypocrites with the intention of weakening their morale, these rumours made them stronger and they said, "*Hasbunallāhu Wa Ni'mal Wakīl* - Sufficient for us is Allāh, and [He is] the best Disposer of affairs." And then Allāh says: **So they returned with favour from Allāh and bounty, no harm having touched them…** They did not even fight. **…And they pursued the pleasure of Allāh…** So they did not fight but they still received the pleasure of Allāh. **…And Allāh is the possessor of great bounty. That is only Satan who frightens [you] of his supporters. So fear them not, but fear Me, if you are [indeed] Believers.**[252] So Shaitān would come to us and say that the enemy is powerful, the enemy is strong, look at his aircraft, look at his tanks, look at his rockets, look at his weapons, look at the numbers of his army, and Allāh ﷻ says that is just from Shaitān with the purpose of weakening you, but if you say *Hasbiyallāh Wa Ni'mal Wakīl*, and if you depend on Allāh ﷻ, Allāh will give you victory.

[252] Āl 'Imrān: 172-175

The Only Prisoner of War in Uhud

The only prisoner of war that was taken by the Muslims in the Battle of Uhud, ironically, was Abū ‘Azzah. Do you remember Abū ‘Azzah? Abū ‘Azzah was the one who was captured by the Muslims in the Battle of Badr and he told Rasūlullāh ﷺ that I am poor and I have daughters so set me free, and Rasūlullāh ﷺ set him free without [him] paying any ransom and he took from him an oath that he would never support an enemy against Rasūlullāh ﷺ, and Abū ‘Azzah agreed. But when he goes back to Makkah and it is time for the people of Quraish to leave for the Battle of Uhud, they tell him to join [and] he says, “No, I have given my word to Muhammad ﷺ that I am not going to fight against him.” So they kept on trying to convince him until they fooled him and deceived him and he did join the army and Subhān'Allāh, he ended up as the only one taken as a prisoner of war and this is an Āyah from Allāh ﷻ. Now he again tries to play the same trick against Rasūlullāh ﷺ by saying that my daughters are in need and I am a poor man so set me free. Rasūlullāh ﷺ told him, “I will not let you stroke your beard and say that you have deceived Muhammad twice,” and he ordered him to be beheaded. And then Rasūlullāh ﷺ said, “A Believer will not be bitten twice from the same layer.” So a Muslim should not be fooled, a Muslim should not be tricked, and a Muslim should not be naïve.

The Good Ending and the Evil Ending

We will give some examples of the good ending and the evil ending because the end is what counts. Your last moments on this world are very important, because your fate depends on your ending in this Dunyā. We have in the Battle of Uhud examples of good ending and evil ending.

Qazmān Goes to Hellfire for Fighting with Wrong Intention

Qazmān for example, one of the men from Madīnah, was not interested in Islām, but when the Muslims went out to fight in the Battle of Uhud he joined them, and whenever the name of Qazmān would be mentioned in front of Rasūlullāh ﷺ he would say, “*Innahū Fin-Nār* – He is in Hellfire.” But the Sahābah saw that he was fighting like a lion, and he had

killed at least seven Disbelievers before he fell due to his wounds, so this made some of them sceptical; how could this man go to Hellfire when he has fought so hard? But then some of his people from Madīnah came to him and said, "Congratulations for being a martyr," for being a Shahīd. He said, "Why are you congratulating me for Shahādah? I did not fight for the sake of Islām, I fought for the sake of my people." So this man is fighting with the wrong intentions, and then he dies and he goes to Hellfire because he did not fight Fee Sabeelillāh, he did not fight for the intention of Allāh ﷻ. So this is an example of the evil ending.

Mukhairīq – The Best of Jews

Mukhairīq was a Jew. He goes to his people and tells them, "O Jews, you have learned, I swear by Allāh, that it is your duty to help Muhammad to victory." They said, "This is the Sabbath, we are not going to fight." So he left them and he said, "If I should fall, then my wealth goes to Muhammad to do with it as he wishes." So not only does he join the Muslims in fighting, but he also makes his will that his inheritance is taken by Muhammad ﷺ to spend as he wishes. Mukhairīq was killed. Rasūlullāh ﷺ then said, "*Mukhairīq Khairu Yahūd* – Mukhairīq is the very best of Jews." And As-Suhailī said, "The Messenger of Allāh converted Mukhairīq's property, consisting of seven orchards, into a Waqf (a charitable endowment) in Madīnah." And Muhammad Ibn Ka'b Al-Quruzī said, "This was Madīnah's very first Waqf." The first endowment in Madīnah was that of the Jew Mukhairīq. Now, there is a difference of opinion between scholars on whether he embraced Islām or died as a Jew, with the majority of them saying that he did actually embrace Islām, and when Rasūlullāh ﷺ said he is the best of Jews, it means Jews as an ethnicity and not a religion. So he is the best of the Jewish people, but he is a Muslim in faith. So that is an example of a good ending.

Usairim – Man who Enters Jannah without Praying a Single Prayer

Then there is Usairim who was from Al-Aws, but he was not interested in Islām, he was a Mushrik, he did not embrace Islām yet. When the Muslims left for the Battle of Uhud, he asked, "Where is Sa'd Ibn Mu'ādh?" They

said, “He is at Uhud.” He asked, “Where is so and so?” They said, “He is at Uhud.” He asked, “Where is so and so?” They said, “He is at Uhud.” He said, “If all of my people are fighting in Uhud, I am going to join them.” And he did join with the Muslims in Uhud and he fought and he was wounded. So before he dies, some of his relatives come to him and when they saw him they said, “This is Usairim! As far as we know he was not interested in becoming Muslim, what is he doing here?” So they rush up to him and they ask him, “Usairim, did you fight for the sake of Islām or did you fight for the honour of your people?” He said, “No, I fought for the sake of Islām.” So Usairim is the opposite of Qazmān. And then he dies, and Rasūlullāh ﷺ said, “He is in Jannah.”

Abū Hurairah would later on ask the people, he would quiz them, he would say, “Tell me about a man who entered into Jannah without praying one Prayer to Allāh ﷻ,” and if they did not know the answer he would tell them it was Usairim. Rasūlullāh ﷺ said in Bukhārī, “*‘Amalan Yasīran Wa Ajran Kathīrā* – He did very little but he was rewarded a lot.” Therefore Shahādah is the one deed that would guarantee a person the highest levels of Jannah without doing anything else. Here Usairim did not pray, did not fast, did not do anything; all what he did was say Ash'hadu Allā Ilāha Illallāh Wa Ash'hadu Anna Muhammad Ar-Rasūlullāh and then he dies as a Shahīd and receives the high levels of Jannah – great reward.

Miracles that Occurred in the Battle of Uhud

The Eye of Qatādah

Number One: The eye of Qatādah. I mentioned this as a miracle in the Battle of Badr, but it is mentioned as a miracle in Badr and Uhud [as] there is a difference of opinion among the scholars on where it happened; some of them say that it occurred in the Battle of Uhud, so we can attribute this as one of the miracles of the Battle of Uhud.

Rasūlullāh ﷺ Kills ‘Abdullāh Ibn Ubaÿ

Another miracle is what happened to ‘Abdullāh Ibn Ubaÿ, one of the leaders of Quraish, one of Al-Mushrikīn, one of the worst enemies of Rasūlullāh

ﷺ. ‘Abdullāh Ibn Ubaÿ used to say. “I am going to kill Muhammad.” I am going to kill Muhammad. When that news reached Rasūlullāh ﷺ, Rasūlullāh ﷺ said, “No, I will kill him.” So in the Battle of Uhud, Ubaÿ Ibn Khalaf charges at Muhammad ﷺ on his horse, and he used to feed this horse special food, he used to feed this horse corn and [other] special food and he would say [to his horse], “I am going to kill Muhammad on you.” So he charges at Muhammad ﷺ and the Sahābah say they want to volunteer and stop his attack at the Messenger of Allāh, but Rasūlullāh did not allow them, he said, “No, leave him.” Then Rasūlullāh ﷺ picks up a spear and he shakes it in his hand, and the narrator said, “The Sahābah flew away when Rasūlullāh ﷺ shook the spear, like flies would fly off the back of a camel.” It was such a violent shaking of that spear. And then Rasūlullāh ﷺ throws it at Ubaÿ Ibn Khalaf who was covered in armour, you could only see his eyes, but there was a small opening between the helmet and the armour on his neck, and the spear struck him right there, and it reached to his skin but it could not go through because of the steel armour, but Ubaÿ Ibn Khalaf falls from his horse, and then he goes back running to his people bellowing like a bull, screaming. They told him, “What is wrong with you?” He said, “Muhammad killed me.” So they uncovered him and they did not see any injury on his neck, all what happened was some blood clotting because of the impact, but there was no injury, there was no bleeding, there was nothing. So they told him, “*Lā Ba'sa Bik* – There is nothing wrong with you, why are you so terrified?” He said, “Because Muhammad told me that he will kill me, so if he did nothing but spit on me, I would die.” Subhān'Allāh! They believed *so* much, they believed with certainty in anything that Rasūlullāh ﷺ would say. Just because Rasūlullāh ﷺ said I will kill you, he believed that it would happen as Rasūlullāh ﷺ said. In another narration he said, “If the pain I am suffering is distributed among all of the people of Makkah, it would be sufficient to kill them.” And very shortly after, he died.

This is a miracle of Rasūlullāh ﷺ because of the fact that he prophesied that he would kill Ubaÿ Ibn Khalaf, and it happened. This is the only person whom we know for certain that Rasūlullāh ﷺ killed; he could have killed

many others in battles but we do not know who they are, this is the only one whose name is known. Rasūlullāh ﷺ says in Bukhārī and Muslim, "Great is Allāh's wrath against a man whom the Messenger of Allāh kills in Allāh's cause." The worst of men is the man whom a Messenger of Allāh, any Messenger of Allāh, would kill. 'Abdullāh Bin 'Umar said that one night while he was travelling in the same place where Ubaÿ Ibn Khalaf was killed, he said, "Suddenly I saw flames of fire, and then I saw a man being dragged in chains asking for water, and the response was, 'Do not provide him with any water, this is a man who was killed by the Messenger of Allāh.'" So 'Abdullāh Ibn 'Umar was able to see the torment of Ubaÿ Ibn Khalaf. And you see, it happens, that some men would be able to see either punishment of Kuffār or the pleasure of Muslims. That could happen in dreams or it could happen actually in front of you as what happened with 'Abdullāh Ibn 'Umar here, and what happened with the aunt of 'Attāf Bin Khālid who said that the Shuhadā' responded to her Salām. So that is something that is of Al-Ghaib but Allāh ﷻ brings it to the physical world; even though it is in the other world, Allāh ﷻ reveals that sometimes to His servants. And we can consider these to be Karāmāt, both for this woman and for 'Abdullāh Ibn 'Umar ؓ.

The Role of Women

We will talk about the role of women, and it is important to talk about the role of women because we want our brothers to have role models and we also want our sisters to have role models from among the Sahābiyyāt since both brothers and sisters, men and women, are far away in their lifestyle from the way of the Sahābah. You see, because Islām was best understood by them, this was the best generation, therefore they are the closest to the truth, and that makes their way the best way. So whenever you find that what you are doing is different or your understanding is different than that of the Sahābah, realise that your way is the wrong way and theirs was the right way. So let us take a look at the Sahābiyyāt in the Battle of Uhud.

‘Ā'ishah ﷺ and Umm Salīm ﷺ Carry Water for Soldiers

They used to provide water and medical assistance. In Bukhārī, Anas Ibn Mālik said, “I saw ‘Ā'ishah Bint Abī Bakr and Umm Salīm tucking up their clothes and I could see their shin (this was before Hijāb), and they were carrying buckets of water on their shoulders, then they would pour the water in the mouths of the soldiers and then they would go back and fill them again and do the same.” You can also here see that Subhān'Allāh, Jihād for them was a family effort; the women participated in it, the men participated in it, here you have ‘Ā'ishah, the wife of Rasūlullāh ﷺ, the wife of the leader is a servant, [and she] is serving the fighters. Look at the leadership example that Rasūlullāh ﷺ is giving.

Hamnah Bint Jahsh and Umm Ayman Provide Water and Medical Assistance

Ka’b Ibn Mālik said, “Hamnah Bint Jahsh used to provide water to the thirsty, and she would give medical assistance to the injured. And Umm Ayman used to provide water to the injured.”

Women Would Accompany Armies with Rasūlullāh ﷺ

Anas Ibn Mālik said in Muslim, “When Rasūlullāh ﷺ would go out to fight in battle, he would take with him Umm Salīt[253] and some women from Al-Ansār to serve the army.” This shows you that women would accompany the armies of Rasūlullāh ﷺ. “In the time of ‘Umar Ibn Al-Khattāb, he received pieces of cloth so he was handing them out to the women of Madīnah. So this nice cloth remains and some of the ones who were there said, ‘O Amīrul Mu'minīn, give this to the daughter of Rasūlullāh ﷺ, your wife.’” And they were referring to the daughter of ‘Alï; they called her the daughter of Rasūlullāh ﷺ because she is the grand-daughter of Rasūlullāh ﷺ, she is Umm Kulthūm Bint ‘Alï Ibn Abī Tālib. “‘Umar Ibn Al-Khattāb

[253] Sheikh says ‘Umm Salīm’ but I believe he means ‘Umm Salīt’ as he refers to her later on.

said, 'No, Umm Salīt[254] deserves it more, she was one of the women of Al-Ansār who gave Bay'ah to Rasūlullāh ﷺ and she was the one giving us water on the day of Uhud.' So 'Umar ؓ is recognising the effort of this woman years later (he is talking about Umm Salīt), and in this affair, it was the women of Al-Ansār who deserve special recognition for their effort." And again, as I said, you will hear me say again and again, this is what it means to carry the title of Ansārī; even their women would give everything for the service of Rasūlullāh ﷺ.

Fātimah ؓ Participated in Army

Fātimah also participated. Al-Bukhārī said, "Fātimah washed him (referring to Rasūlullāh ﷺ) and 'Alï poured the water from a shield, and when Fātimah saw that the water was only increasing the blood flow, she took a piece of matting and set fire to it then attached it to the wound and the blood ceased flowing." We talked about that earlier when we talked about the injury of Rasūlullāh ﷺ.

Nusaybah Bint Ka'b ؓ Fights with the Army

Not only did the women act in supporting roles for the army like taking care of the injured and delivering water to the soldiers, but there are also incidents where women fought with the sword, and the example of that would be Nusaybah Bint Ka'b ؓ. This was a strong woman, and in Uhud she fought with Rasūlullāh ﷺ, and she fought in more than one battle, and she even fought in the time of Abū Bakr As-Siddīq ؓ against Musailamah Al-Kadhdhāb. When she died, her grand-daughter said, "I was one of those who washed her, and she had 13 injuries in her body, and the worst of them was the scar left behind because of the sword of Ibn Qamyah." Ibn Qamyah, the one who injured Rasūlullāh ﷺ, struck her on her shoulder when she stood in front of Rasūlullāh ﷺ to defend him, and that was the worst of the scars. And she would suffer other scars in other battles, for example, we talked about this in the series on Abū Bakr As-Siddīq ؓ, that she suffered injuries in the battle against Musailamah Al-Kadhdhāb, and the way those

[254] See previous footnote.

injuries were healed was by pouring boiling oil over them, and she said that the process of healing was worse and more painful than the injuries themselves. This injury here that she suffered from by Ibn Qamyah in the Battle of Uhud, for one year she was suffering the pain from that injury, it took one year to heal; that was how bad it was. And Subhān'Allāh, even though she suffered Allāhu A'lam how many injuries on the Battle of Uhud, when Rasūlullāh ﷺ was going out to Hamrā' Al-Asad the next day, she wanted to go out, but when she stood up she collapsed, she could not go any further. This is how strong the drive in her spirit was. May Allāh be pleased with her.

Immediately after Rasūlullāh ﷺ returned back from Hamrā' Al-Asad, he sent someone to ask about her, and they came back to Rasūlullāh ﷺ and said she was getting better, and Rasūlullāh ﷺ very happy. This also shows you another dimension of Rasūlullāh ﷺ; he cared, he cared for the Sahābah. He would ask about them, he wanted to know how well they were doing, they were on his mind, they were on his mind [and] he would think about them, and this is how the leader should be.

Examples of Patience of Sahābiyyāt

Safiyyah Bint 'Abdul Muttalib

Saiffyah – we mentioned part of what happened to her – Safiyyah was the sister of Hamzah, and when she received the news that Hamzah was killed, she wanted to go and take a look at his body, and we mentioned that when Rasūlullāh ﷺ saw her he told Az-Zubair to go and stop her. So Az-Zubair stops her, so she pushes him aside and said, "Why are you stopping me? I have been told how my brother has been mutilated. That was in Allāh's cause, and that fact has comforted us. I will keep myself under control and remain calm if Allāh wills it." And he was mutilated badly; they cut his nose, his ears, his private parts, they opened up his stomach and chest, so he was badly disfigured, but she insisted on seeing him, and Rasūlullāh ﷺ let her see him. She went and stood over the body Hamzah . Ibn Is'hāq said, "She looked at him, said a prayer over him, asked forgiveness for him, and

then spoke the words, 'To Allāh we belong, and to Him do we return – *Innā Lillāhi Wa Innā Ilaihi Rāji'ūn*.'"

To Allāh We Belong and to Him is Our Return

This was how she dealt with the calamity of losing her brother and seeing him in that condition – Innā Lillāhi Wa Innā Ilaihi Rāji'ūn. I want you to take a moment and think about the meanings of these words. This is what we say when a disaster befalls us:

Innā Lillāh – We belong to Allāh. Meaning, if I lost a loved one, that loved one belongs to Allāh, and if I think that anything belongs to me in Dunyā; no, me and my belongings belong to Allāh ﷻ, and if that is the case, then it is the property owner who has the right to call in his property and claim it whenever he wants. If Hamzah belongs to Allāh, then Allāh is the One who has the right to call him in whenever He wants. This is very important for the Muslim to realise, that I might have wealth in my hand now, I might have a family whom I consider to be my family, but in reality, all of this is property of Allāh ﷻ. And then:

Wa Innā Ilahi Rāji'ūn – [And to Him is our return.] We are going to go back to Him; eventually, we are going to go back to Him. So I should not be so upset if I lose something now, because eventually *everything* is going to go back to Him. So if it is going to happen regardless, it should not make much of a difference if it happens today or tomorrow.

Hamnah Bint Jahsh ؓ

Another example; Hamnah Bint Jahsh. Hamnah Bint Jahsh is the sister of 'Abdullāh Bin Jahsh, and we talked about what happened to 'Abdullāh Bin Jahsh[255] ؓ. And her father also died and her husband Mus'ab Ibn 'Umair died, so she lost the three closest men to her. She was with the army and we said that she was delivering water to them, but when the news was brought to her, they told her, "Your father has passed away." She said, "Innā Lillāhi

[255] The audio must have been cut out when the Sheikh mentioned the story of 'Abdullāh Bin Jahsh ؓ as his story is not covered.

Wa Innā Ilaihi Rāji‘ūn," and she was composed. They told her, "Your brother ‘Abdullāh has died." And she was also calm and she said, "Innā Lillāhi Wa Innā Ilaihi Rāji‘ūn." *Patient*. And then they said, "And your husband Mus‘ab Ibn ‘Umair died," and then she screamed. When Rasūlullāh ﷺ saw that, he said, "A woman's husband has a very special place with her." That is the narration of Ibn Is'hāq, and in the narration of Ibn Mājah, Rasūlullāh ﷺ said, "A husband alone has control over part of his wife's feelings." So the husband is special to his wife, and Hamnah was composed when she heard the news of her father and brother, but when she heard the news of her husband, that was too much and she broke down. When they asked her why, she said, "That is because I remembered that my children will be orphaned." Rasūlullāh ﷺ made Du‘ā' for her.

Ad-Dīnāriyyah

Another example is Ad-Dīnāriyyah; she lost her husband, brother and father. They came to her and said, "Your husband, brother and father were killed." She said, "And how is the Messenger of Allāh?" They said, "He is fine, he is just as you might wish." She said, "Show him to me, I want to see him." When Rasūlullāh ﷺ was pointed out to her, she said, "Every loss, other than you, is trivial." It does not matter what I lose, whatever I lose is trivial as long as you are fine.

Dear brothers and sisters, we talk a lot about loving Rasūlullāh ﷺ, we talk a lot about sacrifice. You see, these will remain intangible theoretical concepts until we see how the Sahābah lived them. If you want to know what it means to love Rasūlullāh ﷺ, take a look at this woman. She receives the news of the death of her husband, father and brother, and she only thinks about Rasūlullāh ﷺ; how is he? And when she knows that he is alive, she wants to see him, she wants to satisfy her eyes with getting a glimpse of Rasūlullāh ﷺ. And then she says everything, *everything*, is trivial, as long as you are fine. This is what it means to love Rasūlullāh ﷺ. We ask Allāh ﷻ to make us of those who love Him, and to love His Messenger, and to love the Sahābah of Rasūlullāh ﷺ.[xxvii]

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Lessons from the Battle of Uhud

We all know Uhud to be a defeat, but the amazing thing is that Ibn Al-Qayyim thinks otherwise; Ibn Al-Qayyim says that it is a victory for the Muslims. The reason why it is a victory for the Muslims is because it is a goldmine of lessons, it is a treasure-trove, '*Ibarr*, historical lessons that could be learned from this amazing event. So Inshā'Allāhu Ta'ālā we will devote this entire session to lessons from the Battle of Uhud. And by the way, we will be deriving these lessons mostly from Qur'ān, from Sūrah Āl 'Imrān, and again, to refresh your memories, Sūrah Al-Anfāl was revealed after the Battle of Badr and Sūrah Āl 'Imrān was revealed after the Battle of Uhud. So these two *Suwar* are dealing with these two great battles.

Study History

Number One: Study History. Allāh ﷻ says: **Similar situations [as yours] have passed on before you, so proceed throughout the earth and observe how was the end of those who denied.**[256] Go and travel and see what happened to the nations before, learn history, study the lessons, look at the conflict between good and evil and the outcome of it. **This [Qur'ān] is a clear statement to [all] the people and a guidance and instruction for those conscious of Allāh.**[257]

Now, we cannot benefit from history if we do not believe in the authenticity of the rule of cause and effect. We have to believe that causes do lead to certain results; if that was not the case then there is no benefit in studying history, because when we study history what we are looking at are the causes that led to certain results, so the cause/effect rule has to be correct. So we believe that if you do this then the outcome would be that, this is how we benefit from history; we look at the Believers from the early nations and we try to emulate them, and we look at the Disbelievers of the former nations

[256] Āl 'Imrān: 137
[257] Āl 'Imrān: 138

and we try to avoid their practices – that is how we can benefit from history, because this is not story-telling, Allāh is not telling us to study history to entertain ourselves, Allāh is telling us to study history to learn the lessons; ***Laqad Kāna Fee Qasasihim 'Ibratul Li'ulil Albāb* – There was certainly in their stories a lesson for those of understanding.**[258] You have lessons to learn from their stories.

So this is the first thing; to study history, and that is what we are doing here, we are talking about the Seerah of Rasūlullāh ﷺ, and this is the greatest part of history; we are studying the life of the Final Prophet, the one whose Message will carry on until the Day of Judgement. No other Prophet had the blessing of being the Nabī to all mankind and to have his Message carry on until the Day of Judgement except Muhammad ﷺ. **And We have sent you (O Muhammad) not but as a mercy for the 'Ālamīn (mankind, jinns and all that exists).**[259] Rasūlullāh ﷺ says, "*Wa Kānan Nabiyyu Ba'athu Ilā Qawmihī Khāssah Wa Bu'ithtu Ilan Nāsi 'Āmmah* – Every Prophet before me was sent to his specific nation, while I am sent to all mankind."

This Ummah is Superior to Every Other Nation No Matter What

The second lesson [is that we are superior to every other nation no matter what]. Allāh ﷻ says: **So do not weaken and do not grieve, and you will be superior if you are [true] Believers.**[260] When was this revealed? Let us look at the context; this was revealed after the defeat of Uhud when the spirits were low. Allāh ﷻ is telling them: Do not weaken and do not grieve when you are superior. You are superior even though you lost. So the Muslims should never forget this; you are superior to every other nation no matter what. Even if the Ummah is defeated, even if the Ummah is weak, even if it is oppressed, this Ummah is still the best Ummah, and the Āyah that says ***Kuntum Khaira Ummatin Ukhrijat Lin Nās* – You are the best nation produced [as an example] for mankind**[261], is an Āyah in Sūrah Āl

[258] Yūsuf: 111
[259] Al-Ambiyā': 107
[260] Āl 'Imrān: 139
[261] Āl 'Imrān: 110

'Imrān which was revealed after the defeat of Uhud. You are the best nation brought forth to mankind; this Āyah did not come after Badr, it did not come after Fath Makkah, it did not come when the Islāmic empire was covering two thirds of earth, this was revealed after the worst defeat that the Muslims suffered in the time of Rasūlullāh ﷺ and that is the Battle of Uhud. So Allāh is telling them remember who you are, keep that in mind.

Āyāt of Sūrah Āl 'Imrān

The third lesson, and actually we have here seven lessons bundled together in verses 140-143 [of Sūrah Āl 'Imrān]. We will go over them all by reciting the Āyāt. Allāh ﷻ says:

If a wound should touch you - there has already touched the [opposing] people a wound similar to it. And these days [of varying conditions] We alternate among the people so that Allāh may make evident those who believe and [may] take to Himself from among you martyrs - and Allāh does not like the wrongdoers - And that Allāh may purify the Believers [through trials] and destroy the Disbelievers. Or do you think that you will enter Paradise while Allāh has not yet made evident those of you who fight in His cause and made evident those who are steadfast? And you had certainly wished for martyrdom before you encountered it, and you have [now] seen it [before you] while you were looking on.[262]

So there are seven lessons in these four verses:

Lesson One: If a wound should touch you, there has already touched the [opposing] people a wound similar to it

What does this indicate? What is Allāh telling us? Again, **If a wound should touch you - there has already touched the [opposing] people a wound similar to it**. Because Muslims now have lost the Battle of Uhud, and again, the spirits were low, and this is a defeated army, and we know how weak the morale is with a defeated army; things are bleak and depressing. So Allāh ﷻ is telling them that what happened to you has happened to the people of Quraish in the Battle of Badr; if you are

[262] Āl 'Imrān: 140-143

suffering wounds now they suffered wounds a year ago, if you are suffering defeat now they suffered the same defeat a year ago. Now, if that did not prevent them from carrying on the fight and coming to meet you in Uhud, these wounds should not stop you from carrying on the fight. So the Mufassirīn say that what is meant here is that what happened to you is happening to them, and since you are expecting from Allāh what they do not expect, and that is Jannah and the rewards from Him, you should carry on the fight and you should never give up and you should never lay down your arms; you should hit the ground running. Whatever happened to you should not let you give up and should not defeat your souls; the spirits must remain high. ***Iyyamsaskum Qarhun Faqad Massal Qawma Qarhum Mithluh* – If a wound should touch you - there has already touched the [opposing] people a wound similar to it**. So be patient. You are wounded; be patient. Some of you are killed; be patient. You lost; be patient. Have perseverance, be steadfast.

Lesson Two: And these days [of varying conditions] We alternate among the people

***Wa Tilkal Ayyāmu Nudāwiluhā Baynan Nās* – And these days [of varying conditions] We alternate among the people.** One day you win, the next day you lose – that is how it is in this life, it is the yin and the yang of history, it is not all on one condition; you are not going to always win, and also you are not going to always lose.

Now, let us look at what Ibn Al-Qayyim said about this. He said, "It was the wisdom of Allāh and His way with His Prophets and their followers that they would once win and once lose, but in the end, they are the victorious." So the end results is that Islām will win, however, until we reach to that stage, it is going to be a win and lose situation; you win once and you lose the next. And then he said, "If the Believers always win, then others would join them, and then it would not be clear who are the Believers and who are not." So to distinguish the Believers from the Non-Believers, there must be these alternating conditions of winning and

losing, because if the Muslims are winning all the time then everybody is going to recognise that this is the winning party and everybody is going to join, and some of them would only join for worldly reasons, not for the sake of Allāh ﷻ, so this is the Hikmah behind winning and losing. And then he says, "And if the Muslims are always losing, then the objective of sending the Prophets would not be fulfilled." And that is for this Religion to spread and to win converts and rule the earth. So it is not appropriate for the Believers to always win and it is not also appropriate for them to always lose; it is a mixture of both for the conditions of the test to be appropriate. So the losing phases separate the true Believers from the Munāfiqīn, and the winning phases are the ones that spread the Religion, so you have both objectives fulfilled.

Lesson Three: So that Allāh may make evident those who believe

Allāh ﷻ says: ***Waliya'lamalladhīna Āmanū* – So that Allāh may make evident those who believe.** And as we mentioned before, the true test of Īmān is Jihād Fee Sabeelillāh; that is the true test of men, that is where the truth comes out, and that is where the fakeness shows. So Allāh ﷻ is saying that what happened to you in Uhud was to separate the Believers from the Munāfiqīn.

Lesson Four: And (that Allāh) [may] take to Himself from among you martyrs

***Wa Yattakhidha Minkum Shuhadā'* – And (that Allāh) [may] take to Himself from among you martyrs.** Ibn Al-Qayyim says, "Shahādah (martyrdom) is the highest status in the Eyes of Allāh ﷻ, it comes right after the Ambiyā' and the Siddīqīn, and the martyrs are the ones whom Allāh ﷻ loves and brings close to Him. And how can there be Shuhadā' if Allāh ﷻ does not allow the enemy to kill some of the Muslims?" So if Shahādah is such a high status, how are some people going to achieve it? The only way for them to achieve it is through the hands of the enemy, and this is one of the wisdoms of the Battle of Uhud; Allāh ﷻ took to Himself 70 Shuhadā'.

Lesson Five: And that Allāh may purify the Believers [through trials] and destroy the Disbelievers

***Waliyumahhisallāhulladhīna Āmanū Wa Yamhaqal Kāfirīn* – And that Allāh may purify the Believers [through trials] and destroy the Disbelievers.**

So number one, ***Waliyumahhisallāhulladhīna Āmanū* – And that Allāh may purify the Believers [through trials].** Ibn Al-Qayyim has some interesting words, he says, "Allāh ﷻ loves some of His servants so much, He reserves for them high places in Jannah." So you have this high place, higher level in Jannah, reserved for this certain servant of Allāh, because Allāh loves him. However, the deeds of this servant are not sufficient enough to take him up to that level, so how could he achieve it? It is by Allāh making him go through trials in Dunyā – suffering, hardship, pain – and that is how he can climb up to his high reserved status in Paradise. So Allāh ﷻ loved some of the Sahābah so much, but because their deeds were not sufficient to take them up to that level reserved for them in Jannah, Allāh ﷻ made them go through the Battle of Uhud and suffer the pain and hardship and injury and defeat, and suffer the sad feelings of hearing the false news that Rasūlullāh ﷺ was killed. All of this was *Ghamm*, all of this was distress that the Muslims had to go through. *Waliyumahhisallāhulladhīna Āmanū* – And that Allāh may purify the Believers. It is a purification process, it is a selection process. These are the trials.

And the next [part] – and I am combining these in one even though they could be separated as two different lessons – ***Wa Yamhaqal Kāfirīn* – And destroy the Disbelievers.** And Allāh ﷻ dislikes some of the Kuffār so much that they have places for them reserved in Hellfire, and Allāh ﷻ destroys them through their actions in Dunyā. So the fact that the Kuffār defeated the Muslims and killed 70 of them, and the Muslims had to suffer all of this hardship under the hands of the Kuffār, this is destruction for the Kuffār, it is not something for them to be happy about. For Ibn Qamyah to strike Rasūlullāh ﷺ and 'Utbah Ibn Abī Waqqās to strike Rasūlullāh ﷺ, is that good news for them? Is that something to

be happy about? That is the worst thing that ever happened to them in their lives and they would be condemned to Hellfire for eternity for it. So Allāh ﷻ dislikes some of the Kuffār [more than others], and they deserve His damnation and eternal punishment because of the actions that they commit in Dunyā.

So when we see that a certain nation of Kufr, it appears that it has free reign to do whatever it wants with the Muslims; to kill some of them in whichever country it wants, and to round them up, interrogate them, torture them, throw then in prisons for years at end without any due course of law, is that good news for them? That is a sign that Allāh ﷻ is angry with this nation or people, that is a sign that Allāh ﷻ has His wrath on them, that is a sign of what will happen to them on the Day of Judgement. So Allāh ﷻ gives these tyrants a chance in Dunyā so that they could achieve *rightfully* and claim their places in Hellfire. One should not think this is a sign that Muslims are weak, or that this religion will be defeated – no! This is an indication, and we could for example bring up the example of Fir'aun, how he succeeded in punishing the Children of Israel for years. Is that something for Fir'aun to be happy about? No. That was because Allāh ﷻ was building a case against him, and Allāh ﷻ was gathering evidence against him to be presented on the Day of Judgement, and that is exactly what is happening with the enemies of Allāh today; Allāh is building a case against them; do not think that they will escape justice. Allāh ﷻ sees and hears everything, and on the Day of Judgement, all of what they have done will be presented to them in the Court of Justice of the Day of Judgement, that is why it is called *Yawm Al-Qiyāmah* – The Day of Judgement, *Yawm Al-Hisāb*, because Allāh ﷻ will judge upon them, and all of this evidence will be presented to them, nothing will be hidden. ***Yawma Idhin Tu'radūna Lā Takhfā Minkum Khāfiyah* – That Day, you will be exhibited [for judgement]; not hidden among you is anything concealed.**[263] Nothing is hidden from the Eyes of Allāh ﷻ, the All-Knowing. So this is a Hikmah that you should not neglect or overlook.

[263] Al-Hāqqah: 18

Allāh ﷻ is building a case against the enemies of Allāh ﷻ, because Allāh knows the evil of their hearts, Allāh ﷻ makes it manifest through their actions, so that they would not come on the Day of Judgement and say, "O Allāh, how come you are casting us into Hellfire when we have not done any evil?" So even though Allāh ﷻ already knows what is in their hearts, Allāh ﷻ gives them a chance to play it out in the real world so that they would not have an excuse on the Day of Judgement.

Lesson Six: Or do you think that you will enter Paradise while Allāh has not yet made evident those of you who fight in His cause and made evident those who are steadfast?

***Am Hasibtum An Tadkhulul Jannata Walammā Ya'lamillāhulladhīna Jāhadū Minkum Wa Ya'lamas Sābirīn* – Or do you think that you will enter Paradise while Allāh has not yet made evident those of you who fight in His cause and made evident those who are steadfast?**

For those Muslims who think that Islām is a free ride, that Islām is convenient, that Islām will give you Paradise without demanding too much from you, all what you have to do is give a few Rak'āt here and there for Allāh ﷻ during the day and make a few Adhkār and that is it, you are granted Paradise, Allāh ﷻ is telling such people: Or do you think that you will enter Paradise while Allāh has not yet made evident those of you who fight (Jihād) in His cause and made evident those who are steadfast? Do not think that you can make it to Jannah without Jihād Fee Sabeelillāh. *Walammā Ya'lamillāhulladhīna Jāhadū Minkum* – While Allāh has not yet made evident those of you who fight (Jihād) in His cause. Allāh ﷻ is telling the Muslims that you are going to have to go through these stages, you have to go through it, because you cannot claim your place in Jannah without going through the test of Jihād Fee Sabeelillāh, and consequently, it will show your steadfastness, because that is where Sabr is shown.

So Allāh ﷻ is telling the Sahābah ﷺ [that] this is the Islāmic way. This is the Islāmic way; this is not a mystic religion where you could do a few Adhkār here and there and then think that you have done your part – no,

Allāh ﷻ is going to test you in the field, Allāh ﷻ has some serious demands from you because Allāh ﷻ is giving you Jannah. You are not going to get it for free! You have to earn it, you have to work for it. When I say earn it, it is not literal, because no matter what we do, Jannah is more than our deeds. Even Rasūlullāh ﷺ said, "I will only get into Jannah by the mercy of Allāh ﷻ." But Allāh ﷻ wants us to do our best, wants us to put in the utmost effort that we are capable of humanly [putting in] in this Dunyā.

Lesson Seven: And you had certainly wished for martyrdom before you encountered it, and you have [now] seen it [before you] while you were looking on

After the Battle of Badr and the outstanding victory of Muslims, the ones who missed it were looking forward to meeting the enemy again, and they were asking for Shahādah and they were asking for meeting death, but that was all desires in the heart; how it is going to play out in the real world is something else. So you could have the intention, but is that intention real? So Allāh ﷻ said: And you had certainly wished for martyrdom before you encountered it, and you have [now] seen it [before you] while you were looking on. In other words, actual fighting was necessary to verify whether their wishes were true or not, whether their intentions were true or not. And Subhān'Allāh, maybe even they did not know about it; every one of us could have intentions in our hearts, but does that mean that if we are faced with an opportunity to fulfil those intentions we would really fulfil them? That is something that only Allāh ﷻ knows, and that is why Allāh ﷻ made them face these situations, to make evident what was in their hearts. So Allāh is telling them, 'You wanted to face martyrdom? Here you go, here is your chance. Go ahead, show me.'

So these are seven lessons we can learn from verses 140-143 of Sūrah Āl 'Imrān.

Treating Mistakes

Next Lesson: Treating Mistakes. How did Allāh ﷻ deal with the mistakes of the Sahābah ؓ? First, let me say this; Allāh ﷻ has never ever praised the Muslims for their victories – *never*. So after the Battle of Badr, Āyāt of Qur'ān were not coming down thanking the Muslims and praising them for their effort in Badr; no, it was in fact to the contrary, Allāh ﷻ said: **And Allāh made it not but good tidings and so that your hearts would be assured thereby. And victory is not but from Allāh. Indeed, Allāh is Exalted in Might and Wise.**[264] Victory is from Allāh, so I am not giving you credit for that victory in Badr. And in the Battle of Badr, if you recall, we talked about the dispute over the prisoners of war, Allāh ﷻ revealed then: **If not for a decree from Allāh that preceded, you would have been touched for what you took by a great punishment.**[265] So after the Battle of Badr, Allāh told them that I was going to punish you. So [it was] to the contrary; one would assume that since they had won, the Āyāt would come praising them – no! Allāh ﷻ was threatening them with punishment because of what they had done with the prisoners of war, and Allāh said that because you are interested in Dunyā, because you wanted the ransom, you did not execute the prisoners and that is the course of action that you have taken, so it was because of your love of Dunyā [that] you have chosen to ransom the prisoners of war, and Allāh said that I was going to punish you; if it was not in My Book that ransom is Halāl for you, you would have been punished. While in the Battle of Uhud, let us compare the Āyāt of Badr with the Āyāt of Uhud. Here in Badr, I was going to punish you; what about in Uhud? Allāh ﷻ says: ***Walaqad ʻAfā ʻAnkum Wallāhu Dhū Fadlin ʻAlal Mu'minīn* – And He has already forgiven you, and Allāh is the possessor of bounty for the Believers.**[266]

So after the Battle of Uhud, when they were at fault and they lost, Allāh ﷻ said that I have forgiven you, while after the Battle of Badr Allāh ﷻ said I was going to punish you. This tells us something; Allāh ﷻ is curing our

[264] Al-Anfāl: 10
[265] Al-Anfāl: 68
[266] Āl ʻImrān: 152

hearts from any diseases that might linger in it. After the Battle of Badr, to save the Muslims from feelings of pride or arrogance, Allāh ﷻ has said that I was going to punish you for what you have done, and Allāh ﷻ said that victory that you have achieved is actually from Me, while after the Battle of Uhud, because they have already suffered in Dunyā, Allāh ﷻ is raising up their spirits again and comforting them by telling them I have forgiven you; you have committed a mistake on that hill by coming down, and you have committed a sin by disobeying the Prophet, and you have committed a sin by being thirsty and hungry for Dunyā, but in the end I have forgiven you.

Allāh ﷻ is Turning our Attention to the Previous Mujāhidīn

Next Lesson: Allāh ﷻ is turning our attention to the previous Mujāhidīn.

Allāh ﷻ says: **And how many a Prophet [fought and] with him fought many religious scholars. But they never lost assurance due to what afflicted them in the cause of Allāh, nor did they weaken or submit. And Allāh loves the steadfast. And their words were not but that they said, "Our Lord, forgive us our sins and the excess [committed] in our affairs and plant firmly our feet and give us victory over the Disbelieving people." So Allāh gave them the reward of this world and the good reward of the Hereafter. And Allāh loves the doers of good.**[267]

What can we learn from these Āyāt? Allāh ﷻ is saying that the Prophets before you fought, and alongside them fought religious scholars. So the scholars should not sit at home, they should stand with their Prophets and fight. You know, because scholars tend to develop a tradition – and this is with scholars among every religion – after a while, because of all the respect that they get from the people, they kind of develop this special status, so they wear special clothes and they act in a special way, and it could be superficial, it could be ceremonial, and they would stay away from the dirt that the soldiers have to suffer; walking in the dirt and sleeping in bunker beds, or maybe not even sleeping in [these] beds at all! And suffering the pain and being equal to everyone else and going through that hard life.

[267] Āl ‘Imrān: 146-148

Probably Shaitān can come to this scholar and say, "You do not have to go through all of that, you have 'Ilm, you have knowledge, just stay at home and teach the people; that would be enough." So Allāh ﷻ is saying here that that is not the way of the righteous scholars; the righteous scholars stood with their Prophets, they were in the field.

And then Allāh ﷻ said: **But they never lost assurance due to what afflicted them**. So when they lost, when they were faced with hardship, they never lost assurance. So Allāh ﷻ is telling the Sahābah ﷺ [that] do not be affected by this setback, do not let is pull you down.

Then Allāh ﷻ said: **Nor did they weaken or submit**. **And Allāh loves the steadfast.** You have to carry on; persist.

Then Allāh ﷻ says that they said: **"Our Lord, forgive us our sins and the excess [committed] in our affairs…"** This is very important that when you are fighting for the sake of Allāh, you do not depend on your numbers or your preparation, but you depend on Allāh, and you seek forgiveness from Him, and you admit your sins, and you humble yourself in front of Allāh ﷻ, you humiliate yourself under Allāh ﷻ; that is something that Allāh ﷻ loves to see from His servants, and that is what these Mujāhidīn before Muhammad ﷺ did. You see, Allāh ﷻ is bringing the stories of these early fighters for the Muslims to learn, so Allāh is saying this was their way. And *then* they would say: **"…and plant firmly our feet and give us victory over the Disbelieving people."** [This is] after they admit their sins and ask Allāh for forgiveness, and that is when: **Allāh gave them the reward of this world and the good reward of the Hereafter. And Allāh loves the doers of good.**

And since Allāh ﷻ is telling the Muslims to turn their attention to the fighters of the former nations, now we have the former nations and also the fighters of this Ummah; we have twice the lessons that the Sahābah had, because now we have their example with us.

Consequences of Disobedience

Next Lesson: The consequences of disobedience. Disobeying Rasūlullāh ﷺ is very dangerous; that is why they lost in the Battle of Uhud, because of disobeying Rasūlullāh ﷺ. Allāh ﷻ says: **O you who have believed, obey Allāh and obey the Messenger and those in authority among you...** So after the Messenger of Allāh ﷺ, we obey the Amīr. **…And if you disagree over anything, refer it to Allāh and the Messenger, if you should believe in Allāh and the Last Day. That is the best [way] and best in result.**[268] If we have a dispute on any affair, we take it back to Qur'ān and Sunnah; that is our reference.

Danger of Preferring Dunyā Over Ākhirah

Next Lesson: The danger of preferring Dunyā over Ākhirah. You know, the story of this Ummah with booty of war is a sad one, it started in the Battle of Badr, and that is when Allāh ﷻ revealed the Āyāt of Al-Anfāl, and 'Ubādah Ibn As-Sāmit said, "These Āyāt were revealed because we, the Sahābah of Rasūlullāh ﷺ, disputed over the booty, and our manners were not appropriate – *Wa Sā'at Fee Akhlāqunā.*" And in the Battle of Uhud, that was what brought down the archers; it was because they were eager to participate in collecting the booty. And Subhān'Allāh, this problem carried on, and yes, there were Muslims who learned their lessons, but there were others who did not.

Booty Stopped Muslim Conquest of Western Europe

What stopped the Muslim conquest in Western Europe was booty. When the Muslims entered into Spain, 'Abdur Rahmān Al-Ghāfiqī was the Amīr of the Muslims and he was leading them into France now, and they succeeded in conquering almost two thirds of France, and they were a hundred kilometres away from Paris, the capital, and they were almost going to run over France, but by the time they reached to the outskirts of Paris, they were *loaded* with booties, loaded with spoils of war. So now the soldier is fighting the enemy in front of him but his mind is behind

[268] An-Nisā': 59

him, he is thinking about his share of the booties of war, all of this stuff that we are carrying with us, and it was pulling down the army. So they ended up losing in the battle called *Balāt Ash-Shuhadā'* – The Court of Martyrs, and it was given this name because of the *huge* number of Muslims who were killed in that battle, among them one of the greatest leaders of the Muslim armies, ‘Abdur Rahmān Al-Ghāfiqī Rahimahullāh; he was killed in that battle, and that marked the end of the Muslim advance in Western Europe; they never reached there again. From there on, it was retreat, retreat, retreat. Even though it was a bit slow, it took about 800 years, but it was slowly but surely. So the turning point was due to booty.

‘Abdullāh Ibn Mas‘ūd ﷺ said, “I did not know that there was among us – the Companions of Rasūlullāh ﷺ – people who preferred Dunyā over Ākhirah.” You know, he is not talking about Al-Munāfiqīn, he is talking about some of the Mu'minīn. Allāh ﷻ says: **Among you are some who desire this world, and among you are some who desire the Hereafter.**[269] So Allāh ﷻ is saying that in the hearts of some of you, there is the desire of Dunyā. ‘Abdullāh Ibn Mas‘ūd said [that] I never knew that existed among some of the Sahābah until then. And this again shows you how Jihād Fee Sabeelillāh brought out something that possibly could have never showed up to the surface, ‘Abdullāh Ibn Mas‘ūd said I never knew that it existed.

We Should Hold On Fast to our Religion

Next Lesson: We should hold on fast to our religion. When the rumour spread that Muhammad ﷺ was killed, some of the Muslims were trying to find a way to meet with ‘Abdullāh Ibn Ubaÿ to have him intercede with the Kuffār of Quraish to give them truce. Allāh ﷻ taught us a lesson, Allāh ﷻ said: **Muhammad is not but a Messenger. [Other] Messengers have passed on before him…** Muhammad ﷺ is a Messenger, and there were other Messengers before him and where are they now? They are dead! So the same thing – death – should be expected to happen to Muhammad ﷺ.

[269] Āl ‘Imrān: 152

If all of the other Prophets are dead, why do you think or assume that Muhammad ﷺ would not die as they did? And then Allāh said: **…So if he was to die or be killed, would you turn back on your heels [to Unbelief]?...** Is that how you are going to react to his death? Just because Muhammad ﷺ died, you are going to give up your religion? **…And he who turns back on his heels will never harm Allāh at all;…** You are the ones who need Allāh, Allāh does not need you. **…but Allāh will reward the grateful.**[270]

Therefore, Allāh is telling us that this Religion does not depend on personalities, the fate of this Religion is not hinged to any person, even if that person is the great and noble person Rasūlullāh ﷺ. So if that is the case with Rasūlullāh ﷺ, we should never think or believe [that] if such and such person is killed then the advance of this Religion will stop. We should never assume that the victory is dependent on a particular leader. And that is why 'Umar Ibn Al-Khattāb fired Khālid Ibn Al-Walīd ﷺ from his post of the general of the Muslim armies; he wanted people to know that victory is not because of Khālid Bin Walīd, victory is because of Allāh. It is Allāh who brought us victory, it is not Khālid Ibn Al-Walīd. So Muslims who are waiting now for a particular leader or are depending on a particular leader, you should depend on Allāh. Allāh did not allow the Muslims to depend on Muhammad ﷺ; Allāh told them if Muhammad dies, you need to carry on being Muslims, carry on spreading the Message as if nothing changed, you should not retreat and fall back on your heels. Because this Religion is dependent on no one, and that is why when Abū Bakr As-Siddīq ﷺ came to Madīnah after the death of Rasūlullāh ﷺ, what did he say to the people? "*Man Kāna Ya'budu Muhammadan Fa Inna Muhammadan Qad Māt, Wa Man Kāna Ya'budullāha Fa Innallāha Hayyun Lā Yamūt* – Whoever worships Muhammad, Muhammad is dead, but whoever worships Allāh, Allāh is alive and never dies."

[270] Āl 'Imrān: 144

Prophet ﷺ Dealt Differently with the Archers and the Hypocrites

[Next Lesson:] How did the Prophet ﷺ deal with the archers and the Hypocrites? The archers disobeyed him and the Hypocrites also disobeyed him. So how did he deal with them? He dealt with them differently.

Dealing with Disobedient Archers

Let us look at how he dealt with the archers. Allāh ﷻ says: **So by mercy from Allāh, [O Muhammad], you were lenient with them. And if you had been rude [in speech] and harsh in heart, they would have disbanded from about you…** So Allāh is telling Muhammad ﷺ [that] your method of Da'wah has been based on being lenient, being soft, not being rude in speech or harsh in heart; that is how you were able to bring these hearts together. So how do you deal with the archers? Allāh said: **…So pardon them and ask forgiveness for them…** Subhān'Allāh! We lost because of them, Rasūlullāh ﷺ was injured because of them, 70 Muslims were killed because of them! And then you pardon them? And not only pardon them, but Allāh wants you to ask forgiveness for them! ***Wastaghfir Lahum*** – You Muhammad ﷺ who suffered because of their mistake, you ask Allāh ﷻ to forgive them. And Subhān'Allāh, we talked about the Shūrā, and we said that some of the Muslims – the youth especially and the ones who missed the Battle of Badr – were asking Rasūlullāh ﷺ to go out and fight outside Madīnah, and we said that this was not the opinion of Rasūlullāh ﷺ; the opinion of Rasūlullāh ﷺ was that we stay in Madīnah and fight from within, and that was the better opinion, it was the opinion of Rasūlullāh ﷺ. So that is also probably one of the reasons why they lost, nevertheless, Allāh ﷻ said: **…and consult them in the matter.** Even if consultation has led to your defeat, Allāh ﷻ is saying do not let that prevent you from making Shūrā again. So we carry on with Shūrā *even* if the result of the Shūrā was wrong; you still carry on with Shūrā, Shūrā is the right way to go. Look at the lessons, this Ghazwah is *loaded* with lessons! Carry on with Shūrā.

…And when you have decided, then rely upon Allāh... So after you make Shūrā and you decide, you go ahead; you do not waiver, you do not change,

you do not ossolate. **…Indeed, Allāh loves those who rely [upon Him].**[271] Have Tawakkul ʻAlallāh.

So how did he deal with the archers? Number one: pardon them, number two: ask forgiveness for them, number three: consult them, consult the Muslims. Even if they have given you a wrong opinion, carry on consulting them. So if this was the instruction of Allāh to the Prophet of Allāh who is receiving Wahī from Allāh, who is infallible, what about the poor humble men like us? How important does that make Shūrā for us? That is how he dealt with the archers.

Dealing with Al-Munāfiqūn

How did he deal with Al-Munāfiqūn? Allāh ﷻ says: **And what struck you on the day the two armies met was by permission of Allāh that He might make evident the [true] Believers. And that He might make evident those who are Hypocrites. For it was said to them, "Come, fight in the way of Allāh or [at least] defend." They said, "If we had known [there would be] fighting, we would have followed you." They were nearer to Disbelief that day than to Faith, saying with their mouths what was not in their hearts. And Allāh is most Knowing of what they conceal.**[272]

That was it; it was exposing them, but they were not punished. That was it, they were just exposed. So I want to bring up an important lesson here; there are some Muslims – in fact there are entire movements that are based upon this false hypothesis – there are some Muslims who say that for the Ummah to succeed and be victorious, we have to invite them all to truth and they all have to obey Allāh and avoid sins, and as long as there are Muslims who do not pray, Muslims who are committing sins, we are not going to win. And we are not going to win unless the Muslims who pray Fajr are equal in number to the Muslims who pray Jumuʻah, and then they bring you this saying of that Rabbi who went and visited the Holy Mosque of Jerusalem and said that Jerusalem will fall in Muslims hands when the people who pray in Fajr are equal to the people who pray in Jumuʻah, and we start

[271] Āl ʻImrān: 159
[272] Āl ʻImrān: 166-167

listening to all of this stuff; this rabbi said this and this rabbi said that, as if it is the rabbis who are receiving the Wahī of Allāh ﷻ. That is not a correct hypothesis. There will always be more Muslims who pray Jumu'ah than Muslims who pray Fajr, and there will always be Muslims who commit sins, there will always be Muslims who commit major sins, there will always be Muslims who are not fulfilling the obligations; this will always be the case, and if you are waiting for victory to come when all Muslims are righteous and all Muslims are Awliyā' of Allāh, that will never happen. And to prove to you that this hypothesis is wrong is the fact that one third of the Muslim army defected – those were the Munāfiqūn – and this did not affect the outcome of the Battle of Uhud. The Munāfiqūn who left with 'Abdullāh Ibn Ubaÿ were not the reason for the Muslims' defeat; this was not mentioned as a reason in Sunnah and it is not mentioned as a reason in Qur'ān, therefore it is not the reason and it is not even one of the reasons why the Muslims lost. The joining of the Munāfiqīn or their defection would not have made a difference, and since there will always be Munāfiqūn living among the Muslim Ummah, they will not affect the outcome of the battle between good and evil. The outcome is affected by the core group of Muslims, the Tā'ifah Al-Mansūrah. Rasūlullāh ﷺ has talked about a core group of Muslims called At-Tā'if Al-Mansūrah; this is the saved group. It is *these* who have to be on the straight path; if they start sinning then the Muslims will lose. So the outcome depends on them, it does not depend on all of the Ummah. You see, the Ummah contains within its ranks the righteous and the sinners, it contains the Believers and the Munāfiqīn, and it is always going to be like that until the Day of Judgement, but the ones whom we should make sure that they are united, they are one, and they are not disobeying Allāh ﷻ, are the Tā'if Al-Mansūrah, this core group of Muslims. They are the ones who need to be united, because their disobeying of Rasūlullāh ﷺ on that hill was what brought defeat to the Muslims; it was the actions of those 40 men on the mountain that brought defeat to the Muslims, it was not the 300 who left with 'Abdullāh Ibn Ubaÿ, because Allāh ﷻ said: **And Allāh had certainly fulfilled His promise to you when you were killing the enemy by His permission until [the time] when you lost courage and fell to disputing about the order [given by the Prophet] and disobeyed after He**

had shown you that which you love. Among you are some who desire this world, and among you are some who desire the Hereafter. Then he turned you back from them [defeated] that He might test you. And He has already forgiven you, and Allāh is the possessor of bounty for the Believers.[273] It was when you disunited, and you failed, and you disobeyed the Messenger of Allāh; that is when you lost.

Optimism of Rasūlullāh ﷺ

Next Lesson: [The optimism of Rasūlullāh ﷺ]. You know, you would expect that the sight of the mountain of Uhud would bring back sad memories to Rasūlullāh ﷺ, sad memories; the first defeat of Muslims, the loss of Hamzah Bin 'Abdil Muttalib, the dear uncle of Rasūlullāh ﷺ, the loss of 70 Shuhadā', the injury of Rasūlullāh ﷺ; so it was all bad memories, but Rasūlullāh ﷺ was optimistic, and he *hated* pessimism, so Rasūlullāh ﷺ said, "*Uhud Jabalun Yuhibbunā Wa Nuhibbuh* – Uhud is a mountain that loves us and we love it!" So this mountain, rather than bringing sad memories, no! It is a mountain that loves us and we love it! And Rasūlullāh ﷺ says, "*Uhud Jabalun Fil Jannah* – Uhud is a mountain in Paradise." So throw away pessimism, throw away associating the mountain of Uhud with sad memories; no! Whenever we see it, we will be optimistic, whenever we see it, we will remember love. We are not going to remember defeat and hardship and pain, we are going to remember love. This is a mountain that we love and it loves us. This is an important lesson that the Muslim should always look at the bright side, the Muslim should always be optimistic.

Rules of Victory and Defeat in Sūrah Al-Anfāl and Āl 'Imrān

Next Lesson: [The rules of victory and defeat in Sūrah Al-Anfāl and Sūrah Āl 'Imrān]. There are many rules of victory and defeat but we will stick to those mentioned in Āl 'Imrān and Al-Anfāl because these are the two Sūrahs revealed after Badr and Uhud and these are the two battles that we have

[273] Āl 'Imrān: 152

talked about. So what are the rules of victory in Qur'ān, specifically in Āl ‘Imrān and Al-Anfāl?

Number One: Victory is from Allāh

First and foremost, victory is from Allāh, it belongs to Allāh. Allāh ﷻ says: **And Allāh made it not but good tidings and so that your hearts would be assured thereby. And victory is not but from Allāh. Indeed, Allāh is Exalted in Might and Wise.**[274] So it belongs to Him; it does not belong to your arms, it does not belong to your preparation, it does not belong to a particular king or a leader, it belongs to Allāh.

Number Two: If Allāh Wants to Give you Victory, No Power on Earth Can Stop that from Happening

If Allāh wants to give you victory, *no one*, no power on earth, can stop that from happening. So you should fear no one. As long as Allāh wants to hand you down His victory, it is going to happen. He gave it to Mūsā when Mūsā was fighting against Fir‘aun, Allāh ﷻ says: **If Allāh should aid you, no one can overcome you; but if He should forsake you, who is there that can aid you after Him? And upon Allāh let the Believers rely.**[275] Rely on Allāh because victory comes from Him, and do not rely on anyone else, because if you rely on anyone else Allāh will forsake you.

Number Three: Preferring Dunyā Over Ākhirah is a Reason for Defeat

Attachment to this world and preferring it over Ākhirah is a reason for defeat. Allāh ﷻ said: **And Allāh had certainly fulfilled His promise to you when you were killing the enemy by His permission…** This was the beginning of the Battle of Uhud, they were winning **…Until [the time] when you lost courage and fell to disputing about the order [given by the Prophet] and disobeyed after He had shown you that which you love. Among you are some who desire this world…** You see, because of this desire of this world, you lost. **…and among you are some who desire the Hereafter. Then he turned you back from them [defeated] that He**

[274] Al-Anfāl: 10
[275] Āl ‘Imrān: 160

might test you. And He has already forgiven you, and Allāh is the possessor of bounty for the Believers.[276] Also, a reason for losing [was] disobeying Rasūlullāh ﷺ, [and] another reason for losing is disunity, and these are going to come up; obedience to Rasūlullāh ﷺ and having unity.

Number Four: Numbers Are Not the Cause for Victory or Defeat

Numbers are not the cause for victory or defeat. Lack of numbers does not bring defeat, and overwhelming numbers do not bring victory. This is very important to learn; do not depend on your numbers. Allāh ﷻ said: **And already had Allāh given you victory at [the Battle of] Badr while you were few in number. Then fear Allāh; perhaps you will be grateful.**[277] You were few in numbers in Badr and nevertheless you won, while Allāh ﷻ says about the Battle of Hunayn: **Allāh has already given you victory in many regions and [even] on the day of Hunayn, when your great number pleased you, but it did not avail you at all, and the earth was confining for you with its vastness; then you turned back, fleeing.**[278] They lost the Battle of Hunayn. And Allāh ﷻ says: **"How many a small company has overcome a large company by permission of Allāh. And Allāh is with the patient."** [279] This did not only happen with you Muhammad ﷺ, it did happen with the righteous people before you, like the people of Tālūt; they were small in numbers and they still won. So numbers do not have anything to do with victory or defeat.

Number Five: Obeying Allāh ﷻ and His Messenger ﷺ

We have already talked about this.

Number Six: Unity is Important

And have also talked about this.

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[276] Āl ‘Imrān: 152
[277] Āl ‘Imrān: 123
[278] At-Tawbah: 25
[279] Al-Baqarah: 249

Number Seven: Perseverance

Allāh ﷻ says: **And obey Allāh and His Messenger, and do not dispute and [thus] lose courage and [then] your strength would depart; and be patient. Indeed, Allāh is with the patient.**[280] Be patient. Here it says *Wasbirū;* you could say that that is either patience or perseverance.

Number Eight: Preparation

Be prepared but do not depend on preparation. But Allāh ﷻ is telling you [to] be prepared; physically, mentally, militarily in terms of arms training, you need to be prepared. **And prepare against them whatever you are able of power and of steeds of war by which you may terrify the enemy of Allāh and your enemy and others besides them whom you do not know [but] whom Allāh knows. And whatever you spend in the cause of Allāh will be fully repaid to you, and you will not be wronged.**[281] So Muslims need to prepare.

Number Nine and Ten: Steadfastness and Remembering Allāh

Number nine and number 10 are steadfastness and Remembrance of Allāh, and these are mentioned in one Āyah, Allāh ﷻ says: **O you who have believed, when you encounter a company [from the enemy forces], stand firm and remember Allāh much that you may be successful.**[282] So number one, stand firm! Do not move from that spot, do not turn your back to the enemy. And [secondly,] remember Allāh, [do] Dhikr of Allāh ﷻ all the time; Allāhu Akbar, Subhān'Allāh, Lā Ilāha Illallāh. Connect that heart to Allāh ﷻ and you will win.

In another verse, Allāh ﷻ says: **O you who have believed, when you meet those who disbelieve advancing [for battle], do not turn to them your backs [in flight].**[283] Stand firm; *Wathbutū*.

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[280] Al-Anfāl: 46
[281] Al-Anfāl: 60
[282] Al-Anfāl: 45
[283] Al-Anfāl: 15

We will carry on with some other lessons from the Battle of Uhud Inshā'Allāhu Ta'ālā.[xxviii]

Enthusiasm of Youth to Join in Uhud

[Next Lesson:] Why were youths such as Rāfi' Bin Khadīj and Samurah Bin Jundub and others like 'Abdullāh Ibn 'Umar and Al-Barā' Bin 'Āzib, why were they so eager to join the fight? One might argue that the reason is because they belonged to a militant society, one could say that that was the lifestyle of the Arabs, this was a war-like people, all what they did was fight, fight, fight, so it is not really strange that these kids would want to join in war and battle because that was part of being a man in Arabia; so one could argue from this point of view. But one could respond back by saying that that was not necessarily case, because while youngsters such as 'Abdullāh Ibn 'Umar, Al-Barā' Ibn 'Āzib, Samurah and Rāfi' wanted to join the army, on the other hand we have about 300 who defected. So it is not all about the society and this being a society of warriors; that is not really true.

The issue here is Īmān; the ones who had Īmān and the ones who did not have it. The ones who had Īmān were so eager to join, and the ones who did not have it were so eager to run away. 'Abdullāh Ibn Ubaÿ and 300 of his men defected in the Day of Uhud, they withdrew, they refused to fight, and this was the case in many of the other battles; they refused to join in Tabūk, they refused to join in Al-Khandaq, so they ran away in times of fear. And I used the word defected a lot, and again, probably in one sense this is the right word to use, because them withdrawing is really them being on the side of the enemy, but I do not want it to be understood that they defected to the enemy's side; that was not the case; they withdrew back to Uhud, they did not go and fight with the people of Quraish. But even though they were not participating in the fight, one can say that they were part of the enemy's army because they would support them with information, they would act as spies for them, so do not take the word literally, it does have a correct meaning but not in a literal sense, it is not the case that they actually physically defected to the enemy's army.

Munāfiqīn Want Gains without Pains

Next Lesson: One can see one of the characteristics of the Munāfiqīn in this battle. They refused to fight in Uhud because of fear of death. When Rasūlullāh ﷺ came back and he wanted to pursue Abū Sufyān in what is referred to as Ghazwat Hamrā' Al-Asad, the Munāfiqīn this time wanted to join, but Rasūlullāh ﷺ refused to allow them to join, he said, "Only the ones who joined me in Uhud can join me now." And why did they want to join in Hamrā' Al-Asad? Because they thought there was a good possibility of winning so there could be some booties of war [and] we could get some of those spoils. So this is a characteristic of Munāfiqīn; they want to take the worldly benefits from Islām but they refuse to pay the demands of Islām. They want the gains, but they do not want the pains. They want Ghanīmah, but they do not want to fight.

So this mind-set of being Muslim when it is convenient and giving it up when I am demanded to sacrifice is a sign of hypocrisy and it applies to many situations, and it is very dangerous and one should try to check up [on] themselves and see if that is the case; do I become enthusiastic to join in Islāmic activities when I feel that there is a worldly benefit for me in it, but when it becomes demanding then I give it up? For example, you might know some parents who are very happy about Islām when it comes to the part of Islām that talks about children being obedient to their parents and respecting their parents, and the rights of the parents being second to Allāh ﷻ and all of those Āyāt in Qur'ān and Ahādīth of Rasūlullāh ﷺ that tells them to take care of their mums and dads, etc., so they love that part of Islām, however when it comes to the part of Islām that for example tells their son to go and fight Fee Sabeelillāh ﷻ, no, they do not want that part, and they do not want their children to hear about that part. So I love Islām when it is going to tell my sons to be submissive, but I do not like it when it tells them to go and give up their lives. Or for example, the husband who loves the Ahādīth of Rasūlullāh ﷺ when he says, 'If I was going to tell a woman to make Sujūd to anyone other than Allāh then I would tell her to make Sujūd to her husband,' and, 'If the husband goes to bed and he is upset with his wife then the angels will curse the wife until the morning,' and he would

repeat all of those Ahādīth, but when it comes to the Ahādīth of Rasūlullāh ﷺ being kind to his wives, when it comes to the stories of the Sahābah being kind to their wives, he wants to hide those away. Some scholars for example, they *love* to talk about how you should respect the scholar and how you should obey the scholar and listen to their Fatwā and not disagree with them and you should honour them, but then the scholar would shy away from the parts of Islām that tell them that they need to speak the truth, they need to speak the whole truth, they should hide nothing from it, and they should speak the truth even if they are going to have to pay the price with their own lives. So this duality of wanting to be a Muslim when it is convenient and trying to cover up the other parts is not a good thing, and as we see here, it is a sign of Nifāq. So one needs to be careful and make sure that they do not belong to this category of people. Allāh ﷻ says: ***Udkhulū Fissilmi Kāffah* – Enter into Islām completely [and perfectly].**[284] You take Islām in its entirety; you do not take some parts and leave others, that is a sign of the People of the Book; they believed in part of the Book and they rejected others. So we have to accept it all, and when Rasūlullāh ﷺ took Bay'ah from Al-Ansār, the Bay'ah was, "*At-Tā'ah Fil Manshati Wal Makrah* – You obey me in times of ease and in times of difficulty." It is not [only] when you like it, and then you neglect it when you do not; you have to take the whole package as it is.

Remembering Allāh at Times of Ease and Times of Difficulty

Next Lesson: Remembering Allāh at both; times of ease and times of difficulty. Ibn Al-Qayyim says, "One of the lessons of Uhud is to show the servitude of the Sahābah ؓ, that they are willing to worship Allāh ﷻ in times of ease and in times of difficulty. If they are firm and steadfast on the Religion on both situations, that is a sign of true servitude – *'Ubūdiyyah*, and that is unlike people who only worship Allāh ﷻ on one condition." You know, they are programmed to only worship Allāh if things are tough, they are only programmed to worship Allāh if things are easy, but they do not have the combination of both. So sometimes people only remember Allāh ﷻ

[284] Al-Baqarah: 208

only when things get tough; then they start making Du‘ā', “O Allāh!” For example, all of those bachelors out there, they are making Du‘ā' in every Salāh, in every Sujūd, “O Allāh! I want to get married.” They would pray Qiyām Al-Layl, they would make this Du‘ā' between Adhān and Iqāmah, they would make this Du‘ā' when they are making I’tikāf, they would do it on the night of the 27th; “O Allāh, I want to get married.” And as soon as they get married, they stop making Du‘ā'. So that is an example of someone who only worships Allāh ﷻ when things are difficult, but when things get easy, they forget about Allāh ﷻ. Like the story Allāh mentions in Qur'ān of the people who are in the middle of the sea and a storm picks up and they feel that they are going to die and there is no one to ask except Allāh ﷻ – you are in the middle of nowhere, you are in the middle of the ocean; your only refuge is Allāh ﷻ – so they make Du‘ā' to Allāh ﷻ, they do not make Du‘ā' to their idols, false gods, they make Du‘ā' to Allāh, and when Allāh delivers them to safety, then they go back and make Sujūd to their idols.

Ibn Al-Qayyim also says, “Allāh ﷻ tested them by them being defeated and humiliated and weakened; that made them humble themselves in front of Allāh ﷻ and humiliate themselves in front of Allāh ﷻ.” And that is when Allāh ﷻ responds to your Dua; when you humble yourself in front of Allāh ﷻ and you show Him true servitude, that is when Allāh ﷻ responds to your Du‘ā'. Allāh ﷻ said about Badr: ***Walqad Nasarakumullāhu Bi Badrin Wa Antum Adhillah*** **– And already had Allāh given you victory at [the battle of] Badr while you were few in number.**[285] Allāh ﷻ gave you victory in Badr when you were weak, while in Hunayn: ***Wa Yawma Hunaynin Idh A’jabatkum Kathratukum Falam Tughni ‘Ankum Shay'ā*** **– And [even] on the day of Hunayn, when your great number pleased you, but it did not avail you at all.**[286] In Hunayn, because you were dependent on your numbers, you lost.

[285] Āl ‘Imrān: 123
[286] At-Tawbah: 25

Uhud is Preparation for Death of Rasūlullāh ﷺ.

Ibn Al-Qayyim also says, and this will be our last lesson that we talk about in the Battle of Uhud, "Uhud was a preparation for the most catastrophic event that will ever happen to the Muslims. Because this event is *so* great, they needed to be prepared for it, and that is the death of Rasūlullāh ﷺ." Since Rasūlullāh ﷺ was everything for the Sahābah – in terms of Islām, they learned Islām from him, he was their source; they did not have any books to go and consult, they did not have any scholars to go and talk to, they did not have any Jamā'āt to recruit them and teach them about Islām; Rasūlullāh ﷺ was their source, and their only source; he was their father, he was everything for them – so for them to lose him is not going to be an easy thing; it is going to be a *huge* setback, and it will cause a serious psychological effect on the hearts of the Muslims, so they need to be prepared for that, and that preparation was through this false rumour that spread around on the battleground in Uhud that Rasūlullāh ﷺ has died. And then the Āyah was revealed: ***Wamā Muhammadun Illā Rasūl. Qad Khalat Min Qablihir Rusul. Afa Immāta Aw Qutilan Qalabatum 'Alā A'qābikum*** **– Muhammad is not but a Messenger. [Other] Messengers have passed on before him. So if he was to die or be killed, would you turn back on your heels [to Unbelief]? And he who turns back on his heels will never harm Allāh at all; but Allāh will reward the grateful.**[287] Muhammad is but a Messenger and there have been many Messengers before him, so if he dies, you should not fall back on your heels and retreat; you should carry on forward with the Message. So Allāh ﷻ prepared them through this Ghazwah.

These are lessons from the Battle of Uhud.

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[287] Āl 'Imrān: 144

20
Events between Uhud and Al-Khandaq

We will talk about events between Uhud and Al-Khandaq.

Tulaihah Al-Azdī

Number One: Rasūlullāh ﷺ heard news that Banū Asad are mobilising forces to attack Madīnah; these are tribes in Najd and they were headed by Tulaihah Al-Azdī, and this man is quite fascinating, his story is interesting; he started out by fighting Rasūlullāh ﷺ, and then becoming Muslim after that, and then after Rasūlullāh ﷺ passes away he apostatises and claims to be a prophet! And then after that he changes his mind and becomes Muslim again, *and* he fights Fee Sabeelillāh – that was the end of his life, [dying as a] Mujāhid. So he kind of experienced it all, this Tulaihah Al-Azdī. Anyways, he was recruiting men to fight Rasūlullāh ﷺ, and Rasūlullāh ﷺ, as we said, would strike them

[and] take them by surprise. So Rasūlullāh ﷺ sent an army led by Abū Salamah, and Abū Salamah by the way was injured in the Battle of Uhud, so he went out in this Sariyyah and the enemy was defeated and he came back with a lot of cattle, but Abū Salamah's injury, which was almost going to heal, now erupted again, and he died Fee Sabeelillāh. This is Abū Salamah.

Khālid Bin Sufyān Al-Hudhalī

Another tribe was mobilising force to fight Rasūlullāh ﷺ, and these were Hudhail, and their leader was Khālid Bin Sufyān Al-Hudhalī. Rasūlullāh ﷺ said, "Khālid Bin Sufyān Al-Hudhalī is recruiting an army to fight us, so go and kill him." These orders were delivered to 'Abdullāh Bin Unais ؓ who was from the tribe of Juhailah; Rasūlullāh ﷺ told him, "Hudhail are gathering men under the leadership of Khālid Bin Sufyān Al-Hudhalī, so go and kill him." 'Abdullāh Ibn Unais asked, "Can you describe him for me so that I will recognise him?" Because he never saw him before. Rasūlullāh ﷺ told him, "If you see him, you will tremble." This man, Khālid Bin Sufyān, if you see him, you will tremble. Possibly that could be because this man, Khālid Bin Sufyān, was such a powerful figure that whenever anyone would see him he would tremble. 'Abdullāh Ibn Unais said, "I never trembled for the sight of anyone." Rasūlullāh ﷺ told him, "But if you see Khālid Bin Sufyān, you will tremble." So this tells you that 'Abdullāh Ibn Unais was the right person to choose; he was a courageous man, he was not someone who would fear others, so he said, "I never trembled because of anyone." But this was going to be a special sign in which he would be able to recognise who was Khālid Bin Sufyān Al-Hudhalī.

'Abdullāh Bin Unais said, "I carried my sword and I went out." And Rasūlullāh ﷺ told him that Khālid was gathering the men in '*Urunah*, in 'Arafāt. So he was gathering them close to Makkah, close to where his tribe lived, and obviously that territory was all supportive of the people of Quraish. Khālid is recruiting an army, so he opens up a camp and he is recruiting men to that camp. 'Abdullāh Ibn Unais ؓ said, "I was walking towards this man and when I saw him I shivered, so I knew that this man is Khālid Bin Sufyān. And he was with some women trying to find a camp-

ground for them." These were his women; wives, daughters, sisters, whatever; women from his family. He was with them, trying to find for them a camp. So 'Abdullāh Bin Unais walked towards him and he said, "It was time for 'Asr and I was worried that my fight with him could preoccupy me from Salāh." Allāhu A'lam how long this fight will take, it could preoccupy me from Salāh [and] I could be killed. And since it is already time for 'Asr, I need to pray 'Asr, but the problem is how could I pray 'Asr in the presence of this man? He would recognise that 'Abdullāh Ibn Unais is a Muslim. So he said, "I was praying while I was walking towards him, and my Sujūd and Rukū' would be movement of my head." He would move his head and that would be his Rukū' and Sujūd. He said, "When I reached him, he asked, 'Who are you?'" 'Abdullāh Ibn Unais said, "I am a Bedouin Arab who heard about your plans to fight Muhammad, so I came to join you." He said, "Yes, that is what I am doing; I am gathering forces to fight against Muhammad ﷺ." 'Abdullāh Ibn Unais said, "I talked with him for a while until I felt confident that I can now attack, and I attacked him with my sword and killed him." He said, "I left him with his women crouched over him." So he killed him, he was lying on the ground, and all of these women came swarming around the dead body.

'Abdullāh Ibn Unais left and he enters Madīnah. Rasūlullāh ﷺ saw him and said, "*Aflahal Wajh* – May this face succeed." He was making Du'ā' for 'Abdullāh Ibn Unais. 'Abdullāh said, "I killed him." Rasūlullāh ﷺ said, "Yes you did, you are speaking the truth." And then Rasūlullāh ﷺ calls him indoors, he calls him into his house, and he gives him a stick. So 'Abdullāh Ibn Unais ؓ takes the stick and leaves. His people met him and asked, "Why did Rasūlullāh give you the stick?" He said, "I do not know, he just gave it to me." They said, "Go back and ask him why he gave you the stick." 'Abdullāh Bin Unais ؓ said, "I went back and I asked Rasūlullāh ﷺ, 'Why did you give me the stick?' Rasūlullāh ﷺ said, 'This will be a sign between me and you on the Day of Judgement.'" 'Abdullāh Ibn Unais ؓ said, "I tied that stick to my sword," meaning it was always with me. And when he died, his instructions were to bury that stick with him, and it was wrapped with him in his shroud and buried with him so that on the Day of

Judgement when he is resurrected, he can have that stick as a sign between him and Rasūlullāh ﷺ. And by the way, when Rasūlullāh ﷺ told him that I give you this stick to be a sign between me and you on the Day of Judgement, he also told him, "And on that day, few people will have something to lean on." The scholars say that this means a few people will have deeds on which to lean on on the Day of Judgement.

This is the story of the assassination of Khālid Bin Sufyān Al-Hudhalī, and due to his assassination, that ended the plan of Hudhail to attack Rasūlullāh ﷺ. So it shows you that Rasūlullāh ﷺ did not choose to fight the tribe of Hudhail, rather he chose to assassinate Khālid because the problem was with Khālid, and to spare the blood of the people, Rasūlullāh ﷺ assassinated this single man. Because some people might wonder what are all these political assassinations that Rasūlullāh ﷺ was involved in? Well that was to save the people from bloodshed; rather than fighting the whole tribe who would not have otherwise fought with Rasūlullāh ﷺ if it was not for Khālid Bin Sufyān, Rasūlullāh ﷺ wanted to take care of this problem by reducing the bloodshed, and that was by killing this man who was the cause of the whole problem. This was a man with an outstanding personality and an ability to lead the people and he was leading them into evil, so Rasūlullāh ﷺ took him out of the way, and that spared the Muslims and the people of Hudhail from war.

The Army of Ten Sahābah ؓ

Rasūlullāh ﷺ sends a group of 10 men for a mission, and their leader was ʻĀsim Bin Thābit ؓ. They reached to the land of Banū Lahyān and they were ambushed by a hundred archers; so 100 against 10. They fled to a small hill, they climbed that hill or a rock, and these 100 archers surrounded them. The archers told them, "Come down, we pledge you that we will not kill you, this is our word." The Amīr ʻĀsim Bin Thābit said, "I do not accept the pledges of Mushrikīn." I do not accept your word, I do not accept your pledge, and he chose to fight. So they fight; seven get killed; you have three remaining.

When ‘Āsim Bin Thābit had refused to give up and take a pledge from the Kuffār, they were killing his men and they were stripping them naked; they would take everything off them. So ‘Āsim said, “O Allāh, as I fought for your Religion when I am alive, protect my body when I am dead.” He did not want them to strip him like they would do with the rest of his men, so he made that Du‘ā' to Allāh ﷻ. When he died, they wanted to come and strip him, and in addition to that, they also wanted to cut off his head because there was a woman whose sons were killed by ‘Āsim Bin Thābit, so she made an oath that if someone would bring her the skull of ‘Āsim Bin Thābit, she would pay him one hundred camels and she would drink wine in his skull. So these men knew that the skull of this man is worth a hundred camels, so they really wanted to get it. Allāh ﷻ sends a swarm of wasps to protect the body of ‘Āsim, and whenever somebody would come close to him, the wasp would jump on him and sting him. So they said, “Let us leave him and come and claim his body tomorrow.” At night, Allāh ﷻ sends a flood that takes the body away and the body disappears and they could not find him. So this is a Karāmah that happened with ‘Āsim Bin Thābit ؓ.

Now you had three remaining; they surrendered and they were tied up in ropes. One of them felt that they would be betrayed, and he was able to pull out his hand from the ropes, and he drew out his sword and tried to attack these men from Banū Lahyān, but they kept a distance from him and kept on pelting him with rocks until they killed him. They took the other two men and sold them to the people of Makkah. These two men [were] Khabbāb Ibn Al-Aratt ؓ and Zayd Bin Ad-Dithannah ؓ. Now, obviously we know what the people of Quraish would do with these two men; they would kill them. So they decided that they were going to kill the two men. They take them out of Makkah because Makkah is Haram and you are not supposed to kill in Makkah, so they take them outside the boundaries of Makkah and they ask these two men, “Would you wish that Muhammad is in your place and you are safe with your family?” They respond by saying, “We do not wish to be safe with our family while Muhammad ﷺ is hurt by a thorn, and we would rather die than Rasūlullāh ﷺ being hurt.” Abū Sufyān said, “*Mā Ra'aytu Ahadan Yuhibbu Ahadan Kahubbi As'hāb Muhammad*

Muhammadan – I have never seen a people who love their leader more than the people of Muhammad love him."

I want to stop here and bring up this issue of loving Rasūlullāh ﷺ. The love of the Sahābah of Rasūlullāh ﷺ was so true and so deep that it was even known to the enemies of Muhammad ﷺ, and here you have Abū Sufyān admitting [this]. You see, because it was *so* compelling, and the evidence was so clear, the issue was so impressive, that Abū Sufyān, the leader of the enemies of Rasūlullāh ﷺ, admits publicly and says I have *never* seen people who love someone like the Sahābah love Muhammad. You see, if the Sahābah would claim that they love Muhammad ﷺ day and night, that would not have made a difference, but the love of Muhammad ﷺ emanated from their actions, it was reflected in their deeds. Here you have two men facing death, and they are asked whether you wish to be safe with your family, with your kids, with your wife in the comfort of your home, and have Muhammad here instead of you; they said we would rather give our lives than Muhammad ﷺ be pricked by a thorn, be hurt by a thorn. So this issue of loving Muhammad ﷺ was so well-known to everyone.

They are both killed. As far as Khubaib, we know that he was crucified, and his body remained on that cross until Umayyah Bin 'Amr Ad-Damrī comes and takes the body and buries it. Khabbāb ؓ, before his death, asks this woman – because he was held captive in the house of this woman who [had] lost her husband, and they said that it was Khabbāb who killed her husband in the Battle of Badr so it was this family that was going to take revenge – so he was in their house and he asks this woman, "Can you bring me a steel blade so that I can prepare myself for death?" What he wants to do with this blade is to shave his pubic hair. She sends him the blade with her child, young child. In one narration it says that she gave it to him but then the child crawled on to the lap of Khabbāb. Anyway, it does not make a difference, the child ended up in the lap of Khabbāb. When the woman sees the child in his lap and he is holding this blade in his hand, what would she think? Khabbāb saw that she is worried that he might kill this child, but he told her, "*Mā Kuntu Li Af'al Dhālika Inshā'Allāh* – That is not something I would do,

Inshā'Allāh." Inshā'Allāh that is not going to be something that I would do. And the lesson here to learn is that even though he was going to be killed by the Kuffār, that did not make him take revenge on a child, an innocent child. And a Muslim is not a traitor, a Muslim would not betray, and a Muslim would not take away the life of an innocent human being. And even though he had a chance, and he already knew that he would be killed, he could have taken revenge from that child, but he did not. And that woman said, "I have never seen a prisoner better than him. I would come in and see him eating from a plate full of grapes when there are no grapes in Makkah whatsoever, and I am sure that he received those grapes from the angels." This is what a Mushrik woman was saying. Karāmāt.

Another lesson also is that it shows you that even though he was facing death, he still wanted to fulfil the Sunnah; he was going to shave his pubic hair which is one of the Sunan of Fitrah; he wanted to do that. You know, you could argue and say that well, the Ummah has more important things to think about than shaving pubic hair; let us get serious and start taking care of the important things. Well, the Sahābah ﷺ would take everything seriously; everything in Islām was serious to them. So even though he is facing death, he still wants to follow the Sunnah of Rasūlullāh ﷺ. Also, before he was crucified, he sought permission from his crucifiers, he said, "Allow me to pray." They did grant him time to pray. He prayed two Rak'ah. When he finished, he looked at them and said, "If it was not for the fear of you accusing me of being afraid of death, I would have made these two Rak'āt longer." So he made the Salāh short so that they would not think that he was afraid of dying. And he is the first one to start this Sunnah of praying two Rak'ah before death; later on it became a Sunnah because of his action.

Khubaib ﷺ was killed, and Zayd was killed, and 'Abdullāh Bin Tāriq was killed, so now you had the entire group of 10 ended up dead – all of them. Seven were killed on the spot, 'Abdullāh Ibn Tāriq was killed on the way to Makkah, and the other two were killed in Makkah, so all of them were killed.

According to Ibn ‘Abbās, the Munāfiqīn said, “How sad for those misguided people who died that way; they neither stayed with their families nor did they carry out their master’s mission.” What the Munāfiqīn are saying is that these 10 men are failures, they ended up dying for nothing. The mission was not accomplished and they ended up losing their lives for nothing. If they stayed home, it would have been better for them. Allāh ﷻ revealed the Āyah saying: **And of the people is he whose speech pleases you in worldly life, and he calls Allāh to witness as to what is in his heart, yet he is the fiercest of opponents.**[288] So this Āyah is talking about Al-Munāfiqīn. And Allāh says: **And of the people is he who sells himself, seeking means to the approval of Allāh. And Allāh is kind to [His] servants.**[289] And this is the Āyah talking about these 10 men, that they sold themselves to Allāh. It does not make a difference if they achieved the mission or not; these men have given their lives for Allāh ﷻ so they will be credited for that and they will be rewarded by Allāh ﷻ greatly. And what the Munāfiqīn are saying could come in different forms; they could have presented it in the form of, ‘These men do not have Hikmah. If they had Hikmah they would not have killed themselves in such a way,’ and ‘These men were rash, and they should not have gone out and taken this unnecessary risk.’ But all of these ways of saying it are missing the important point here and that is what was your Niyyah? The Niyyah of these men was right, therefore they died Fee Sabeelillāh ﷻ. Whether the mission was accomplished or not does not affect the validity of that Niyyah. The Niyyah was appropriate, the Niyyah was right, and that is how Allāh ﷻ accepts the deed from a person. Not every mission will be successful, not every battle will be won, but Allāh ﷻ holds you accountable to your Niyyah; what was the Niyyah?

Brutal Assassination of the Seventy Qurrā' ؓ

Another event that occurred between the Battle of Uhud and Al-Khandaq is Bi'r Mā‘ūnah. One of the leaders of the tribes of Najd came to Rasūlullāh ﷺ and said, “Islām is spreading among my people, I want you to send me

[288] Al-Baqarah: 204
[289] Al-Baqarah: 207

preachers who would call to Islām – Du'āt," so Rasūlullāh ﷺ sends over 70 men. These men were called *Al-Qurrā'* – The reciters of Qur'ān. They would work during the day by selling wood and they would spend the night in Qiyām Al-Layl reciting Qur'ān; this was their life. So Rasūlullāh ﷺ sent them over to teach these people about Islām, so they are Du'āt Fee Sabeelillāh. And they were given a guarantee of safety by this man Abul Barā' who was called Mulā'ah Bin Athannah. When they reached to his territory, his nephew 'Āmir Bin At-Tufail invites the men of his tribe to fight against the 70 Qurrā'; his uncle refuses, but he is successful in bringing up a force sufficient to attack these 70 men. Now, this 'Āmir Ibn At-Tufail has already met with Rasūlullāh ﷺ previously and he told him, "O Muhammad, I give you three alternatives; number one, you become king over the towns and I become king over the Bedouin people." As if this issue is all about kingdom. "Number two, you make me a Khalīfah after you." You announce that when you die, I become king after you. "Third choice; if you refuse number one and two, I will attack you with an army of 2,000 men." Rasūlullāh ﷺ obviously refused to even talk to him and respond to such nonsense. So he was upset, [and] this was one of the reasons why he wanted to attack and kill these 70 men. And they were massacred, [all of] the 70 men [except for one] were massacred – a *great* disaster. The news was immediately conveyed to Rasūlullāh ﷺ, and when the news reached Rasūlullāh ﷺ, Rasūlullāh ﷺ was greatly affected by that news and was very sad about what happened and the betrayal of these people, so Rasūlullāh ﷺ started making Du'ā' Al-Qunūt, and Du'ā' Al-Qunūt was never done before; this was the first time Rasūlullāh ﷺ does Du'ā' Al-Qunūt and he would do it in Fajr, Zuhr, 'Asr, Maghrib and 'Ishā' – in *every* Salāh, and he would make Du'ā' against those people, against Rakl and Zikwān and Lahyān and these tribes that betrayed the Muslims and killed them in such cold blood, and Rasūlullāh ﷺ would make this Du'ā' in his Salāh, in every Salāh.

Now, when Harām Bin Malhān, who was the Amīr of the group, was talking to 'Āmir Bin At-Tufail, 'Āmir Bin At-Tufail gives signal to one of his men to go and kill him, so this man whose name is Jabbār, sneaks from behind

Harām and he stabs him with his spear in his back, and the blade comes out from the chest of Harām. So you can imagine Harām standing here and staring down and seeing this blade sticking out from his chest. What does he say? 'Oh my God, I'm dead?', 'Oh no, look what happened to me?', 'I am worried about my kids?' What does he say? His response was shocking to those present, he said, "*Allāhu Akbar! Fuztu Wa Rabbul Ka'bah!* – Allāh is Great! I have succeeded in the name of the Lord of Ka'bah!" I have succeeded – that is what he said before he falls down as a Shahīd. Now, this was a shocking statement to make. Man, you are suffering all of that pain and your blood is gushing out of your wound. It says in another narration that his hands were soaked in blood, and he takes that blood and he wipes it on his head and his face and he says, "I have succeeded in the name of Allāh."

The man who killed him would later on say, when he was telling the story of how he became Muslim, he said, "I stabbed the man from behind and the spear came out from his chest, and he said, 'Allāh is great, I have succeeded by the name of the Lord of Al-Ka'bah.' So I went around asking, "What is he talking about? What do you mean you succeeded? I killed you! He was dead. How can he say that he has succeeded?'" They told him, "He is talking about Shahādah, he is talking about becoming a martyr. He has succeeded. He has succeeded in becoming a Shahīd." And then they explained to him what Shahīd means, he said, "And that is when I became Muslim. I said, 'Man, he has truly won, yes he did – *Na'am Laqad Aflaha*.'" When he understood where this Muslim was coming from, when he understood what the concept of Shahādah is, he said, 'Yes, that makes sense now, he did succeed,' and he became Muslim. So Subhān'Allāh, Harām Ibn Malhān dies as a Shahīd and he also is giving Da'wah in his Shahādah and somebody becomes a Muslim because of that! His own assassin becomes Muslim because of those last words of Harām Ibn Malhān. So not only is he Shahīd, but he is also a Dā'iyah even in his last moments; that is the Barakah that Allāh ﷻ has given to Harām ؓ. You never know what is going to bring people closer to Islām; who would have imagined that this statement made by Harām would actually be the reason for somebody becoming Muslim?

‘Āmir Bin Fuhairah was one of these men. You might remember the name of ‘Āmir from Hijrah; he was the servant of Abū Bakr, he also accompanied them in the journey of Hijrah. He was also the shepherd who would bring the goats to the cave when Rasūlullāh ﷺ and Abū Bakr were in hiding. So ‘Āmir was one of the 70 men, and he was killed.

Only one of the 70 men’s lives was spared, and that was [the life of] ‘Āmir Bin Umayyah Ad-Damrī. They captured him and he was freed, because when ‘Āmir Ibn At-Tufail knew that he was from Mudar, the mother of ‘Āmir had [already] made an oath that she was going to free a man from Mudar, so ‘Āmir said, “Since this man is from Mudar, we are going to free him, and that will fulfil the oath of my mother.” So he was freed. ‘Āmir said, “When they captured me, they pointed out to me a dead body of one of the 70 men and they asked, ‘Whose body is this?’ I told them, ‘This is the body of ‘Āmir Bin Fuhairah.’ They said, ‘When he was killed, his body went up in the sky and then came down.’” His body rose up in the sky and stayed there for a while and then it came down; the angels sort of lifted him up. So that is a Karāmah that happened with ‘Āmir Bin Fuhairah.[xxix]

Hassān Ibn Thābit ؓ – The Media Effort of Rasūlullāh ﷺ

Hassān Ibn Thābit ؓ, as we mentioned previously, was what we can call the head of the media effort of Rasūlullāh ﷺ; he was the one who would respond back with poetry against the poets of Quraish and the other enemies of Islām. So Hassān Ibn Thābit ؓ said a lot of lines of poetry talking about the treachery and the betrayal of those tribes in Najd who killed the 70 Qurrā' – the teachers of Qur'ān. Obviously, when translating lines of poetry into a language you lose the beauty of it, but he has some wonderful lines of poetry talking about those events.

Az-Zubair and Talhah Name Sons after Shuhadā' and Ambiyā'

Az-Zubair Bin Al-‘Awwām ؓ – and I also think I mentioned this before – he would name his children after the Shuhadā', so he named two of his sons after two of the Shuhadā' in Bi'r Mā‘ūnah; one of them was ‘Urwah and the other one was Al-Mundhir, so two of the sons of Az-Zubair were named

after Shuhadā'. You see, Az-Zubair and Talhah were friends, and both of them belonged to the group of 10 who were given the glad-tidings of Jannah; Talhah would name his sons after the Ambiyā' and Zubair would name them after the Shuhadā'.

Rasūlullāh ﷺ Marries Zainab Bint Khuzaimah

Also during that period of time, Rasūlullāh ﷺ got married to Zainab Bint Khuzaimah, and she is called *Ummul Masākīn* – The Mother of the Poor. Why? Because she used to take care of the poor and give them food, give them money; she was very caring of the poor, so Rasūlullāh ﷺ married her. She was the wife of 'Abdullāh Bin Jahsh who was killed in the Battle of Badr. And we can see here in the marriages of Rasūlullāh ﷺ an element of social welfare; Rasūlullāh ﷺ taking care of his followers. So after 'Abdullāh Bin Jahsh died as a Shahīd, Rasūlullāh ﷺ marries his wife and takes care of her, and we can see that throughout the marriages of Rasūlullāh ﷺ and also in many of the marriages of the Sahābah; they did not want to leave any woman behind, or without a husband or without a family, and that was part of the reason, or the Hikmah, behind polygamy; one should not think that it is solely for the purpose of satisfying one's desires, there are some other aspects to marriage; bringing up a Muslim family, taking care of one another, as Allāh ﷻ says: ***Waja'ala Baynakum Mawaddatan Wa Rahmah* – And He placed between you affection and mercy.**[290]

Rasūlullāh ﷺ Marries Umm Salamah

Rasūlullāh ﷺ also got married to Umm Salamah. Umm Salamah is from Quraish, she is from Banū Makhzūm, an important family in Quraish – this is the family of Khālid Ibn Walīd by the way – and her husband Abū Salamah was one of the early Sahābah; he made Hijrah to Al-Habashah and he also made Hijrah to Madīnah, so he is one of those who made the two Hijrahs, and he fought in the Battle of Uhud and was injured. Now, his injury was starting to heal [so] Rasūlullāh ﷺ sends him on another mission, and during that mission, his injury starts all over again and he ends

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up dying. Now, before that, Abū Salamah has a conversation with his wife, he tells her, "If a husband dies and his wife does not get married after him, they would be brought together again in Jannah if both of them are destined to go to Jannah." So Abū Salamah told his wife, "How about we make an agreement; if I die, you do not get married, if you die, I do not get married." She said, "Fine, I agree." He then told her, "No, I ask Allāh ﷻ if I die, that He replaces me with someone better who will marry you and will not harm you or hurt you." Umm Salamah would then say, "And who is better than Abū Salamah?" Who will I find in the world better than Abū Salamah? So this shows you that they had a very good relationship. When he died, she went to Rasūlullāh ﷺ and told him, "Abū Salamah is dead." Rasūlullāh ﷺ said, "Say, 'O Allāh, forgive me and forgive him, and give me something that is better – *Wa'qubnī Minhu 'Uqbā Hasanah*.'" And she made that Du'ā'. Abū Bakr As-Siddīq ؓ proposed marriage; she refused, 'Umar Ibn Al-Khattāb proposes marriage; she refuses, and then Rasūlullāh ﷺ proposed marriage to her, *Arsala Ialihā Yakhtubhā*. She said, "*Marhaban* – Welcome. But tell Rasūlullāh ﷺ that I am a jealous woman, and I have young kids, and none of my Walī are present." So I agree, but let Rasūlullāh ﷺ know my condition; I am a very jealous woman and Rasūlullāh ﷺ is already married, and I have kids and these kids are going to be a burden on him, and none of my Walī are here to marry me to you. Rasūlullāh ﷺ said, "You said that you have children; Allāh ﷻ will take care of those kids. You said that you are jealous; I am going to ask Allāh ﷻ to take that jealousy away. And the Walīs who are absent, *none* of them will refuse to marry you to me; all of them would be happy that you would marry me." So Rasūlullāh ﷺ marries Umm Salamah. In another narration it said that she told him, "And then I agreed but I am an old woman, I am getting old." Rasūlullāh ﷺ said, "If you are old, I am older than you." And I think this also shows you the intention of Rasūlullāh ﷺ in his marriage from Umm Salamah ؓ, and I talked about this in my series on the life of Rasūlullāh ﷺ in Makkah, we talked about his marriages and the objectives his marriages would serve, so the marriages of Rasūlullāh ﷺ were marriages for the sake of the Ummah, for the sake of the Religion.

Umm Salamah ﷺ narrated 338 Ahādīth, very important Ahādīth; some in Bukhārī, some in Muslim, and she conveyed to us this knowledge from Rasūlullāh ﷺ. So that is one of the reasons why Allāh ﷻ destined Rasūlullāh ﷺ to marry Umm Salamah ﷺ, because everything happened according to the destiny of Allāh ﷻ and His plan for this Religion. So his marriage to ‘Ā'ishah was a Barakah for us, his marriage to Zainab was a Barakah for us, his marriage to Khadījah was a Barakah to us, his marriage to Umm Salamah was a Barakah to us; all of his marriages served a purpose in Islām for us.

Rasūlullāh's ﷺ Modest Mahr to Umm Salamah and Zainab ﷺ

So Rasūlullāh ﷺ married Umm Salamah ﷺ and he said, “I am going to give you furniture equal to that which I gave to Zainab.” So what was this furniture? Did they go to those famous furniture places like Ikea or whatever and buy a new set of furniture? [Buying] tens of thousands of dollars worth of furniture for the newly-wed couple? What was the furniture that Rasūlullāh ﷺ got for Umm Salamah? Keep in mind here we are talking about the best of mankind. Rasūlullāh ﷺ was getting money from all of these Ghazawāt, Ghanīmah that was coming in, Rasūlullāh ﷺ could have spent that lavishly on his wives and nobody would have complained; he is the Messenger of Allāh, he deserves to have his family live the best life; who would have dared to complain about that? But Rasūlullāh ﷺ was setting an example for his Ummah in *Zuhd* – Austerity, he said, “I will give you no less than what I gave so and so; I gave her two stone-mills, two clay jars, and a pillow stuffed with leaf.” Leaf was palm leaves. That was the furniture; two stone-mills, two clay jars, and a pillow – that was it, that was the furniture that Rasūlullāh ﷺ bought for Umm Salamah ﷺ; a very simple life. And he spent three days with her when he got married to her, so Rasūlullāh ﷺ says, “*Lil Bikri Sab' Wal Thayb Thalāth* – For a person who is married to more than one woman, as soon as he gets married to the second wife or the third or the fourth, if she is a virgin then he spends seven days with her, if she is widowed or divorced then he spends three days with her.” So since Umm Salamah is a widow, Rasūlullāh ﷺ spent three days with her.

Al-Hasan Bin ‘Alï Ibn Abī Tālib ؓ is Born

Also during that year, Al-Hasan Bin ‘Alï Ibn Abī Tālib was born. When he was born, ‘Alï Ibn Abī Tālib brought to Rasūlullāh ﷺ the good news. Rasūlullāh ﷺ asked, “What did you name him?” He said, “We named him Harb.” Harb means war. Rasūlullāh ﷺ said, “No, he is Hasan.” Rasūlullāh ﷺ did not like these harsh names; Harb and stones, Sakhr, all of these tough names. Rasūlullāh ﷺ did not like that and he changed the name from Harb to Hasan; Hasan means nice, beautiful, kind; it has all of these pleasant meanings. This is the name that he chose for his grandson Al-Hasan Bin ‘Alï ؓ. So also we see here that it is he who named his grandson Al-Hasan ؓ. He made Adhān in his ear according to the Hadīth, he asked his mother Fātimah to shave his head and then weigh it and pay the equivalent in silver as Sadaqah Fee Sabeelillāh, and also he made ‘Aqīqah for him; they slaughtered for him two sheep; that was the ‘Aqīqah of Al-Hasan ؓ.

Zayd Bin Thābit ؓ Learns Hebrew

We are talking here about various events that happened during the fourth year of Hijrah after the Battle of Uhud. Also during that time, Rasūlullāh ﷺ calls in Zayd Bin Thābit ؓ and he tells him, “*Yā Zayd, Ta‘allama Kitābata Yahūd, Fa Innī Wallāhi Mā Āmanu Yahūdun ‘Alā Kitāb* – O Zayd, learn the Hebrew language, because I cannot trust the Jews.” I do not trust them to read my letters for me, I do not trust in hiring any one of them to be my assistant to read the letters that I receive from them or to write back to them. Since Rasūlullāh ﷺ was illiterate, he had to have these assistants to write letters for him and to read the letters that he received. So there was some correspondence between Rasūlullāh ﷺ and the Jews, so he wanted a Muslim to be responsible for writing those letters and reading them for him. Zayd ؓ said, “I learnt the Hebrew language in 15 days.” Subhān'Allāh! Learning a new foreign language in 15 days; that shows you the persistence and the hard work of the Sahābah ؓ. Within 15 days he was ready to go, he learned a foreign language.

Importance of Learning the Arabic Language

So probably for all of those brothers and sisters who want to learn Arabic, you could learn a lot from the example of Zayd Bin Thābit ؓ. It should not take you years to just plan to take the first step; it took Zayd 15 days to learn it, the whole thing. Now, learning Arabic is important, very important, and I would urge my brothers and sisters to take it seriously. Without the Arabic language there is going to remain a barrier between you and understanding the Religion of Allāh ﷻ since the original text of this religion is in Arabic language, whether we are talking about Qur'ān or Hadīth of Rasūlullāh ﷺ. So it is very important that you put in the effort into learning Arabic. And if you make the Niyyah, if you make the Niyyah and you are sincere, Allāh will make a way out for you, Allāh will make it easy for you, you will be able to learn it, but make the intention, put in the effort, be willing to sacrifice time and money for it, and Inshā'Allāh ﷻ Allāh will help you. If Zayd learnt a foreign language that is not necessary as a Muslim, what about learning a language that is necessary, and that is the Arabic language? I also want to say here that Muslims are going to need experts in foreign languages; linguists. The Muslims will need people who will be able to study the literature of other nations, the political situation of other nations, the economical situation of other nations, and that is why it is important for Muslims to learn foreign languages and to have Muslim experts in each and every language of the world, or important language of the world. Rasūlullāh ﷺ here had Zayd learn the Hebrew language because that was the language in which he had correspondence with Al-Yahūd; nowadays Muslims who have correspondence with many nations of the world, so it is important that Muslims learn these foreign languages.

Ghazwah Banū Nadīr

Umayyah Bin ‘Amr Ad-Damrī Kills Two Men

The next important event occurred in the fourth year of Hijrah: Umayyah Bin ‘Amr Ad-Damrī saw two men sleeping under a tree. He asked them, “Who do you belong to?” So they said, “We belong to so and so tribe,” and

this was the tribe that killed the 70 men, the Qurrā'. He went aside until they fell asleep and he killed them; he thought he had done something right by killing these two men because they belonged to this treacherous tribe, but it turned out that these two men had an agreement with Rasūlullāh ﷺ, these two men specifically had a peace agreement with Rasūlullāh ﷺ. So Rasūlullāh ﷺ said to Umayyah Bin ʻAmr Ad-Damrī, "You have killed two men, I am going to have to pay their blood money." So these men were killed mistakenly; they should not have been killed, therefore Rasūlullāh ﷺ is going to have to pay their blood money. Now, you see here the ruling that *Lā Yaqtul Muslim Bi Kāfir* – a Muslim is not killed for the sake of a Disbeliever; that is an important rule of Fiqh. So even though Umayyah here killed two men who should not have been killed, he is not executed but the Muslims pay their blood money. So this is an important rule of Fiqh.

Banū Nadīr Plot to Assasinate Rasūlullāh ﷺ

Now, remember that Rasūlullāh ﷺ had an agreement with the Jewish tribes that they would support each other in blood money; that was mentioned in the Wathīqah that we read, [that] they would support each other in blood money. So Rasūlullāh ﷺ goes with Abū Bakr, ʻUmar and some of the other Sahābah to Banū Nadīr, this Jewish tribe called Banū Nadīr, and Rasūlullāh ﷺ tells them, "These two men have been killed, so I want you to support me in paying their blood money." They said, "We agree, and we will help you O Muhammad." Rasūlullāh ﷺ is sitting under this wall of theirs and they pretend that they are going to bring money to help Rasūlullāh ﷺ while they went to conspire and plan on how to assassinate him, they said, "You are never going to find him in a better position to assassinate than this; he is right under your wall, have someone climb up and throw a stone on him and let us get rid of him once and for all. Let us get rid of this problem." So they conspired to assassinate the Messenger of Allāh ﷻ, something that is not new; they have tried to do this with ʻĪsā ﷺ, they have tried to do that with plenty of other Messengers of Allāh; sometimes they succeeded, sometimes they failed.

Rasūlullāh ﷺ receives Revelation from Allāh ﷻ; Jibrīl comes to

Muhammad ﷺ and warns him. So Rasūlullāh ﷺ stands up and leaves without telling the Sahābah anything, he just leaves, he walks away. So the Sahābah are waiting, waiting, waiting. Rasūlullāh ﷺ does not show up, [so] they go back to Madīnah and ask, "Where is Rasūlullāh?" And he told them what happened, that Jibrīl came and told me that the Jews were planning to assassinate him. Rasūlullāh ﷺ sends them a letter, [and] this is in Tabaqāt Ibn Sa'd, Rasūlullāh ﷺ sends Muhammad Ibn Maslamah, he tells him, "Go to the Jews of Banū Nadīr and tell them, 'I am sent by the Messenger of Allāh, and he is telling you to leave from his land because you have betrayed our agreement by conspiring against me, and I give you 10 days to leave. Anyone seen after that will be executed.'" Notice here that Rasūlullāh ﷺ said, "*Nukhrujū Min Bilādī* – Leave from my land." So now Rasūlullāh ﷺ is calling Madīnah his land; he is not a guest any more, this is his land. And this also shows you the obedience that the people of Madīnah gave to Rasūlullāh ﷺ so that Rasūlullāh ﷺ was now ruling over them even though he is not from Madīnah and this becomes his territory and it is named after him; *Madīnat Rasūlullāh* – The City of Rasūlullāh ﷺ; that is the meaning of Madīnah, it is called Madīnat Rasūlullāh, The City of Rasūlullāh ﷺ.

So you have 10 days to pack up and leave, otherwise anybody who will be seen will be killed. Now, Muhammad Ibn Maslamah was their ally in the time of Jāhiliyyah, they said, "The last person we would have expected to come and deliver this message to us would be you Muhammad Bin Maslamah." Muhammad responded back and said, "Islām has changed us and our hearts are different. Now things are different, now we are Muslims. Now our loyalty goes to Allāh ﷻ, and our covenant with Allāh ﷻ is more important than our former covenants with you, and our agreement with Rasūlullāh to support him and help him and obey him is more important than our former agreements with you. *Taghaiyyaratil Qulūb Wa Mahal Islāmul 'Uhūd* – Our hearts are different and Islām has abrogated the covenants." Their initial reaction was to accept and leave peacefully, but 'Abdullāh Ibn Ubaÿ, the Head of Nifāq, the Head of the Hypocrites, he tells them, "If you stay firm and resist, we will not give up on you. If you fight,

we will fight along with you, and if you are expelled, we will leave with you." Pretty straight forward; we are going to stand side by side. Do not leave; stay put and fight, and we will help you. And he told them, "I have 2,000 men from my people and from our other Arabs who are sympathetic to our cause. Do not leave." So this strengthened the Yahūd and they changed their mind and they decided to stay and fight. When Rasūlullāh ﷺ heard the news, he said, "*Hārabat Yahūd* – the Jews want to fight."

Banū Nadīr Surrender

Rasūlullāh ﷺ lays siege to the fortresses of Banū Nadīr. Banū Nadīr were rich, and they had these fortresses, and then outside they had acres and acres of agriculture land, palm groves, which they depended on for their livelihood. So their plan was to remain in their fortresses until Muhammad ﷺ and the Muslims get tired and leave them. They have water, they have food, they have money, so they can survive a long siege. And again, their livelihood, or at least part of their livelihood, was based on the palm groves. Rasūlullāh ﷺ used a strategy that completely baffled Al-Yahūd and probably was the cause of their surrender; Rasūlullāh ﷺ started burning down their palm trees. Now, this drove the Yahūd crazy, because, you know, what are we going to do in Madīnah if we lose all of our farmland? Why carry on the fight? Our existence in Madīnah depends at least partially on these farms, and if they are destroyed – and here we are talking about trees that take *years* to bear fruit – so if Rasūlullāh burns them down, how long will it take us to plant them again and how will we live until then? So this completely took them by surprise, and they sent to Muhammad ﷺ and they told him, "O Muhammad, you used to forbid causing destruction and criticise those who did so, why are you cutting down and burning our date-palms?" You see, the reason it took the Yahūd by surprise is that they did not expect Muhammad ﷺ to do so; Muhammad ﷺ used to prevent people from causing unnecessary destruction of property, and we know that in Islām there are some commands given by Rasūlullāh ﷺ not to cut down trees – *Walā Taqta'ū Shajarah*, and now Muhammad ﷺ is doing that himself, so the Yahūd were surprised and they asked Muhammad ﷺ, "What is going on? *Kunta Tanhā 'Anil Fasādi Fil Ard – You* used to tell

people not to do this, and now you are doing it yourself?" Now, we will come back to this later on and talk about why Rasūlullāh ﷺ did that.

So they made an offer, they asked Muhammad ﷺ to allow them to evacuate and spare their lives and allow them to take their wealth with them. Rasūlullāh ﷺ agreed with the following conditions; "You do not take any weapons with you; your arms, you leave them behind, and you are only allowed to carry one camel load; if your property is more than that, then you leave it behind." And they agreed. The one responsible for the oversight of this evacuation was Muhammad Ibn Maslamah ؓ. Every three men were given one camel for transportation and one camel for taking their property.

Ibn Is'hāq said, "They therefore loaded their belongings on their camels to the extent that they could bare. Some of their men tore down their houses and removed the door lentils which they mounted on the backs of their camels and took away." Some of them had a lot of money, they were hoarding treasures. Salām Ibn Abil Haqīq for example, filled the skin of a bull with gold and silver, and he said, "This is what we have prepared for the ups and downs of this world, and if we are leaving behind our palm groves, we will find palm groves in Khaibar." No problem, if we are going to leave behind our farms, that is fine, but I am ready to leave, I have collected all of this money throughout the years for the misfortunate times like these. So he had this *huge* load of gold and silver that he was taking away with him.

Some of them went to Khaibar and some of them went to Ash-Shām. And they had a lot of pride, and Banū Nadīr were very respected among the Jewish tribes of the area, they were considered to be the learned ones and the scholars among them, and they did not want the Muslims to laugh at their [mis]fortune, and they wanted to show that what happened is something that they are not upset with and that they did not lose anything, they were trying to put on that face. So when they went to Khaibar, 'Abdullāh Ibn Abī Bakr said, "They were received by women and young men and gifts with tamarinds, flutes and girls walking behind them singing boldly and with pride. Nothing similar is related of any tribe of people in their era." So even though these were people who were defeated and driven out of their land,

they were welcomed at Khaibar as heroes, and that is because they did not want the Muslims to feel sorry for them or to laugh at their misfortune, when in reality it was a huge setback for them, giving up their houses and their lands, and Allāh ﷻ says in Qur'ān: ***Yukhribūna Buyūtahum Bi'aydīhim* – They destroyed their houses by their [own] hands.**[291] And if you built your house and you lived in your house for years and you have all of these memories attached to this house, and then you are tearing it down with your own hand, how painful is that?

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Lessons from Ghazwat Banū Nadīr

An entire Sūrah was revealed talking about this Ghazwah; it is Sūrah Al-Hashr, and Ibn ʻAbbās used to call it the Sūrah of Banū Nadīr. We will go through some of the Āyāt of this Sūrah.

Nothing Can Stand between Allāh ﷻ and Him Giving Victory to His Servants

Allāh ﷻ says: **It is He who expelled the ones who disbelieved among the People of the Scripture from their homes at the first gathering. You did not think they would leave, and they thought that their fortresses would protect them from Allāh…** So here Allāh is saying that the expectations before – on your side and on their side – is that you cannot drive them out. So their fortresses were strong and powerful, they had plenty of fighters, they had a lot of wealth to finance war, so Allāh ﷻ is saying that your expectation and their expectation was that they would not leave. So the way it looked from the outstart is that it would not be possible to drive them out, nevertheless they did. Why? Allāh did so. ***Huwalladhī Akhraj* – It is He who expelled the ones who disbelieved.** He is the One, he is the One who expelled them.

[291] Al-Hashr: 2

Allāh says: **It is He who expelled the ones who disbelieved among the People of the Scripture from their homes at the first gathering. You did not think they would leave, and they thought that their fortresses would protect them from Allāh…** And over here Allāh is talking about fortresses but this could apply to anything. Any nation or any superpower who thinks that their weapons, no matter what these weapons are, can stand between them and the Qadr of Allāh, are mistaken. Whether these weapons are nuclear bombs or aircraft carriers or powerful airplanes or bombs, a huge army, millions of fighters – whatever, if Allāh ﷻ wants to defeat a nation, that nation will be defeated; no one can stand between Allāh ﷻ and [Him] giving victory to His servants.

Then Allāh says: **…But [the decree of] Allāh came upon them from where they had not expected…** You see, no matter how strong your army is, no matter how well your preparations are, how good your training is, no matter how many types of weapons you have, there are always going to be some gaps, there are always going to be some points of weakness, and Allāh ﷻ knows these, and Allāh ﷻ will attack the enemies of Allāh through these points of weakness. Now, how did it happen with the people of Banū Nadīr? Allāh ﷻ said: **…But [the decree of] Allāh came upon them from where they had not expected, and He cast terror into their hearts…** This was the soldier of Allāh ﷻ that defeated Banū Nadīr; fear. They were horrified. Allāh ﷻ cast fear into their hearts. So if the heart is terrified, it does not make a difference what arms you have or how well-fortified you are, and that is why Ibn Al-Qayyim says that the Romans and Persians had stronger bodies, greater numbers and more arms than the Muslims had, but their hearts failed them when they needed them most. When the Sahābah ﷺ stood in battle in front of the Romans and Persians, in terms of physical ability, they probably were not as strong as their opponents, their training was definitely less, their numbers were definitely less, and the arms assortment that the Sahābah had was very limited compared to what their opponents had, however, the Sahābah had Īmān, and that Īmān made their hearts steadfast, while the enemies of Allāh were attached to Dunyā, and Allāh ﷻ cast fear in their hearts and they lost. So Allāh ﷻ says: **…[so] they**

destroyed their houses by their [own] hands and the hands of the Believers. So take warning, O people of vision.[292]

And then Allāh ﷻ says: **And if not that Allāh had decreed for them evacuation, He would have punished them in [this] world, and for them in the Hereafter is the punishment of the Fire.**[293] So Allāh is saying that if the people of Nadīr did not evacuate, their punishment would have been execution, which is even worse; that would be their punishment in Dunyā, and the punishment in the Hereafter would be even greater.

That is because they opposed Allāh and His Messenger. And whoever opposes Allāh - then indeed, Allāh is severe in penalty.[294] So this act of Allāh ﷻ of defeating Banū Nadīr is because of their Disbelief in Allāh and His Messengers. So Allāh ﷻ is just; Allāh ﷻ did not punish them without deserving that punishment, Allāh ﷻ punished them because of standing against Islām. So anyone who stands against Islām, either an individual or a nation, is calling upon themselves the wrath of Allāh ﷻ.

Islām Will Not Allow its Tolerance to Be Used against it

Allāh says: **Whatever you have cut down of [their] palm trees or left standing on their trunks - it was by permission of Allāh and so He would disgrace the defiantly disobedient.**[295] So we go back to this issue of Muhammad ﷺ telling people not to destroy property and then he did it himself. First of all, this was done by the permission of Allāh according to this Āyah, ***Fabi'idhnillāh* – was by permission of Allāh**. The ones that you cut down and the ones that remain, that was by the permission of Allāh. Why? ***Waliyukhziyal Fāsiqīn* – so He would disgrace the defiantly disobedient.**

Rasūlullāh ﷺ has given instructions that trees should not be cut down, women, children and old men should not be killed, he also said that monks

[292] Al-Hashr: 2
[293] Al-Hashr: 3
[294] Al-Hashr: 4
[295] Al-Hashr: 5

who are in monasteries should not be killed. However, we find that with every one of these rules, there *are* incidents that go against the rule. So here in Ghazwat Banū Nadīr, Rasūlullāh ﷺ has given orders to burn the palms down, so that is against the ruling of cutting down trees. And then there is what is called *Bayāt*, and this is attacking at night; you attack the dwellings of people at night and the residents are killed, and Salamah Bin Akwah said, "I myself participated in Bayāt, and I killed the residents of nine houses with my own hand," and this is in Sahīh Al-Muslim. Now, obviously here you have men, women and children killed because it is at night and they cannot be distinguished, so this goes against the ruling of not killing women, children and old men. And then we also know that Rasūlullāh ﷺ has ordered the execution of two women, and one of these women was the woman who tried to poison Rasūlullāh ﷺ, a Yahūdī woman; she was executed by Rasūlullāh ﷺ. And we know that there were incidences where old men were killed, and so this goes against that ruling. And with the killing of monks, we know that Salāh Ad-Dīn for example, even though he was very tolerant with the Crusaders, he would not let the members of the military religious orders, such as the Templars or the Hospitallers, he would not let them go free, he would kill them; they were all executed if they would land in his hands, and these were monks, these were religious men. So this goes against the instruction of not killing monks.

So what is going on here? How come we have this contradiction? The answer to that is the following; Islām is a tolerant religion, and the religion of Islām has laid down rules for engagement; there are rules that govern Jihād Fee Sabeelillāh, and these rules are to protect the rights of others and to protect innocent life. However, whenever the enemy tries to take advantage of these rules and harm the Muslims, these rules are suspended. So if the enemy tries to take advantage of Muslims by using these restrictions against them, then the Muslims are allowed to put those rules aside. To sum it up, Islām will not allow its tolerance to be used against it. So in this situation here, Rasūlullāh ﷺ ordered the cutting down of the trees of Banū Nadīr because Banū Nadīr were planning on a *long* siege and they were depending on their palm trees, while they deserved the

punishment because of their betrayal and because of their plotting to assassinate Rasūlullāh ﷺ. So Rasūlullāh ﷺ did not allow them to use his rules against the Muslims and therefore he ordered the cutting down of trees.

Fay' – New Source of Income for Muslims

Allāh ﷻ says: **And what Allāh restored [of property] to His Messenger from them - you did not spur for it [in an expedition] any horses or camels, but Allāh gives His Messengers power over whom He wills, and Allāh is over all things competent. And what Allāh restored to His Messenger from the people of the towns - it is for Allāh and for the Messenger and for [his] near relatives and orphans and the [stranded] traveler - so that it will not be a perpetual distribution among the rich from among you. And whatever the Messenger has given you - take; and what he has forbidden you - refrain from. And fear Allāh; indeed, Allāh is severe in penalty.**[296]

So this Āyah is talking about the rulings of *Fay'*. What is Fay'? Ghanīmah is the name given to spoils of war that are taken by the army after a fight, Fay' are spoils of war that are taken by the army without a fight. Since no fighting occurred with Banū Nadīr, since they surrendered and accepted to evacuate and leave behind their property except for what they could carry, since no fighting occurred, the ruling of what they leave behind is that it goes to Rasūlullāh ﷺ. So the ruling of Ghanīmah, which is to split it into five portions [and] four of those portions go to the fighters, does not apply here; the entire thing goes to Rasūlullāh ﷺ and he has authority to distribute it as he sees appropriate. So these Āyāt are talking about the ruling of Fay'.

This was a new source of income for the Muslims, and Ibn Is'hāq says, "They left their properties for the Messenger of Allāh. These consisted of their palm trees and their farms. These became his personal property to dispose of as he wished." So it was up to Rasūlullāh ﷺ. Rasūlullāh ﷺ calls the Ansār, Al-Aws and Al-Khazraj, and he tells them, "If you want, I can split this money among you all and the Muhājirīn continue living in your houses and working in your farms, or if you want, I can distribute this

[296] Al-Hashr: 6-7

money among the Muhājirīn only, and they would leave your houses and not take any share from your harvest." Because if you go back earlier, we said that the Ansār offered to share the harvest of their land with the Muhājirīn; something they offered, but they did not have to, but they were willing to share their harvest with Al-Muhājirūn. So now Rasūlullāh ﷺ said [that] it is up to you; I could distribute this among you all and the Muhājirīn continue living in your houses, or they can move out and I will give them this money of Banū Nadīr. So the Ansār agreed and they said, "You can distribute it to our brothers from Al-Muhājirūn, and if you want us to carry on giving them a share of our farms, we do not have a problem with that either." And this shows you the generosity of Al-Ansār ﷺ. So now Al-Muhājirūn moved into the houses of Banū Nadīr, so the difficult financial situation of Al-Muhājirūn was now lifted, and their financial situation was improving; now they have the houses of Banū Nadīr, and they also have the farms of Banū Nadīr which were split among the Muhājirūn only, and only two men from Al-Ansār were given a share, and these two men were Sahl Bin Hanīf and Abū Dujānah, because they complained of their poverty, so Rasūlullāh ﷺ gave them some. Ibn Kathīr says, "These were specifically for the Messenger of Allāh. He would set aside his family's expenses for a year, and then whatever riding beast or weapons remained, he would treat as military supplies to be used in the cause of Allāh the Almighty and Glorious." So Rasūlullāh ﷺ now, also, finally had some wealth; before that he would live on gifts that he would get from the Sahābah ﷺ.

Livelihood of Rasūlullāh ﷺ

Let us talk here about the livelihood of Rasūlullāh ﷺ. We know that he started out his life as a shepherd; that was his first profession. Number two, after that he worked as a businessman, and he got to Khadījah and he became her business manager, he would take care of her business for her. But when he was given the *Risālah* – Prophethood, he stopped working, so Rasūlullāh ﷺ discontinued working as either a shepherd or in business; Rasūlullāh ﷺ devoted his entire time for Da'wah. So he would live off the money of Khadījah ﷺ and from his uncle Abū Tālib, and then when he

moved to Madīnah, the Ansār would help Rasūlullāh ﷺ. Obviously he is the Messenger of Allāh, so he cannot accept Sadaqah, but they would give him gifts. Now, since this money of Fay', all of it goes back to him, he would take from it his expenses for a year, and then the rest he would spend it on Jihād Fee Sabeelillāh. Rasūlullāh ﷺ says, "*Ju'ila Rizqī Tahta Dhull Rumhī* – My provisions come from beneath my spear." So my provisions come from fighting in the cause of Allāh ﷻ; that was the source of income for Rasūlullāh ﷺ. He was not an employee, he did not run a business, all of his income would come from Jihād Fee Sabeelillāh, from the spoils of war; *Ju'ila Rizqī Tahta Dhull Rumhī* – My provisions come from under my spear. Anas Ibn Mālik ؓ said, "A man might donate to him his palms or whatever else Allāh might wish, up to when Qurayzah and Nadīr were conquered for him, thereafter he began giving it back." So now finally, Rasūlullāh ﷺ has money to give back; before that he was taking; now he is giving.

Sūrah Al-Hashr Talks of Al-Munāfiqūn

Sūrah Banū Nadīr also talks about the Munāfiqūn. These Munāfiqīn who sent [a message] to Banū Nadīr and told them, "If you stay firm and resist, we will not give up on you, if you fight, we will fight along you, and if you are expelled, we will leave with you," Allāh ﷻ said about them: **Have you not considered those who practice hypocrisy, saying to their brothers (the Jews) who have disbelieved among the People of the Scripture, "If you are expelled, we will surely leave with you, and we will not obey, in regard to you, anyone - ever; and if you are fought, we will surely aid you." But Allāh testifies that they are liars. If they are expelled, they will not leave with them, and if they are fought, they will not aid them. And [even] if they should aid them, they will surely turn their backs; then [thereafter] they will not be aided.**[297] So these Munāfiqūn are just talk, but they are empty, they are worthless. They promised the Jews that they will stand with them; if they are fought against they will fight with them, if they were expelled they are going to leave with them; none of this

[297] Al-Hashr: 11-12

happened, it was all lies. And Allāh ﷻ is revealing to us here some of the characteristics of Al-Munāfiqūn, therefore we should not be afraid of Al-Munāfiqūn. There are Munāfiqūn in the Ummah, and they are very loud, they talk a lot and they threaten a lot, but all of it is empty talk. So the Muslim should not be threatened by these types of people. And they deceived Al-Yahūd; the Yahūd were waiting for help to come from ‘Abdullāh Ibn Ubaÿ and none of it showed up. Allāh ﷻ says [that] even if they helped them they would have lost; it would not have made a difference anyway.

Allāh ﷻ then says: **You [Believers] are more fearful within their breasts than Allāh.** They fear you more than they fear Allāh, and this is talking about all of Al-Kuffār, not just Al-Munāfiqīn, [but] Al-Munāfiqīn, Al-Yahūd, all of the Kuffār. **You [Believers] are more fearful within their breasts than Allāh. That is because they are a people who do not understand. They will not fight you all except within fortified cities or from behind walls.** And here Allāh ﷻ is disclosing to us this quality of Al-Kuffār; they are not going to fight Muslims unless they are well fortified. Subhān'Allāh, this fear of Al-Kuffār translates itself into different forms. In the time of Rasūlullāh ﷺ it was these fortresses, in the time of Crusades it manifested itself in architectural wonders – in the land of Ash-Shām, the most beautiful works of architecture are the castles of the Crusaders. Yes, it is wonderful work of architecture but it is also reflects the fear that they had from the soldiers of Allāh ﷻ. Salāh Ad-Dīn was not building all of these castles, these castles were built by the Crusaders – and today the enemies of Allāh ﷻ will not fight the Muslims except if they are well fortified; look at this wall that is now built in Falastīn; that is a reflection of the fear. Subhān'Allāh, that wall is a fulfilment of this Āyah of Qur'ān; they will not fight except from behind a wall or from a well-protected cockpit in a plane, or from the bowels of a ship, but they do not have the courage to come out and fight like the children of Al-Intifādah – out there in the open fighting for Allāh ﷻ.

Allāh ﷻ continues: **Their violence among themselves is severe...** This is to tell the Muslims that even though they gang up against you, they come

together and fight you, but their hearts are different and they have hatred among themselves. Look at what the Kuffār do to each other; in World War One you have 10 million killed, in World War Two, 50 million! Look at the wars that happened among the European nations, look at the wars in Africa, look at wars all over the world. So do not think that the Kuffār are all one; no, they have differences among themselves, but when it comes to Islām, yes, they unify and they come and fight together, but we should realise that they have differences among themselves too. *Qulūbuhum Shattā* – again, world World War One and World War Two are examples of that. **…You think they are together, but their hearts are diverse. That is because they are a people who do not reason. [Theirs is] like the example of those shortly before them: they tasted the bad consequence of their affair, and they will have a painful punishment.**[298] This is talking about Banū Qaynuqā' who were driven out of Madīnah before Banū Nadīr. Banū Nadīr should have taken heed of what happened to Banū Qaynuqā'.

These are some lessons from the Āyāt of Sūrah An-Nadīr.

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There is No Compulsion in Religion

In the time of Jāhiliyyah, some of the Arabs of Madīnah had this superstition that if they have children and they keep on dying – so the mother will have a child and then the child will die, she will have a second child and that child will die – they had this superstition that if you make a vow that your next child will be a Jew, then the child will live; this was some superstition that existed among the people of Madīnah before Islām. Because of this, they had children who were growing up with Al-Yahūd as a fulfilment of those vows. So now, when the Jews of Banū Nadīr are going to be driven out, they came to Rasūlullāh ﷺ and said, "We have some of our sons and some of our brothers who are with them, what should we do?" Rasūlullāh ﷺ did not answer back until an Āyah in Qur'ān was revealed, and you all know this

[298] Al-Hashr: 13-15

verse, it is in Sūrah Al-Baqarah, that Āyah was: ***Lā Ikrāha Fid Dīn, Qattabayyanar Rushdu Minal Ghaÿ*** **– There shall be no compulsion in [acceptance of] the Religion. The right course has become clear from the wrong.**[299] There is no compulsion in Religion, the path of good is clear and the path of evil is clear. So Rasūlullāh ﷺ told them, [and] this is in a Sahīh narration, "Give these brothers and sons of yours the choice; if they choose you then they stay with you, if they choose to be with the Jews then they leave with them." In other words, you cannot compel them, you cannot force them to stay behind and become Muslim even though they are ethnically Arabs, even though they were their own children. These issues are not about ethnicity, and we talked about this issue of nationalism and all that, Islām does not recognise this; it is what is in your heart, that is what counts. Islām is not against a particular race, whether that race is the Jewish race or the white race or any race, Islām is not against any particular race, Islām is a religion for everyone, and Rasūlullāh ﷺ says, "Allāh ﷻ does not look at your forms or the colour of your skin, Allāh ﷻ looks at your hearts." So these children of yours, even though they are part of your families, if they choose you then they are Muslim, if they choose the Yahūd then they have to leave with them, and you cannot force them otherwise to become Muslim, and this is the reason for the revelation of this Āyah that we all know in Sūrah Al-Baqarah, *Lā Ikrāha Fid Dīn.*

Ban on Alcohol

Also, alcohol was banned during the siege of Banū Nadīr; that was when the Āyah prohibiting alcohol was revealed, and you know that the prohibition of alcohol occurred in four stages; this was the final stage. So it was pretty late, we are talking about the fourth year of Hijrah. So Muslims continued drinking for 17 years; it was not until the last six years of the life of Rasūlullāh ﷺ that alcohol was banned.[xxx]

[299] Al-Baqarah: 256

Dhāt Ar-Riqā'

Rasūlullāh ﷺ, with 400 Sahābah ؓ, went out on a battle called Dhāt Ar-Riqā'. Now, Riqa' means pieces of cloths; rags, and the Ghazwah was given this name for the following reason: Abū Mūsā Al-Ash'arī ؓ said, "We went with Rasūlullāh ﷺ in a Ghazwah, and I was one of six men who were sharing the same camel." Meaning, if you have six people sharing a camel, you only get to ride one sixth of the time, and the rest of the time you are walking on foot. So he said, "The skin of my feet was peeling off and my nails were falling down, and we would wrap rags (or pieces of cloths) around our feet." So this was pretty tough; walking on rocks, hot sand and all of that, and in those days they did not have pretty good boots, so they had to wrap these pieces of cloth around their feet. So that was the name of the Ghazwah; Dhāt Ar-Riqā'. The enemy fled, they did not face off the Muslims, but the Muslims were careful and alert, so when they prayed, they prayed in a form that is called *Salātul Khawf* – The Salāh of Fear.

Salātul Khawf – The Salāh of Fear

This Salāh is prescribed in Qur'ān, Allāh ﷻ says: **And when you are among them and lead them in Prayer, let a group of them stand [in Prayer] with you and let them carry their arms...** So they are standing in Salāh with their arms **…And when they have prostrated, let them be [in position] behind you and have the other group come forward which has not [yet] prayed and let them pray with you, taking precaution and carrying their arms. Those who disbelieve wish that you would neglect your weapons and your baggage so they could come down upon you in one [single] attack. But there is no blame upon you, if you are troubled by rain or are ill, for putting down your arms, but take precaution. Indeed, Allāh has prepared for the Disbelievers a humiliating punishment.**[300]

So there are two opinions on the way this Salāh is performed; one opinion is that one part of the army prays behind the Imām while the other part of the army is guarding. So this half that is praying with the Imām would pray with

[300] An-Nisā': 102

the Imām one Rak'ah, and then the Imām would stand up for the second Rak'ah and would not move, while they would finish their second Rak'ah and give Salām, which means that they prayed with the Imām one Rak'ah and the Imām is now waiting. The next group – the group that was guarding – would then step in and they would pray with the Imām the second Rak'ah, and then they would finish their second Rak'ah alone; this is one opinion. The other opinion is that the Imām leads the first half in the two Rak'ah, and then they make Salām, and then the next group comes in and prays another two Rak'ah with the Imām; so the Imām would end up praying four Rak'ah while each half of the army would have prayed two Rak'ah. So these are the two opinions of how Salātul Khawf is performed.

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Importance of Salāh

The lesson here to mention is the importance of Salāh, that even if you are afraid that the enemy might ambush you, you still have to pray. So if this is the case with the ones who are fighting in the path of Allāh, who are afraid of death [yet] they still have to pray the Salāh, what about someone who has really nothing urgent and nevertheless they neglect the Salawāt? You see, in Islām, in every 'Ibādah – *every* 'Ibādah – there are conditions in which you do not have to do it, except Salāh. So for example, the poor do not have to pay Zakāh, the ill do not have to fast, the financially incapable does not have to make Hajj, and so on. This could go on for every 'Ibādah, except Salāh; you are not excused at all. No matter what, a Muslim has to pray. If you cannot pray standing up, you pray sitting down; you cannot pray sitting down, you pray laying down; you cannot pray laying down, you move your head; you cannot move your head, you move your finger; you cannot move your finger, you blink with your eye; the point is, Salāh needs to be done, it *must* be done, and a Muslim is not excused from not praying.

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The Khushū' of 'Abbād Bin Bishr ﷺ

Rasūlullāh ﷺ appointed guards that night, and the two guards were 'Ammār Bin Yāsir and 'Ubādah[301], and 'Abbād Bin Bishr. So they would alternate; 'Abbād Bin Bishr would take his turn while 'Ammār would sleep and then vice versa. While 'Ammār was sleeping and 'Abbād was the one guarding, he occupied himself with Salāh, he started praying, and while he was reciting, one of the enemy shot an arrow at him but he did not move, so he shot another arrow at him; he still did not move, he shot the third arrow at him, and then 'Abbād woke up 'Ammār Bin Yāsir. When 'Ammār woke up and saw that 'Abbād has three arrows sticking out of his body, he told him, "*Subhān'Allāh! Hallā Labbahtanī?* – Glory be to Allāh! Why did you not wake me up?!" He said, "I was reciting a Sūrah and I did not want to stop until I finished it, but when he kept on firing arrows at me, I made Rukū' and then I woke you up, and in the name of Allāh, if it was not for that I would have been considered to be neglectful of my responsibility which was given to me by Rasūlullāh ﷺ, I would have rather died than stop my Salāh, or I would have finished it."

Now, this is an impressive story; you see how much he loved Qur'ān, he did not want to stop. And you know, these arrows are striking at him, and even though he is suffering all of that pain, he still has the concentration and Khushū' in Salāh to carry on reading the Āyāt of Qur'ān! This is truly amazing. But this shows you the level of Īmān that these Sahābah ﷺ had. We also see here that he said, 'I did not want to neglect the responsibility given to me by Rasūlullāh ﷺ', so now he was weighing these two things; one, he wants to carry on with his Salāh, [and] number two, he is responsible for guarding the Muslims and he does not want them to be attacked from his side. And this word that he used, *Taghr*, Taghr means hole, so you can imagine it as if there is this hole or this opening which the enemy could come through and he is responsible for that Taghr, and this word repeats a lot in Arabic, that every Muslim is on a Taghr, every Muslim is at this

[301] I think the Sheikh means 'Ubādah is mentioned in another narration, as he says there were only two guards and adding 'Ubādah would make it three.

opening, and you do not want the enemy to approach the Ummah from your opening. We need to imagine ourselves as if every one of us is standing next to an opening; every one of us is responsible not to let the enemy approach us from that opening, whether the enemy is Shaitān or whether the enemy is Kuffār; whatever the enemy is, you do not want to be the one who opens the door for the enemy to come through. And every one of us has a responsibility and we need to take that responsibility seriously, and your responsibility depends on the gifts that Allāh ﷻ has given you, so if Allāh ﷻ has gifted you with knowledge, then you want to make sure that you are responsible, if Allāh ﷻ has gifted you with physical strength, you want to take care of that responsibility, if Allāh ﷻ has blessed you with wealth, you want to make sure that you are responsible and you do not allow Shaitān to attack us through your gate and that is by withholding your money. So we ask Allāh ﷻ to make us understand what our responsibilities are and fulfil them accordingly.

Jābir Ibn ‘Abdillāh ؓ

During this Ghazwah, an interesting conversation happened between Jābir Ibn ‘Abdillāh ؓ and Rasūlullāh ﷺ, and we will go through it. Jābir Ibn ‘Abdillāh was riding a feeble weak camel, and his comrades were getting ahead of him, so Rasūlullāh ﷺ approaches him and asked, “What is wrong Jābir?” So he said, “O Messenger of Allāh, this camel of mine is slowing me down.” Rasūlullāh ﷺ told him, “Make it kneel,” and then Rasūlullāh ﷺ also made his camel kneel, and Rasūlullāh ﷺ dismounts and he tells Jābir Ibn ‘Abdillāh, “Give me that stick of yours or get one for me from a tree.” So Jābir Ibn ‘Abdillāh gives him the stick. Rasūlullāh ﷺ prodded the camel with that stick and then he told Jābir Ibn ‘Abdillāh, “Mount up.” Jābir mounts the camel and he said, “My weak camel was now competing with the fast camel of Rasūlullāh!” So this is a miracle of Rasūlullāh ﷺ that occurred in this Ghazwah; by just prodding the camel with that stick, now it suddenly became vigorous and strong. And then Jābir Ibn ‘Abdillāh was conversing with Rasūlullāh ﷺ, they were talking, so Rasūlullāh ﷺ asked him, “Would you sell me this camel of yours Jābir?” So now Rasūlullāh ﷺ likes the camel and he wants to buy it! Jābir Ibn ‘Abdillāh

said, "I will just give it to you." The reason why it is fast now is because of you, so I will just give it up, I will give it to you. Rasūlullāh ﷺ said, "No, I want to buy it. Just sell it to me" Jābir said, "Make me an offer." Rasūlullāh ﷺ said, "One Dirham." He said, "No way Messenger of Allāh – *Taghbunnī.*" *Ghaban* means you would be cheating me, ya'nī obviously he does not literally mean it here, he was joking with Rasūlullāh ﷺ, he said you would be cheating me if that is the deal you are offering me. Rasūlullāh ﷺ said, "Then I will give you two Dirhams." He said, "More." And he kept on raising the price on Rasūlullāh ﷺ until Rasūlullāh ﷺ offered one ounce of gold, and then he said, "Would that be agreeable to you?" He said, "Yes." Then Jābir said, "Then it is all yours."

And then Rasūlullāh ﷺ asks Jābir, "Jābir, are you married yet?" So here Rasūlullāh ﷺ, in this journey, is talking with the Sahābah, learning about their private lives, enquiring about them, and by now the Ummah is pretty large; in Bay'atul Ridwān there were 1400, so we are not talking about a small number, and Rasūlullāh ﷺ is asking about each and every one, knowing their condition, knowing their situation, their family life; he was very caring about his Sahābah ؓ. So he is here asking Jābir, "Did you get married yet?" Jābir was young, he said, "Yes, I am." Rasūlullāh ﷺ asked him, "To a woman previously married or to a virgin?" He said, "I married a woman previously married." Rasūlullāh ﷺ told him, "Why not a young girl who could play with you and you could play with her?" Why did you not get married to a young girl? *Tulā'ibuhā Wa Tulā'ibuk* – You would enjoy her and she would enjoy you; you would play with each other. Jābir Ibn 'Abdillāh ؓ said, "My father was killed at the Battle of Uhud and left seven daughters, so I married a mature woman to look after them and bring them up well." That is the reason why O Rasūlullāh I did not marry a young virgin woman, that is why I did not marry a girl, I married an older woman because of this reason; my father fought alongside you in the Battle of Uhud and he died as a Shahīd and he left behind seven daughters and I am responsible for them. So Rasūlullāh ﷺ told him, "You did well, let us hope to Allāh." Then Rasūlullāh ﷺ said, "And when we get to Sirār, we will slaughter a camel and stay there and she will hear about us coming and

she will dust off her cushions for us." Before Rasūlullāh ﷺ would enter Madīnah, he would stay outside of Madīnah and let his family know that he is coming in, he would not surprise them, that is not appropriate; he would let them know so that they would get ready and prepare themselves to meet him. So Rasūlullāh ﷺ said [that] we are going to stay in Sirār, slaughter camels, eat there, and then we are going to enter Madīnah, and your wife is going to hear about that and she will dust off the cushions for you. Jābir Ibn 'Abdillāh said, "We do not have cushions!" So the situation was tough with Jābir Ibn 'Abdillāh ؓ; large family, very poor. Rasūlullāh ﷺ told him, "You will have some. And when you get back, act wisely."

Now they get back to Madīnah, and Rasūlullāh ﷺ comes out of the Masjid and he sees this camel tied up [and] he asked, "What is this?" They said, "Jābir brought it to you." This is the camel that Rasūlullāh ﷺ bought. So Rasūlullāh ﷺ called for Jābir, he said, "Go and bring me Jābir." They brought him Jābir, Rasūlullāh ﷺ told him, "Cousin, lead your camel away, it is yours." And then he called Bilāl and told him, "Take Jābir away and give him an ounce of gold." So Jābir said, "I went with Bilāl and he gave me an ounce and a little more as well. And by Allāh, my financial affairs improved constantly thereafter until we suffered recently in what befell us." So Rasūlullāh ﷺ was negotiating that deal with Jābir about buying the camel when he did not really want to buy it, he just wanted to give Jābir money because of his condition. Or probably when Rasūlullāh ﷺ knew about the difficult situation of Jābir, he decided to give him the price of the camel and the camel as well. And when he told him that she will dust off the cushions for you and he said we do not have any cushions and Rasūlullāh ﷺ said you will have some, yes, Rasūlullāh ﷺ gave Jābir money, and that money was invested and it kept on growing constantly, Jābir says, 'Until we suffered recently', and what he was referring to in that recent suffering was the Yawm Al-Harrah, which was the worst day on the people of Madīnah; many of them were massacred; that was during the Khilāfah Al-Amawiyyah. This was a civil war that occurred during the Khilāfah Al-Amawiyyah and it was against the people of Madīnah and many of them died, and Jābir is saying that is when we suffered financially.

Badr Al-Maw‘ud

The Muslims won in the Battle of Badr and the Kuffār won in the Battle of Uhud, so they agreed that they were going to meet in the following year, same time, same place, for the third battle, because they were even; it was a tie, 1:1, so now they agreed that they were going to meet again, and that was called Badr Al-Maw‘ud – The Appointed Badr. So Abū Sufyān with a 2,000 strong army left from Makkah, but when they left Makkah and travelled for a while, Abū Sufyān said, “Men of Quraish, it is right for you to make such an expedition only in a fruitful year when you can pass your own trees and drink milk. This year it is barren; I am going back, you do the same.” So Abū Sufyān bailed out along with his army, they were too afraid to meet the Muslims and they walked away, and the excuse he used is that it is a barren year, it is infertile and we are going to suffer along the way, so let us just go back.

Rasūlullāh ﷺ shows up at the appointed time and appointed place. The Kuffār of Quraish do not show up so he stays there for a few days and then leaves. While he was there, he met with Makhshī Bin ‘Āmir Ad-Damrī from the tribe of Banū Damrah, and these men had a peace agreement with Rasūlullāh ﷺ, or we could call it an alliance. So he comes to Rasūlullāh ﷺ and asked, “Muhammad, have you come here to this well to meet with Quraish?” Rasūlullāh ﷺ said, “Yes brother from Banū Damrah. But if you want, we will release you from your agreement with us and we will battle you until Allāh decides between us.” He said, “No, by Allāh, Muhammad, there is no need for that.” Rasūlullāh ﷺ is telling this man that if you want us to end this agreement between us, we would not have any problem with that and we are ready to fight you, and this shows you something about the personality of Rasūlullāh ﷺ and what he projected to people. If Rasūlullāh ﷺ entered into a truce or a peace agreement with anyone – and it is more proper by the way to call it a truce, because that is what it really is, or an alliance – if Rasūlullāh ﷺ entered a truce or an alliance with any people, it is because they needed that, not because he needed it; not because of a point of weakness, not because Rasūlullāh ﷺ was weak and eager to make a truce. Rasūlullāh ﷺ was strong and he made that very clear to the people;

if you want to end the agreement, we would be happy to do so. And this is important for Muslims to realise, that as Muslims, our religion is strong and we need to be strong, and when we enter into a truce or an agreement with Disbelievers, it has to be from that point of strength, and not due to weakness.

Ghazwat Dawmat Al-Jandal

Another Ghazwah is Ghazwat Dawmat Al-Jandal. Dawmat Al-Jandal is about 450 kilometres north of Madīnah. Al-Wāqidī states, "He (Muhammad ﷺ) therefore organised his men and left with a force of 1,000 Muslims. They travelled by night, keeping undercover by day. He had a guide with him from Banū 'Udhrah named Madhkūr, who was a skilled tracker." Rasūlullāh ﷺ travels this long distance of 450 kilometres to go and meet with the people of Dawmat Al-Jandal whom he heard were gathering a force to advance towards Madīnah and attack him. So we see again and again that Rasūlullāh ﷺ does not even give them a chance to march towards him, he would go and meet them on their own territory and fight with them in their own territory, he would not even allow them to come close to Madīnah, and that is again to show the strength of the Muslims. This happened in the fifth year of Hijrah and it was against the tribe of Qudā'ah. And they ran away when they heard that Rasūlullāh ﷺ approached, and because the movement of Rasūlullāh ﷺ was stealth – he was travelling at night and sleeping during the day – he surprised them. When they were unaware, he took over some of their cattle and they just ran away from him, and he stayed there for a few days and none of them showed up to fight.

So Rasūlullāh ﷺ comes back victorious, and these Ghazawāt served a lot of different objectives; it was surveillance of new territory; the Muslims would learn about this new territory, they would travel through it and learn about the topography and the paths, and the people who were along the way, the different tribes. It was physical training for them; these Ghazawāt represented lessons in discipline. They also served the purpose of bonding of this Ummah outside the realm of family and tribe; that was everything for the Arabs; family and tribe, [but] now there was this new bond developing

between an Ummah, and such journeys were an opportunity for this bonding to develop because they spent more time together, as we have seen for example Rasūlullāh ﷺ was talking with Jābir Ibn ‘Abdillāh ؓ, having that conversation with him during the Ghazwah of Dhāt Ar-Riqā’. Also, he was establishing political presence, making agreements with different tribes along the way, it was an expression of strength, people would hear about that, the news would spread all over that Rasūlullāh ﷺ travelled this long distance to go and meet an enemy 450 kilometres away from Madīnah, and it also shows that Rasūlullāh ﷺ was very daring and willing to take risks in these Ghazawāt, but at the same time they were very well-planned and executed, so there is a difference between being daring and willing to take risks and being rash. So Rasūlullāh ﷺ would plan out very elaborately these Ghazawāt and would take the necessary risk; he is travelling a long distance and he is getting far away from Madīnah, and if an enemy heard about that they could attack Madīnah, but the thing is that Rasūlullāh ﷺ planned it out very well, so it was very stealth and quiet, and even his enemy did not hear about it let alone the other people in Arabia.

Ghazwah Banū Mustaliq

Another famous or well-known Ghazwah is Banū Mustaliq. Banū Mustaliq are a tribe from Khuzā‘ah, and Rasūlullāh ﷺ attacked them for the same reason; they were planning on attacking Madīnah, so he attacks them and it was such a surprise, it was *such* a surprise that he attacked them and he took over their wealth and their women and children as slaves and they did not even have a chance to fight back; it was that fast. So he ended up taking their cattle, all of their livestock, and their women and children as slaves.

Now, his army constituted of 700 Muslims. A lot of things happened during this Ghazwah and we will talk about them, and there are also many lessons to learn.

Attack without Notice is Allowed if Da’wah Has Reached the People

The First Lesson: It is allowed to attack a people without advance notice if Da’wah has already reached them, so they do not have to give them a chance

to become Muslim. Usually the Muslim armies would give the enemy three days, and they would give them three choices if they are People of the Book and two choices if they are not. The three choices of the People of the Book is to become Muslim; that is number one, if you refuse then you pay Jizyah, if you refuse then we will fight. If they are Mushrikīn, then number one, you become Muslim; if you refuse then we fight. And they are given three days to make up their mind, they are not given years and years of continuous Da'wah, it is only three days; that is the Sunnah of Rasūlullāh ﷺ and that was the way of the Khulafā' after him. But here, they were not even given a moments chance to think about it. Why? Because Da'wah has already reached them. They live in the Arabia, they already knew about Islām, they heard about Rasūlullāh ﷺ, so it is not something new, so they were ambushed. 'Abdullāh Ibn 'Umar says in Bukhārī, "He attacked them while they were unaware, while their livestock were drinking water, so he killed some of their men and he took their families as slaves."

Use of Battle-cries

They would use battle-cries, and in this battle their battle-cry was "*Yā Mansūr, Amit! Amit!* – O Conqueror, Kill! Kill!" That was their battle-cry.

Practice of 'Azl – Male Withdrawal before Ejaculation

Also, Fiqh; a lot of Fiqh was learned during the Ghazawāt, so this is another objective that was served by travelling with Rasūlullāh ﷺ, they learned Fiqh from him. So during the Ghazwah of Banū Mustaliq, the ruling of Tayammum was revealed in Qur'ān, and the Fiqh of it was learned from Rasūlullāh ﷺ right then and there. Also, to show you another example of how they would learn Fiqh in this Ghazwah, in Bukhārī, Abū Sa'eed Al-Khudrī said, "We went forth with the Messenger of Allāh on the expedition to Banū Al-Mustaliq, we took many of the Bedouin captive and we desired the women because celibacy was very hard on us. We liked the practice of *'Azl*." 'Azl is the interruption of sexual intercourse by the male withdrawal before ejaculation, so we can say that it is a form of contraceptive. So he says, "We liked the practice of 'Azl but wondered whether we should do this without asking the Messenger of Allāh. So we asked him about it, he said,

'There is no difference in you doing that, for any soul that is going to exist till Judgement Day will so exist.'" So Rasūlullāh ﷺ said that it would not make a difference if you do that or not because Allāh ﷻ has already made Qadr, has already ordained every soul that will be created. Now, some 'Ulamā' use this Hadīth as evidence that contraceptives are allowed, and I am not going to get into the Fiqh of it, but among our classical scholars there is a difference of opinion on whether it is Mubāh or Makrūh or Harām. And then there is also a difference of opinion on whether this is relating to a free woman – a wife – or a slave-girl. Now, the reason why they wanted to practice 'Azl here is because if a man owns a slave woman and she becomes pregnant and has a child from him, then he cannot sell her. So she remains with him now because of the children and she is called *Umm Walad* – A Mother of Children, and she becomes almost like his wife. However, if they are practising 'Azl, then they would have sexual relations with these women but then they can sell them, so that is why they were asking Rasūlullāh ﷺ about it.

Juwairiyyah ؓ and Slavery in Islām

Let me narrate to you what 'Ā'ishah ؓ said about an event that happened during the Ghazwah of Banū Mustaliq, this is by Ibn Is'hāq but it is also narrated by Al-Hākim and it is a *Jayyid Sanad* – good chain of narrators. 'Ā'ishah ؓ said, "When the Messenger of Allāh distributed the captives taken from Banū Al-Mustaliq, Juwairiyyah, the daughter of Al-Hārith, was awarded to Thābit Bin Qais Bin Shammās." There was one woman who was taken captive and she was the daughter of the head of the tribe, her name was Juwairiyyah, and she wrote *Mukātabah*. 'Ā'ishah says, "She made a Mukātabah with Thābit Bin Qais." Now, Mukātabah is a contract between the master and the slave which would allow the slave to be emancipated, to be freed, by paying a certain amount of money. So Islām does not make slavery a perpetual thing on a person, it is not permanent; a person who desires to be free does have that right and can be free. And by the way, whenever we talk about slavery in Islām, it is a completely different thing compared to slavery that existed in Europe or America, so one should not compare the two or consider them equal; slavery in Islām is different; slaves

had rights, they were treated well, they were respected, they became scholars, they became kings. For example, many of these slaves became scholars among At-Tābi'īn, and some of them even ruled and became kings like with Dawlatul Mamālīk; this was an entire dynasty that was called the dynasty of the slaves; these were slaves who became kings – that is something unimaginable in the Western institution of slavery. Plus slavery among Muslims had nothing to do with ethnicity, unlike in the West, for example in America, only blacks could be slaves and only whites could be the owners of the slaves. That is not the case in Islām; a slave could be white, could be black, could be Arab; over here Rasūlullāh ﷺ enslaved people who were Arab. And we know that in the wars between the Muslims and the Roman empires, their prisoners of war were taken as slaves and these were Europeans. And you also had African slaves such as Bilāl, and Salmān Al-Fārsī was a Persian slave. So it had nothing to do with ethnicity, it is unlike the Western system of slavery which is nothing more than racism.

So Juwairiyyah made a Mukātabah, and this is something that shows you that if a slave is not pleased with that profession – because that was what it really was in Islām, it was a profession – then they have the right to change it, and that is what Juwairiyyah wanted to do; she made a Mukātabah between her and her master. 'Ā'ishah said, "She was a very sweet and attractive woman, every man who saw her fell for her. She came to the Messenger of Allāh to ask him for help in preparing the document, and I swear, as soon as I saw her at the door of my room, I disliked her and recognised that he would see in her what I did." 'Ā'ishah was saying that she felt jealous because Juwairiyyah was beautiful and 'Ā'ishah was worried that if Rasūlullāh ﷺ sees her he might want to get married to her. "When she went into him, she said, "Messenger of Allāh, I am Juwairiyyah, daughter of Al-Hārith Bin Abū Dirār, the leader of his people. You can see what my plight is now, I have fallen to the lot of Thābit Bin Qais Bin Shammās, and I have prepared a deed awarding myself to him. I have come to ask your help in writing it." Rasūlullāh ﷺ said, "Would you prefer better?" She said, "What is it O Messenger of Allāh?" Rasūlullāh ﷺ said, "I will take

responsibility for your deed myself and marry you." She replied, "Yes, Messenger of Allāh, I agree." So Rasūlullāh ﷺ married Juwairiyyah and he paid her ransom. Now, the news spread that Rasūlullāh ﷺ had married Juwairiyyah and the people said, "Then they (meaning our captives) are relatives of Rasūlullāh ﷺ," so they released the captives. Why? Because Juwairiyyah is now the wife of Rasūlullāh ﷺ, they did not want her relatives to be slaves, so they freed them. ʻĀ'ishah ؓ said, "And so by his marriage to her, he released one hundred of her relatives from Banū Al-Mustaliq. I know no woman who brought greater blessings to her people than she." So Juwairiyyah was a blessing on her people; they were freed because of her.

ʻAbdullāh Ibn Ubaÿ Takes Advantage of Dispute between Al-Muhājirūn and Al-Ansār

ʻUmar Ibn Al-Khattāb had a servant and his servant was a Muhājir. They were next to this well fetching water and this servant of ʻUmar got into a fight with one of Al-Ansār; because of the crowding at this well, they got in each other's way, and [there was] one word [and the] next word and then they had a dispute and a fight. So the Ansārī said, "*Yā Āl Al-Ansār*!" He was calling the Ansār to come and gang up against this Muhājirī and the Muhājirī did the same. A fight was almost going to break out between the two parties of Muslims, Al-Muhājirūn and Al-Ansār, until Rasūlullāh ﷺ came in and mediated between them. Rasūlullāh ﷺ would not allow such things to happen, he would immediately be on the spot; come in and stop such Fitan when they are in the bud, he would not allow them to grow. That is an important aspect of leadership; not to be unaware and neglectful of Fitan that could end up breaking up the Jamāʻah. So Rasūlullāh ﷺ steps in immediately and he stops it early before it gets out of control.

Now, the news reaches ʻAbdullāh Ibn Ubaÿ, the head of Al-Munāfiqūn, and he said, "Did they really cause this? They challenge us and outnumber us in our own lands. I swear by Allāh, the old maxim well applies to us and these Quraish ruffians; fatten your dog and you it will eat." ʻAbdullāh Ibn Ubaÿ is saying we brought in these Muhājirūn into our land and look at what he said

about them; it is like we fatten them and then they eat us. He is using this maxim; fatten your dog and it will eat you. [He continued,] "I swear, when we return to Madīnah, the stronger will drive out the weaker," and in Arabic it is *Al-A'azz* – the more honourable or the stronger; both are correct translations to the word A'azz. "The stronger or the more honourable will drive out the weaker or the humble. See what you have done to yourselves? You let them settle among you and shared your property with them. I swear, if you had kept what you owned from them, they would have gone somewhere else." This Nifāq is coming out of his mouth. A young Sahābï called Zayd Bin Arqam heard what 'Abdullāh Bin Ubaÿ said, so he goes and conveys the news to Rasūlullāh ﷺ. Some men from Al-Ansār who were present told Rasūlullāh ﷺ, "Perhaps the lad mistook what was said or did not memorise it correctly." So they were defending 'Abdullāh Ibn Ubaÿ, they said probably this young boy did not hear it right. 'Umar said, "Let me go and execute this Munāfiq." 'Umar does not play around; let me go and execute him. Rasūlullāh ﷺ said, "How would it be 'Umar to have people say that Muhammad kills his own Companions? No, give orders to leave instead." And we are going to come back to this statement by Rasūlullāh ﷺ because there is Hikmah that we can learn from this statement.

Rasūlullāh ﷺ told Usaid Bin Khudair ؓ, one of Al-Ansār and who is from the people of 'Abdullāh Ibn Ubaÿ, "Did you not hear what your friend said?" He asked, "Which friend?" He said, "'Abdullāh Ibn Ubaÿ." He asked, "What did he say?" Rasūlullāh ﷺ told him what he said. Usaid ؓ said, "Well I swear by Allāh, Messenger of Allāh, you will drive him out if you wish, he is certainly the weak one and you are the strong." And then he said, "Be kind to him O Messenger of Allāh. I swear Allāh brought you to us while his people were stringing pearls with which to make a crown for him, and so he considers that you have robbed him his kingdom." And this is the problem with the people of authority and the people who have money; when they feel that Islām would threaten their authority or their wealth, they become Munāfiqīn. So it is very important for anyone who is in such a situation to be careful and not fall into the traps of Nifāq. 'Abdullāh Ibn Ubaÿ became a Munāfiq because he felt that his authority was threatened, because he felt

that Islām robbed him something. Allāh ﷻ says about this incident: **They are the ones who say, "Do not spend on those who are with the Messenger of Allāh until they disband." And to Allāh belongs the depositories of the heavens and the earth, but the Hypocrites do not understand. They say, "If we return to al-Madīnah, the more honoured [for power] will surely expel therefrom the more humble." And to Allāh belongs [all] honour, and to His Messenger, and to the Believers, but the Hypocrites do not know.**[302] So honour belongs to Allāh ﷻ, it belongs to the Messenger of Allāh ﷺ and it belongs to Al-Mu'minīn.

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Lessons from Ghazwah Banū Al-Mustaliq

People Not Preoccupied with Good Will Preoccupy themselves with Evil

Rasūlullāh ﷺ told the army to leave. The wisdom in this action is [that] if you do not keep people preoccupied with good, they will preoccupy themselves with evil. Now, since this Fitnah was causing a lot of talk; rumours, Rasūlullāh ﷺ told the army to pack up and leave, and they marched for the entire day, and then they marched throughout the entire night, and then they marched in the morning. So when Rasūlullāh ﷺ told them to stop, they fell asleep immediately as their heads hit the ground; as soon as they touched the ground, they were asleep because they were *so* exhausted. Rasūlullāh ﷺ exhausted them out so that they would forget about talking about this incident, and this shows you how Rasūlullāh ﷺ solved this problem.

Importance of Protecting Reputation of the Muslim Community

Number Two: It is important to protect the reputation of the Muslim community. Rasūlullāh ﷺ said, 'No 'Umar, I am not going to kill him because then people are going to say that Muhammad kills his Companions.

[302] Al-Munāfiqūn: 7-8

I do not want to give people this impression.' We want to bring people closer to Islām, we do not want them to think that if they become Muslim they are going to be killed by their leader, that they are going to be oppressed or wronged, that Muslims are going to rip them off or take advantage of them or trick them or fool them; no, you want the Non-Muslim to feel that by becoming Muslim they are going to be with their brothers, and their leader will be their brother. So Rasūlullāh ﷺ does not want the enemies of Allāh or the Non-Muslims to hear that Muhammad is killing his Companions, and even though 'Abdullāh Ibn Ubaÿ was not a Companion of Rasūlullāh ﷺ, he was a Munāfiq, but he is counted as a Muslim among the Non-Muslims; he is part of the community of Madīnah and people think that he is Muslim because that was what he says, that was what he claims to be; he professes to being a Muslim. Even if that is not true, but people do not know that.

Using Hikmah and Thinking Long-term

Also in this statement, Rasūlullāh ﷺ is thinking long-term. 'Umar said, 'Let me kill him.' What did Rasūlullāh ﷺ say? 'No, I do not want people to think that I am killing my followers.' And then Ibn Is'hāq said, "Thereafter, if anything bad happened, 'Abdullāh's people would blame and reproach him. So Rasūlullāh ﷺ, having been informed that they were treating him this way, he asked 'Umar, 'Well 'Umar, what do you think now? I swear if I had killed him the day you had suggested it, there would have been much resentment.'" And probably [there is] a better translation than the word resentment, because in Arabic it says *Istaraghb Lahū Unuf* – many people would fight for him out of pride and out of nationalism because he is one of them, they would fight for him and they would not be happy with what Rasūlullāh ﷺ did. Why? Because 'Abdullāh Ibn Ubaÿ was not exposed yet, but since Rasūlullāh ﷺ dealt with it with such Hikmah, now his own people, the same people who would have fought for him then, these people are now against him and they were the ones reproaching him. Why? Because overtime the character of 'Abdullāh Ibn Ubaÿ was showing up, he was showing his true colours, so now people were realising that he is a Munāfiq. You see, do not think that everyone then knew that he was a Munāfiq like we know now; this is something that grew overtime. Now we

know that ‘Abdullāh Ibn Ubaÿ was a Munāfiq, so we are assuming that everyone knew that; that was not the case, his people would think otherwise, but since Rasūlullāh ﷺ left him alone, ignored him, now his own people were turning against him. Previosuly, whenever Rasūlullāh ﷺ would walk towards the pulpit to give Khutbatul Jumu‘ah towards Al-Mimbar, ‘Abdullāh Ibn Ubaÿ would stand up and would say, “This is the Messenger of Allāh, support him and help him!” You know, he wants to stand up and speak, he wants to give himself authority that as if I am the one telling you to support Rasūlullāh ﷺ. But after his Nifāq was showing up, when he would stand up, his people would pull him down and say, ‘You sit down’, because they know that he was lying. So this is the Hikmah of Rasūlullāh ﷺ. Rasūlullāh ﷺ said, “But if I were to order his death today, they would all kill him.” ‘Umar Ibn Al-Khattāb said, “Yes Rasūlullāh, I realise that your decision is better than mine.”

Also, [another lesson is] thinking long-term and the benefit of leniency – *Rithq*. You see, being lenient with your followers is important, and Allāh ﷻ said that if the heart of Rasūlullāh ﷺ was harsh and if he was dealing with his people in a rough way, they would not have followed him, but because Allāh ﷻ made his heart soft and his dealing with others lenient, that is how he established this Ummah, ﷺ.

Fighting Nationalism

The Next Lesson: Fighting nationalism. Nationalism is an enemy of Islām and Muslims need to stand against it, this ‘Asabiyyah. Al-Muhājirūn were going to fight with Al-Ansār, Al-Aws were going to fight with Al-Khazraj, but Rasūlullāh ﷺ steps in and stops that. So this is an enemy that Shaitān is using against us to sow the seeds of discord among the Ummah, so we need to be very aware. Be *very* careful from this thing of Arabs and Pākistānis and British Muslim or American Muslim versus [others]; they make [people] immigrants. You see, all of these titles are label tags that Shaitān can use to bring disunity among the Ummah. We are Muslim, we are one, and we belong to different nationalities and different countries. I do not want to use the word nation because a nation could be a political thing

that is completely not recognised by Islām altogether, but Islām does recognise that we belong to tribes. ***Waja'alnākum Shu'ūban Wa Qabā'ila Li'ta'ārafū* – And made you peoples and tribes that you may know one another.**[303] You see, with this thing of current nations, you know, many of these nations were drawn up by some drunk British and French men who met after World War One and World War Two and divided the Middle East and made it in such a way that if you look at the map of the Muslim world, you can see some straight lines in there that were drawn by a ruler; that is not a natural border. But we do have tribes, we do belong to tribes. ***Waja'alnākum Shu'ūban Wa Qabā'ila Li'ta'ārafū* – And made you peoples and tribes that you may know one another.** Now, the reason why He created us into tribes is for us to know each other, because imagine if we are all carbon copies of one another, imagine that everyone is equal to each other in the way we look, from where we belong to; then how would we recognise one another? But you see, we look different, and we have different names, and that is so that every one of us would have an individual personality, and that is how we can know one another, otherwise how would we know one another if we were all exactly the same? Number one, number two, number three; we would be numbered and that is it, no one would have this individual personality that we have, everyone is unique. Allāh has created everyone unique, and there are different tribes, and every tribe is unique, and different ethnic groups and these ethnic groups are unique.

Loyalty of 'Abdullāh the Son of 'Abdullāh Ibn Ubaÿ

Then the example of the son of 'Abdullāh Ibn Ubaÿ, and his name is also 'Abdullāh. When 'Abdullāh heard that Rasūlullāh ﷺ might kill his father because of what he said, 'Abdullāh went to Rasūlullāh ﷺ and told him, "I heard that you want to kill my father. If you plan to do so, then let me kill him. The people of Khazraj know that I am the most obedient towards my father, I am the best among them in obedience and fulfilling the rights of my father, and I do not want someone else to kill my father and then after that I see this man walking safely and Shaitān comes to me and causes me to kill

[303] Al-Hujurāt: 13

him, and then I would have killed a Believer for the sake of a Disbeliever. If you want to kill him, then order me to do so and I will do it." Rasūlullāh ﷺ told him, "No, we will not kill him. We will accompany him in this life with good company." And Rasūlullāh ﷺ made Du'ā' for 'Abdullāh, the son ؓ. Now, 'Abdullāh gives us the example of true Īmān, where your loyalty goes to; to Allāh and His Messenger. Someone willing to kill his *own* father for the sake of Islām. But Rasūlullāh ﷺ told him do not do that, we will be kind towards him, and this shows you the heart of Rasūlullāh ﷺ; he had a great heart, ﷺ.[xxxi]

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21
Banū Al-Mustaliq

The Great Slander against ‘Ā'ishah

During the Battle of Banū Al-Mustaliq, an important incident occurred, and its importance lies in the great lessons that the Ummah learned from this unfortunate incident. We will let ‘Ā'ishah relate to us the story of what happened, and these narrations by the way are mentioned in Bukhārī, Muslim, Ibn Is'hāq. ‘Ā'ishah said, “When the Messenger of Allāh was about to go on a journey, he would draw lots among his wives to decide who would accompany him. He did so as usual for the expedition against Banū Al-Mustaliq; my name was drawn and so he took me with him. The women on such occasions would eat light-filling foods and they would be lightweight.” In those days, ‘Ā'ishah said that we used to eat very light meals, so we were lightweight. “I would sit in my *Hawdaj* while my camel was being saddled.” This Hawdaj is a closed space and it is put on top of the camel for women to sit in. It is made out of wood and then

they cover it, so a woman could be sitting in there without her being seen. "The men responsible for mounting it would then grasp the Hawdaj from below it and lift it and place it upon the camel's back, tying it there with ropes, they would then lead the camel away by the head. When Rasūlullāh ﷺ had completed that journey, he directed the party to return home, and when close to Madīnah, he made a halt for part of the night. A crier then called out to everyone to depart again, and people prepared to do so. I went out to relieve myself. I was wearing a necklace of onyx beads from Dafār. When I had finished, it slipped from my neck without my knowledge. Having returned to my mount, I felt for it around my neck but did not find it there, but people were beginning to leave, so I returned to where I had been to search for the necklace and eventually I found it." It was right under the place where she was sitting. "The men who had now finished saddling my camel came back for me and raised up the Hawdaj, thinking I was inside as usual…" You see, because she was very lightweight, they could not tell the difference that she was not in there, "…and fastened it on to the camel; they had no doubts about me being inside. Then they took the camel by the head and led it away."

"When I returned to the campsite, there was absolutely no one there, everyone had left. So I wrapped myself in my cloak and lay down, I was sure that they would return for me when they missed me. I swear, I was lying there when Safwān Ibn Mu'attal As-Sulamī came by. He had for some reason of his own been lagging behind the other warriors and had not spent the night with the others. When he saw my form, he approached and stood over me, he had seen me before the veil was required for us. When he saw me, he exclaimed, 'To Allāh we belong and to Him we return. Is it not the *Da'īnah* of Rasūlullāh?'" Da'īnah is the term used to refer to a woman who is sitting in the Hawdaj. "I was all wrapped up in my cloak. He then asked, 'What made you stay behind, Yarhamukillāh – may Allāh have mercy on you?' I did not speak to him. He then brought up the camel and said, 'You ride.' He kept away from me. So I mounted and he led the camel away by the head, moving quickly to catch up with the rest. I swear by Allāh, we neither caught them up nor did they miss me before morning." So the entire

night, they did not miss her and they were not able to catch up with the army.

"By the time the force had halted and made secure, the man appeared leading me, and so those who spread the calumny began talking and the men were greatly perturbed. However I swear, I knew nothing of this." So now this man Safwān, [who was] leading the camel, and 'Ā'ishah, [who was] riding on it, appear, and the Muslims see what is happening, they see that Safwān and 'Ā'ishah are coming alone, so they start spreading rumours saying that why were they together, and accusing 'Ā'ishah ﷺ. "We then went on to Madīnah; there I soon fell seriously sick and heard nothing of what was going on." You see, all of these rumours are spreading around and 'Ā'ishah has no idea about it. "All the talk soon reached Rasūlullāh ﷺ and my parents, but they told me absolutely nothing of this, all I noticed was that Rasūlullāh ﷺ was not as kind as usual towards me; whenever I had been sick, he had been very kind and comforting to me, but not on this occasion. I pretended not to notice. When he came in to see me, my mother being present nursing me, he would just say formally, '*Kayfa Tīkum*? – How is she?'" He would not even speak to her. "He would add nothing more. Eventually this coldness of his bothered me and so I asked him, 'O Rasūlullāh, if you will allow it, I would like to go and stay with my mother to have her care for me.' Rasūlullāh ﷺ said, 'No problem.' And so I moved in with my mother. I still had no knowledge of what was going on until I recovered from my illness some three weeks later." So for three weeks she has no idea that this rumour is spreading around about her.

She said, "We were an Arab people and did not have in our homes those toilets that foreigners use, we find them disgusting. We would go out and use the open areas of Madīnah. Each night the women would go outside to relieve themselves. I went out to do so one night accompanied by Umm Mustah, daughter of Abū Rūm Al-Muttalib. She was walking with me when she tripped over her gown and swore, 'Ta'isa Mustah – Perish that Mustah.'" Mustah was her son's nickname, his real name being 'Awf. "I commented, 'That is a terrible thing to say about a Muhājir and a man who fought at Badr.'" So 'Ā'ishah here is saying why are you saying this about your son?

And your son is a Muhājir and he has attended Badr. So this shows you that attending Badr was a special thing. "The mother of Mustah said, 'Has the news not reached you, daughter of Abū Bakr?' I asked, 'What news?' She then told me what those spreading the calumny were saying, so I exclaimed, 'This is really so?' She said, 'Yes, it is really so.'" 'Ā'ishah says, "I swear, I was *so* upset, I could not do my business and went home. I wept *so* much I thought my crying would burst my liver. I told my mother, 'May Allāh forgive you for not telling me anything about what the people have been saying about me.' She said, 'Do not take it too seriously daughter, rarely does a beautiful woman with a husband who loves her not have her co-wives and others too speak badly about her.'"

"Rasūlullāh ﷺ had stood and addressed people on this subject, but I knew nothing of that. He had praised and thanked Allāh [and] then said, 'Why is it that people are giving me concern about my family and speaking untruths about them? I swear by Allāh, I know nothing but good of them. And they are also saying the same against a man of whom I have never known anything but good; he has never entered any of my dwellings without me being in his company.'" So Rasūlullāh ﷺ here is saying that I only know good of 'Ā'ishah and I only know good of Safwān. ['Ā'ishah continues,] "The greatest blame for this lay with 'Abdullāh Ibn Ubaÿ Bin Salūl, some of the Khazraj, and Mustah, and Hamnah, daughter of Jahsh. Hamnah spoke thus because she was the sister of Zainab, daughter of Jahsh, who also lived with Rasūlullāh ﷺ, and Zainab was the only one of his wives who would rival my status with him. Zainab herself was given Allāh's protection through her religion, for she spoke only good of me. Hamnah spread her rumours about me to do harm for her sister's sake, and I suffered for that." So 'Ā'ishah is saying that Zainab was not involved in this, but it was her sister doing it and she was doing it for her sister's sake without Zainab asking for that. 'Ā'ishah continues, "When Rasūlullāh ﷺ made this address, Usaid Bin Hudair stated, 'Messenger of Allāh, if they were from Al-Aws, we would deal with them for you, if from our Khazraj brethren, then give us your order and I swear by Allāh they deserve to have their heads cut off.'" Now, Usaid is from Al-Aws, [and] he is saying that if they are from

Al-Aws then we will deal with them, and if they are from Al-Khazraj then tell us what to do and we will do it. ‘Ā'ishah said, “Then S’ad Ibn ‘Ubādah arose, he had previously been considered a fine man, he said, ‘You lie I swear by Allāh, you would certainly not cut off their heads, and you only made that statement because you knew that they were of Khazraj; if they had been from your own tribe you would never say that.’ Usaid said, ‘It is you who lie. I swear by Allāh, you are a Hypocrite arguing on behalf of the Hypocrites.’ People became so angry that there was almost fighting between these two tribes of Aws and Khazraj.” And Subhān'Allāh, this is four or five years after them becoming Muslim, and still the problem of nationalism is so divisive it could cause them to fight inside Al-Masjid. This shows us how dangerous nationalism is, tribalism, zealousness for one’s tribe. And Subhān'Allāh, Rasūlullāh ﷺ says that is one of the things of Jāhiliyyah that will remain in you, so we need to be very careful of this problem. And these are great Sahābah, we are not talking about Munāfiqīn here; Sa’d Ibn ‘Ubādah is a great Sahābï, Usaid is a great Sahābï, the Aws and Khazraj are the Ansār, nevertheless they were going to fight.

So now Rasūlullāh ﷺ has his own problem; the problem of this slander of his family. ‘Ā'ishah ؓ said, “People became so angry that there was almost fighting between these two tribes of Aws and Khazraj. Then Rasūlullāh ﷺ stood down and came in to see me.” After Rasūlullāh ﷺ settled the problem, he walked out and came to see ‘Ā'ishah ؓ, and he called for ‘Alï Ibn Abī Tālib and Usāmah Bin Zayd and consulted with them. “Usāmah spoke well of me and then said, ‘Rasūlullāh, this is about your family about whom we know nothing but good; it is all foolish lies.” This was the opinion of Usāmah. “‘Alï Ibn Abī Tālib said, ‘Messenger of Allāh, there are plenty of women, you can exchange them.’” In other words, if there is something wrong, what ‘Alï Ibn Abī Tālib is saying [is that] you could divorce ‘Ā'ishah and marry someone else. “He said, ‘Ask the slave-girl, she will speak the truth to you.’ So Rasūlullāh ﷺ called for Burairah to ask her. ‘Alï went up to her and struck her violently saying, ‘Speak the truth to the Messenger of Allāh!’ Burairah replied, ‘I swear by Allāh, I know nothing but good. I never found fault with ‘Ā'ishah at all except that when I need dough and ask her to

watch over it, she may fall asleep and the pet lamb comes and eats it.'" Meaning that 'Ā'ishah is young and she is naïve, and that is the only thing that I can see wrong with her, otherwise everything else is fine with 'Ā'ishah ﷺ.

'Ā'ishah said, "Then Rasūlullāh ﷺ came to me. I had with me both my parents and an Ansārī woman, I was weeping and so was she. He sat down, gave praise and thanks to Allāh and then said, 'Ā'ishah, you have been informed of what people have been saying about you. Fear Allāh. If you have indeed done wrong as they say, then repent to Him, Allāh accepts repentance from His servants.' As soon as he said this, my tears dried up so that I could feel nothing of them. I waited for my parents to respond on my behalf to Rasūlullāh ﷺ, but they did not speak. I swear to Allāh, I thought myself too humble and unimportant for Allāh to send down a verse of Qur'ān about me, when that would be recited and used for the Prayer, but I had hoped that the Prophet would have some vision in his sleep by which Allāh would prove my veracity from His knowledge of my innocence and would give some information, but as for a verse of Qur'ān being revealed about me, I swear I thought myself too insignificant for that. When I saw that my parents were not going to respond on my behalf, I asked them, 'Will you not reply to Rasūlullāh?' They replied, 'By Allāh, we do not know what to reply.' I swear, I do not know any household that ever suffered so much as did that of Abū Bakr through those days. When they were unable to respond for me, I burst out crying again, then I said, 'By Allāh! I will never repent to Allāh for what you refer to. I swear, I well know that if I were to affirm what people say while Allāh knew me to be innocent of it, I would be affirming what had not happened, and if I were to deny what they say, you would not believe me.' I then tried to remember the name of Ya'qūb but I could not remember it, so I said, 'But I will speak as did the father of Yūsuf: Patience is fine, and Allāh's help is to be sought against what you describe.'" So she recited this Āyah of Qur'ān and said, **So patience is most fitting. And Allāh is the one sought for help against that which you describe.**[304]

[304] Yūsuf: 18

]‘Ā'ishah continues,] “I swear, the Messenger of Allāh had not left his seat before Allāh sent down upon him what He used to send. He was wrapped up in his cloak and a pillow of leather was placed beneath his head.” So Rasūlullāh ﷺ was now receiving Wahī. “As for myself, when I witnessed this, I swear I felt no alarm or concern, I knew that I was innocent and that Allāh would not harm me. However, I swear by Him who bears ‘Ā'ishah’s soul in His Hands, that as soon as the Messenger of Allāh recovered, I thought my parents would expire for fear that confirmation of what people had been saying would come from Allāh.” Subhān'Allāh! ‘Ā'ishah is saying that her parents were worried that Qur'ān would come to confirm the accusation that ‘Ā'ishah committed Zinā', and this shows you how dangerous these rumours could be that it reached to the extent that the parents of ‘Ā'ishah were worried. ‘Ā'ishah continues, “Having recovered, the Messenger of Allāh sat up, his face streamed with droplets like a winter’s day. He began wiping the sweat from his face and saying, ‘Rejoice ‘Ā'ishah, Allāh, Almighty and Glorious is He, has sent down confirmation of your innocence.’” ‘Ā'ishah said, “Alhamdulillāh.” [She continues,] “He then went out to the people, addressed them and recited to them what Allāh the Almighty and Glorious had revealed from Qur'ān on the subject. He then gave orders about Mustah Bin Uthāthah, Hassān Bin Thābit and Hamnah, these having been the most outspoken in their calumny, and they received the flogging prescribed by law.”

This is the story of Al-Ifk as narrated by ‘Ā'ishah ؓ. And in a different narration it says that when these Āyāt were revealed and Rasūlullāh ﷺ told her the news, the mother of ‘Ā'ishah told her, “Go and walk up to Rasūlullāh ﷺ and thank him.” She said, “No, I will not. I am going to only thank Allāh ﷻ.” So she was still a bit upset! ؓ.

Āyāt Revealed in Defence of ‘Ā'ishah ؓ

We will recite the Āyāt that were revealed Inshā'Allāhu Ta‘ālā, and these Āyāt are in Sūrah An-Nūr. Allāh ﷻ says:

Indeed, those who came with falsehood are a group among you. Do not think it bad for you; rather it is good for you. For every person among

them is what [punishment] he has earned from the sin, and he who took upon himself the greater portion thereof - for him is a great punishment. Why, when you heard it, did not the Believing men and Believing women think good of one another and say, "This is an obvious falsehood"? Why did they [who slandered] not produce for it four witnesses? And when they do not produce the witnesses, then it is they, in the sight of Allāh, who are the liars. And if it had not been for the favour of Allāh upon you and His mercy in this world and the Hereafter, you would have been touched for that [lie] in which you were involved by a great punishment. When you received it with your tongues and said with your mouths that of which you had no knowledge and thought it was insignificant while it was, in the sight of Allāh, tremendous. And why, when you heard it, did you not say, "It is not for us to speak of this. Exalted are You, [O Allāh]; this is a great slander"? Allāh warns you against returning to the likes of this [conduct], ever, if you should be Believers. And Allāh makes clear to you the verses, and Allāh is Knowing and Wise. Indeed, those who like that immorality should be spread [or publicised] among those who have believed will have a painful punishment in this world and the Hereafter. And Allāh knows and you do not know. And if it had not been for the favour of Allāh upon you and His mercy... and because Allāh is Kind and Merciful. O you who have believed, do not follow the footsteps of Satan. And whoever follows the footsteps of Satan - indeed, he enjoins immorality and wrongdoing. And if not for the favour of Allāh upon you and His mercy, not one of you would have been pure, ever, but Allāh purifies whom He wills, and Allāh is Hearing and Knowing. And let not those of virtue among you and wealth swear not to give [aid] to their relatives and the needy and the emigrants for the cause of Allāh , and let them pardon and overlook. Would you not like that Allāh should forgive you? And Allāh is Forgiving and Merciful. Indeed, those who [falsely] accuse chaste, unaware and Believing women are cursed in this world and the Hereafter; and they will have a great punishment. On a Day when their tongues, their hands and their feet will bear witness against them as to what they used to do. That Day, Allāh will pay them

in full their deserved recompense, and they will know that it is Allāh who is the perfect in justice.[305]

Allāhu Akbar! Subhān'Allāh. ‘Ā'ishah said, “I thought of myself too insignificant for Allāh to reveal Āyāt about me,” and all of these Āyāt were revealed in defence of ‘Ā'ishah ﷺ.

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Lessons from the Story of ‘Ā'ishah ﷺ

Lesson One: Accusing Muslim Woman or Man of Zinā' is a Major Sin

Accusing a Muslim woman or man of Zinā' is a major sin; accusing ‘Ā'ishah is Kufr, because Allāh ﷻ starts the Āyāt by saying: **Indeed, those who came with falsehood are a group among you.** So Allāh called it falsehood, Allāh called it a lie, so if somebody accuses ‘Ā'ishah of that, then they are actually saying that Qur'ān is untrue, so that is Kufr.

Lesson Two: There is Good that Came Out of this Evil

There is good that came out of this evil. Allāh ﷻ said: **Do not think it bad for you; rather it is good for you.** We learned all of the Ādāb of dealing with such issues from this incident. Yes, ‘Ā'ishah ﷺ and the family of Abū Bakr suffered, but the Ummah learned a lot, and the family of Abū Bakr, because of that suffering they went through, they earned a lot of Hasanāt because of their patience. So there was good in it for the Ummah and for the family of Abū Bakr.

Lesson Three: Muslims Should Care for Reputation of Other Muslims and Think Good of them

Muslims should care for the reputation of other Muslims and think good of them. This is one of the Ādāb that is lost today; Muslims slander each other,

[305] An-Nūr: 11-25

they talk bad about each other, and sometimes you find good brothers and sisters, but they become happy when they hear bad news about so and so. Just because they do not like them or they do not agree with them, they are happy when they hear evil things about them. Allāh ﷻ said: **Why, when you heard it, did not the Believing men and Believing women think good of one another?** ʻĀ'ishah is a Muslim like you so you need to think good of her, and this lesson applies to every Muslim. And Allāh ﷻ says: **…and say, "This is an obvious falsehood"?** You should assume the best about your Muslim brother or sister, and Allāh ﷻ is saying that you should accuse this rumour, accuse this lie going on, as being a lie.

Lesson Four: We Should Not Carry Rumours Around

We should not carry rumours around. Allāh said: **And why, when you heard it, did you not say, "It is not for us to speak of this. Exalted are You, [O Allāh]; this is a great slander?"** Muslims should have no time for this nonsense. We should not go around listening to this heresy and spread it around, even join and participate with the ones who are spreading such lies. So it is not proper for the Believers to be involved in this stuff; a Muslim is serious about his Religion and about spending his time wisely in Dunyā, we do not have time for this.

Lesson Five: It Should Never Happen Again

It should never happen again. Allāh says: **Allāh warns you against returning to the likes of this [conduct], ever, if you should be Believers.** If you believe in Allāh, then you should not return to such conduct again.

Lesson Six: We Should Not Talk about Such Stuff and Spread it

We should not talk about such stuff and spread it, and this is talking about all stories of immorality. You see, sometimes brothers or sisters would get together and talk about the *Fasād* that is in the Ummah, and they would bring up all of these examples of it and it would go beyond what is necessary to make the point. You want to talk about there being Fasād in the Ummah? Fine, you could give examples about it, but sometimes you feel that there is this desire of talking about these stories, these stories of

immorality, you know, there is some attraction; some people have this attraction to such stories and they just love talking about them. Allāh ﷻ says: **Indeed, those who like that immorality should be spread [or publicised] among those who have believed will have a painful punishment in this world and the Hereafter. And Allāh knows and you do not know.** So this is like, 'Oh, you know, what is happening in that mall? You know, the Muslim kids go there and Muslim sisters go there and this happens, and you know they go to night clubs and they drink and all of this Fasād is happening.' And sometimes it is not to make a point that there is Fasād, this is just to fulfil this desire or lust of talking about this stuff, and that is a very dangerous thing, that is Waswasah from Shaitān.

If there is some evil going on in a certain community and no one knows about it, sometimes it is better for the community, especially when it comes to these stories of immorality of Zinā', adultery, and boyfriend or girlfriend stories, because the more we talk about this stuff the more we start believing that the community is corrupt, and if we have that mind-set, it becomes a self-fulfilling prophecy. So it is better for us to assume that no, things are fine, things are good, and thus, if this belief is common among everyone, then the young brothers and young sisters would not want to break that, but if everyone assumes that well everything is broken, everything is destroyed, then they would try to grow up and fulfil what they believe the community is.

Now, with this issue, there is a fine line between when it is considered to be spreading stories and publicising stories of immorality and when it is forbidding evil, so you want to strike a balance; you do not want to fool yourself into believing that everything is fine. I do not want these words of mine to be taken out of context to mean that no, we should just hush-hush everything and pretend that everything is OK; that is not what I meant, but what I mean is that one should not exaggerate and one should not go to extreme lengths of talking about this stuff, one should only talk about it as is necessary.

Lesson Seven: Overlook Mistakes

This Mustah who was talking bad about ‘Ā'ishah ﵂ was a poor man, and Abū Bakr was the one who was taking care of his financial needs. So when Abū Bakr knew that this particular man was the one talking about his daughter ‘Ā'ishah, Abū Bakr was upset and he stopped spending money on him, so Allāh ﷻ said: **And let not those of virtue among you and wealth swear not to give [aid] to their relatives and the needy and the emigrants for the cause of Allāh, and let them pardon and overlook. Would you not like that Allāh should forgive you? And Allāh is Forgiving and Merciful.** So Allāh ﷻ is saying over here that you should overlook; it was a mistake, they did not know the Hukm of it yet, so pardon them.

Lesson Eight: Allāh is Jealous about the Reputation of Muslims

Allāh ﷻ says: **Indeed, those who [falsely] accuse chaste, unaware and Believing women are cursed in this world and the Hereafter; and they will have a great punishment.** So you can see that it is a serious crime to accuse a Muslim woman with adultery. Now, even though the Āyāt is talking about women, but the exact same ruling applies to [both] women and men. The reason why the Āyah mentions women, even though men are included, is because it is even worse when it is about women, but it does not mean that it is okay to slander men. Allāh says: **Indeed, those who [falsely] accuse chaste, unaware and Believing women are cursed in this world and the Hereafter; and they will have a great punishment. On a Day when their tongues, their hands and their feet will bear witness against them as to what they used to do. That Day, Allāh will pay them in full their deserved recompense, and they will know that it is Allāh who is the perfect in justice.** So Allāh does not want Muslims to slander one another.

Lesson Nine: Muhammad ﷺ was a Human Being and he Did Not Know the Unseen

Muhammad ﷺ was a human being and he did not know the unseen. Rasūlullāh ﷺ himself suffered the pain of having people talk about his wife for an entire month; this went on for a month. If Rasūlullāh ﷺ knew

about Al-Ghaib, he would know that ‘Ā'ishah was innocent, but he suffered just like Abū Bakr suffered, and the wife of Abū Bakr suffered, and this shows us the humanity of Rasūlullāh ﷺ and that he went through what humans go through in this Dunyā, [he went through] the same feelings of human beings.

Lesson Ten: Ruling of Qadf and its Importance in Protecting the Muslim Community

If someone accuses a Muslim of Zinā', adultery or fornication, they must produce four witnesses. If they do not, then they are flogged publicly 80 lashes, and they are labelled as Fāsiq, and their witness is not accepted. **And those who accuse chaste women and then do not produce four witnesses - lash them with eighty lashes and do not accept from them testimony ever after. And those are the defiantly disobedient.**[306] So they are flogged, their witness is never accepted in court, and they are labelled as Fāsiq; they are considered to be Fāsiq, so it is a very serious thing, and the seriousness of the law reflects its objectives. This is to protect the Muslim community, and this shows you how dangerous slandering in issues of immorality is. So we need to be very careful, because now this ruling is not known, and sometimes people take this very lightly and they talk about ‘this sister and that brother, they did this and they did that’, when there is no proof about it and they do not realise that they are committing a major sin, just like drinking or a person himself committing Zinā'; this is a major sin and that is a major sin. So you are accusing someone of Zinā' while you yourself, by accusing them of Zinā', are committing an equal major sin.

Why ‘Abdullāh Ibn Ubaÿ Was Not Flogged

Now, Hassān Bin Thābit and Mustah and Hamnah were flogged, but not ‘Abdullāh Ibn Ubaÿ, even though it was ‘Abdullāh Ibn Ubaÿ who was the one who was doing most in the effort of spreading this rumour. So how come he was not punished? Ibn Al-Qayyim gives us four possibilities; number one, because the punishment is a *Kaffārah* for the sin in Dunyā – it

[306] An-Nūr: 4

is a compensation for the sin in Dunyā, so a person who is punished for the sin in Dunyā will not be punished for it in Ākhirah, and since he is an evil man he does not deserve that, so Allāh reserved his punishment until Ākhirah. The second possibility is because probably he was only spreading the rumours and talking about it and doing it in a way where he could not be held responsible for it, so he was doing it in a clever way where he was clearing his tracks. The third possibility is that this punishment is only established through witnesses or through personal admission, and since he did not admit it, and since he would mention it in front of Munāfiqīn and they did not come forward and witness against him, there was no evidence in court. The fourth possibility is that he was not punished for a greater Maslahah; it is to bring his people closer to Islām and to avoid causing a Fitnah, and I want to note here, on this particular possibility, that it is difficult for this to be a valid possibility because if the evidence is established, then the punishment cannot be overruled; if the evidence is clear and firm, then a person must be punished, you cannot say, 'Well, because of a certain Maslahah, he will not be punished.' And then Ibn Al-Qayyim says that it could be all of the above.

Lesson Eleven: Enemies of Allāh Will Try to Assassinate Our Character

We see here that the enemies of Allāh will try to assassinate the character [i.e. the person] or will try to involve in character assassination. If they cannot assassinate the character then they will be involved in character assassination. They tried to assassinate Rasūlullāh ﷺ, as we saw with Al-Yahūd, and since that failed, now they were involved in character assassination. And 'Abdullāh Ibn Ubaÿ, the one who hated Rasūlullāh ﷺ most, was carrying the brunt of that. So we need to keep that in mind, that the enemies of Allāh will always try to do this with our leaders, and this leads us to our next lesson.

Lesson Twelve: Importance of Protecting the Reputation of our Leaders

These stories have a special appeal and lure to them, and they easily spread

and are easily accepted, and Subhān'Allāh, there is some magic to them and that is because of the *Tazīn* of Shaitān, so one needs to be *very* very careful, because the enemy of Allāh will try to design some very dangerous stories about the dangerous leaders of the Ummah, and we need to be very aware and not buy into these stories because definitely the enemies of Allāh ﷻ will try to do that; they did it with Rasūlullāh ﷺ but it did not work because Allāh ﷻ was defending him, however, with the leaders of the Ummah now, no Āyāt will come in their defence, so it is the duty of the Ummah to do that and that is the whole purpose of us learning from the actual stories of the Sahābah. So this is an incident that happened; we need to learn the lesson from it and not allow it to happen again.

Āyāt of Sūrah An-Nūr were revealed talking about this issue; great lessons, very important lessons. We ask Allāh ﷻ to make us of those who will benefit from them and follow them. Our next stop is the Battle of the Trench.

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22
The Battle of the Trench

The Battle of the Trench also has the name of Ghazwatul Ahzāb. Ahzāb are the confederates or the parties or the clans; it is translated differently but these are the two names of the battle; Al-Khandaq and Al-Ahzāb.

Jews Gather a Formidable Force

What was the reason? Ibn Is'hāq says, “What happened at Al-Khandaq was that a group of Jews brought together a coalition of clans against the Messenger of Allāh.” So this was a coalition that was pulled together by the Jews; they went to Makkah, they went to the tribes of Ghatafān, and they brought together quite a formidable army; 10,000 strong – [the] largest army ever assembled against Rasūlullāh ﷺ up to that point. The agreement was that Ghatafān would supply 6,000 men in exchange of the Jews paying them the entire date harvest of Khaibar for one year. So with Ghatafān, they were

in it for money; mercenaries. The ones who had an intention of fighting against Muhammad ﷺ were the people of Quraish and the Yahūd, but Ghatafān were from far away and they just came in because the Jews promised them money. And the Jews would go to Makkah and the people of Makkah would ask them – because they were the learned men; you see, the Arabs used to consider that the Jews were the wise learned men because they, the Arabs, were illiterate – so Abū Sufyān and the leaders of Quraish asked, "Well you are the learned men, you are the People of the Book, so tell us, who is right, us or Muhammad? Who is on the right path?" The Jews would tell them, "You are." Allāh ﷻ revealed: **Have you not seen those who were given a portion of the Scripture, who believe in superstition and false objects of worship and say about the Disbelievers, "These are better guided than the Believers as to the way"? Those are the ones whom Allāh has cursed; and he whom Allāh curses - never will you find for him a helper.**[307] Now, one would wonder, what in the world would make the Jews claim that the Pagan Idol-Worshippers were more guided than the Muslims? The Jews have much more in common with the Muslims than they have with the Pagan Idol-Worshippers; there is nothing in common with the People of the Book and the Pagan Idol-Worshippers, but there is a lot in common between them and the Muslims, so what would make them take such a position? That would go back to the reasons that we talked about earlier, the stand that the Jews took from very early on against Rasūlullāh ﷺ for the various reasons of jealousy and hatred, [etc.].

News Reaches Rasūlullāh ﷺ

Rasūlullāh ﷺ was following the news, and again, we said that he had his men spread out all over, gathering intelligence for him. So the news reached Rasūlullāh ﷺ prior to them advancing towards Madīnah that a huge army is coming your way. Rasūlullāh ﷺ holds a Shūrā session, and Salmān Al-Fārsī ؓ has a suggestion, he said, "O Messenger of Allāh, in our land in Persia, if we feared the cavalry, we would dig a trench or a moat. O Messenger of Allāh, why do we not dig a moat or trench?" Rasūlullāh ﷺ

[307] An-Nisā': 51-52

and the Muslims liked the idea, and the project started. Now, it would have been impossible for them to dig this moat all around Madīnah because they just did not have the manpower for that, so they had to choose the locations which were vulnerable; that location was north of Madīnah, which sounds strange because Makkah is to the south, but the thing is that Madīnah had a natural protection from the east and west, and that was what is called Al-Harrah – these are tracks of volcanic rocks; very sharp, very edgy – and boulders all over, so it is difficult for an army to march through. And then from the south you have the dwellings and the farmland which also makes it difficult to penetrate, so the danger is from the north, and that is where they dug the trench.

Muslims Dig the Trench

Every 10 men were given 40 feet of land to dig, and they split into groups and they started the work. It was very difficult; the Muslims were hungry, they were poor, there was lack of food, and there was lack of numbers too to dig this trench. Anas Ibn Mālik ﷺ said, "The Messenger of Allāh went out to the trench and found that the Muhājirūn and the Ansār were busy digging. It was a very cold morning and they had no slaves to do that work for them. When he saw what they were suffering from, the hard labour and their hunger, he said, 'O Allāh, their life is indeed that of the Afterlife. Forgive the Ansār and the Muhājirūn." They are having difficulty in Dunyā but their life does not belong to this world, it belongs to the Afterlife.

Rasūlullāh ﷺ himself participated in the digging. Al-Barā' narrates in Al-Bukhārī, "On the Day of Ahzāb when Rasūlullāh ﷺ was digging the trench, I saw him carrying dirt until there was so much dirt on his stomach I could not see his skin anymore." Rasūlullāh ﷺ was right there with his followers in the field, working with them. This is the leadership example that Rasūlullāh ﷺ is giving us; he was not aloof from the people, he would not treat himself specially, he was trying to be one of them when Rasūlullāh ﷺ was the best of humanity, ﷺ.

Rasūlullāh ﷺ would get so hungry [that] he would have to tie a stone to his stomach to suppress the hunger; to elevate the pain he would tie this rock

to his stomach – that was how difficult it was on him and how hungry he ﷺ was. But his spirit was high, and he would elevate the spirits of the Sahābah ﷺ and he would chant with them, so they would recite these lines of poetry, and Rasūlullāh ﷺ would go along with them and recite these words, they would say, "O Allāh! Without You we would not have been well-guided, nor would we have been charitable, nor would we have prayed, so do send tranquillity upon us and make us stand firm when we meet the foe. They have wronged us, if they want trouble, we will meet them." And Rasūlullāh ﷺ would stretch the final words.

Rasūlullāh ﷺ Receives News of Banū Qurayzah's Potential Betrayal

There were guards around the clock, guarding the trench and guarding Madīnah, and the Sahābah ﷺ would take turns in guarding. The difficulties were increasing rather than decreasing; you have this army coming forward made up of Quraish and Ghatafān, and then there was a *very* serious problem, and this could not have come at a worse time; the dwellings of Banū Qurayzah, the last Jewish tribe remaining in Madīnah, were part of the protection, were part of the plan of protection that Rasūlullāh ﷺ had for Madīnah, so their fortresses were used as a protection from the army advancing from that area. Rasūlullāh ﷺ was receiving news that Banū Qurayzah themselves were betraying their agreement with Rasūlullāh ﷺ and were going to join with the Confederates. This would have been a disaster because they were supposed to be part of the protection, so if that gate is opened, then the Muslims are going to be in serious trouble. So Rasūlullāh ﷺ sends Az-Zubair Bin Al-'Awwām to investigate the matter. Az-Zubair Ibn Al-'Awwām brings back information that they are bringing in their livestock and they are paving their roads, which is an indication for preparation for war. Rasūlullāh ﷺ wanted to investigate the matter further so he sends Sa'd Ibn Mu'ādh, Sa'd Ibn 'Ubādah, 'Abdullāh Bin Rawāhah and Khawwāj Bin Jubair. He told them, "Go and investigate the matter and bring me news of whether Qurayzah have betrayed or broken their agreement with me. If that is the case, do not weaken the people; come and deliver the news

to me secretly. If you find that they are still up to their word and agreement and they are keeping the agreement, then make the news public." And we learn a lesson here from Rasūlullāh ﷺ that sometimes you want to keep away some news from the people. If it is detrimental news, if it is a news that would demoralise them, if it would weaken them, it might be Maslahah to keep it away from the army; Rasūlullāh ﷺ wanted to keep it secret if that was the case, but if it is good news that they are still keeping the agreement then [to] make it public.

Banū Qurayzah's Betrayal Confirmed by Sahābah

Sa'd Ibn Mu'ādh, Sa'd Ibn 'Ubādah, 'Abdullāh Bin Rawāhah and Khawwāj go there [and] they came back and they tell Rasūlullāh ﷺ two words, "'Azl Wal Qārrah." 'Azl Wal Qārrah, if you remember, are the two tribes that betrayed the men whom were sent by Rasūlullāh ﷺ, the ones who betrayed the men and killed them. So this was an indication from these men that Qurayzah have broken the agreement, and Rasūlullāh ﷺ got the point and made preparations for that. Rasūlullāh ﷺ sends out two groups; one [with] 200 men, the other one [with] 300 men, as guards, and they would go around the area of Banū Qurayzah to show them that we are still here and we are still strong and we are willing to fight, so it was a show of strength. And the Muslims were able to intercept 20 camel loads of dates, figs and barley that were going towards the army of Ahzāb, and their point of origin was Banū Qurayzah. So this makes it clear that Banū Qurayzah have betrayed Rasūlullāh ﷺ, they have committed treason; they are now supplying the army of the enemy.

The Extreme Difficulty on the Muslims

So it was very difficult on the Muslims, *extremely* difficult, probably the most difficult situation they have been through. Allāh ﷻ describes it to us, Allāh says: **[Remember] when they came at you from above you and from below you, and when eyes shifted [in fear], and hearts reached the throats and you assumed about Allāh [various] assumptions.**[308] So here

[308] Al-Ahzāb: 10

the eyes were shifting in fear; you know, there was this disorientation going on. And Allāh says that the hearts reached the throats, which means that the hearts were pounding so fast it was as if you can feel it in your throat; that was how difficult the situation was. And you assumed about Allāh various assumptions. So some people were making assumptions about Allāh, like Allāh has promised us in vain, and that Allāh ﷻ will not give us victory, and that this religion is not true and we made a mistake; so all of these doubts were coming into the hearts, and obviously the ones who were having these dangerous doubts in the Religion were Al-Munāfiqūn.

Allāh ﷻ also says, and these Āyāt are from Sūrah Al-Ahzāb: **And when the Believers saw the companies, they said, "This is what Allāh and His Messenger had promised us, and Allāh and His Messenger spoke the truth." And it increased them only in faith and acceptance.**[309] This was the response of the Believers. When the Believers saw all of these dangers being thrown at them, that increased their Īmān rather than decreased it, because they knew that Allāh ﷻ will test them, so they saw this as part of the test, therefore it only confirms what we already knew would happen, but with the Munāfiqīn, it made them doubt even more in the authenticity of Islām. So you can see how one event brought forth different reactions from the two camps, the Believers and the Non-Believers. You see, when it comes to fear, the fear was across the board; the Believers were afraid and the Munāfiqīn were afraid, but what is different is the reaction to that fear. You see, fear is a natural human instinct, it is natural for a human being to feel fear, Mūsā ﷺ himself felt fear, Allāh ﷻ said: ***Fa'awjasa Fī Nafsihī Khīfatam Mūsā* – And he sensed within himself apprehension, did Moses.**[310] Allāh ﷻ said that he felt fear in his heart, but the thing is, with Mūsā ﷺ the fear was restricted to the heart, it did not show up in his actions; his actions were full of Īmān. So that is the difference between Al-Mu'minūn and Al-Munāfiqūn; the Munāfiqūn acted negatively upon their fear while the Believers acted positively, they said this is what Allāh ﷻ has promised us! We expected this would happen.

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[309] Al-Ahzāb: 22
[310] Tā-Hā: 67

Ibn Is'hāq said, “Thereupon, the anxiety and fear increased. Their enemy came at them from above and below, so the Muslims were very confused. Dissension arose to the point where Mu‘attib Bin Qushail commented, ‘Muhammad used to promise us that we would eat the treasures of Qisrah and Caesar, and now we do not even feel safe going to the toilet.’” So this is an example of the response of a Munāfiq, he said what is Muhammad talking about? Rasūlullāh ﷺ – and we will talk about this – when they were digging the trench, he gave glad-tidings that this Ummah would open the Persian Empire and the Roman Empire. He [Mu‘attib] said, ‘What is Muhammad talking about? We cannot even feel safe going to the toilet and he is promising us that we will conquer lands thousands of kilometres away from us?!’

Allāh ﷻ Reveals Āyāt Describing Characteristics of Al-Munāfiqūn

And the Āyāt of Qur'ān described Al-Munāfiqūn, and I will go through these Āyāt because these are the characteristics of Al-Munāfiqūn yesterday and today, they do not change. Allāh ﷻ says:

And when a faction of them said, "O people of Yathrib, there is no stability for you [here], so return [home]." And a party of them asked permission of the Prophet, saying, "Indeed, our houses are unprotected," while they were not exposed. They did not intend except to flee.[311] So the Munāfiqūn here do not want to stay next to the trench, they do not want to stay in the camp, they want to go back home and the excuse is, ‘We need to go and defend our homes.’ So they were pretending that they were going to go and fight, but Allāh ﷻ said: **They did not intend except to flee.** That was their intention, to run away.

And if they had been entered upon from all its [surrounding] regions and Fitnah had been demanded of them, they would have done it and not hesitated over it except briefly.[312] This Āyah means that if the

[311] Al-Ahzāb: 13
[312] Al-Ahzāb: 14

Munāfiqūn are pressured a bit, they are going to give up Islām. If the enemy ask them to become Non-Muslim, they are going to do that.

And they had already promised Allāh before not to turn their backs and flee. And ever is the promise to Allāh [that about which one will be] questioned. Say, [O Muhammad], "Never will fleeing benefit you if you should flee from death or killing; and then [if you did], you would not be given enjoyment [of life] except for a little."[313] In this Āyah, Allāh is saying [that] death is destined upon you, so running away from it would not change it a bit. Now, let us assume that it is even going to change it, how long are you going to live? Your life as a human being is very short, so what are you running away from? And then Allāh says:

Say, "Who is it that can protect you from Allāh if He intends for you an ill or intends for you a mercy?" And they will not find for themselves besides Allāh any protector or any helper.[314] The Munāfiqūn are looking for help in the wrong place, they are looking for help from the Yahūd, they are looking for help from the Kuffār; Allāh is saying only Allāh is *An-Nāfi'* and *Ad-Dār*, only Allāh can benefit you and only Allāh can harm you. And then Allāh says:

Already Allāh knows the hinderers among you and those [Hypocrites] who say to their brothers, "Come to us," and do not go to battle, except for a few, indisposed toward you. And when fear comes… You see, this is the reaction when in times of difficulty; what do they do? …**you see them looking at you, their eyes revolving like one being overcome by death. But when fear departs, they lash you with sharp tongues, indisposed toward [any] good.** This is a quality of Nifāq; in times of fear, their eyes are rotating, they are going around in circles because of fear, they are confused, they are afraid, but when fear goes away they are very loud, they talk a lot. And then Allāh says: **Those have not believed, so Allāh has rendered their deeds worthless, and ever is that, for Allāh, easy.**[315] Therefore, do

[313] Al-Ahzāb: 15-16
[314] Al-Ahzāb: 17
[315] Al-Ahzāb: 18-19

not go by what people say in times of peace. You see, in times of peace, anybody and everybody can talk, but what happens in times of difficulty, in times of Fitnah? The Munāfiqūn stay quiet, they are afraid, they are terrified, but when fear goes away, they lash out at everyone, they start criticising so and so, talking against so and so. So their bravado only comes out in the wrong time.

They think the companies have not [yet] withdrawn. And if the companies should come [again], they would wish they were in the desert among the Bedouins, inquiring [from afar] about your news. These Munāfiqūn, if the armies would attack Madīnah once again, they would wish that they were not in Madīnah and they were with the Bedouins watching the news on their TV sets, listening to it on their radio sets. They would wish they could hold the remote control in their hands and flip through the channels and listen to the news or watch the news about the Muslims, but they do not want to be there. And then Allāh says: **And if they should be among you, they would not fight except for a little.**[316]

These are signs of Nifāq.

Muslims Suffer from Extreme Hunger

The Muslims were suffering hunger. In Al-Bukhārī, Anas Ibn Mālik said, "They would bring a handful of barley and some ill-smelling fat as a meal for them. Hungry as they were, it stuck in their throats and smelled bad." So what was the food? Some barley, and then they had animal fat which was very old, long expired, smelled bad, it was rotten. And they would swallow it and it would stick to their throat. You know how animal fat sticks to the throat if you eat fat? Especially if it is cold, it sticks to your mouth and your teeth and your throat and all. And because it smelled bad they could still smell it, but they were so hungry that they were eating this horrible food.

Al-Wāqidī describes this situation that was going on and he talks about the fear that everyone was feeling, the hunger that everyone was feeling, the low spirits, especially because of what the Munāfiqūn were doing; bombarding

[316] Al-Ahzāb: 20

the Muslims with only bad news, and then you have this disaster coming from the quarters of Banū Qurayzah, the news that they have broken their agreement with Rasūlullāh ﷺ, so it was very difficult. And the Muslims had to work day and night, Muhammad Ibn Maslamah said, "*Kāna Laylunā Bil Khandaqi Nahārā* – Our night during the Khandaq was daytime." Meaning we had to work around the clock; night was no different than day. So it was very stressful, and you know how when people are lacking, how they lose concentration and they fail to think straight. So Allāh was testing them, Allāh was testing them to the limit.

Skirmishes in the Battle of Al-Khandaq

Fighting did occur; you had duels, you had enemy trying to break through the trench from time to time. One incident that happened, a challenge to single combat, was ʻAmr Bin ʻAbd Al-Wud, and ʻAmr Bin ʻAbd Al-Wud was one of the heroes of Quraish, a strong powerful man. So he challenges the Muslims, "Send me forth one of your men." The one who went forth was ʻAlï Ibn Abī Tālib. ʻAmr asked him, "Who are you?" He said, "I am ʻAlï." He asked, "Ali the son of ʻAbd Al-Manāf?" He said, "No, I am ʻAlï the son of Abū Tālib." He said, "Nephew, there are among your uncles men who are more mature than you, I feel sorry spilling your blood." ʻAlï Ibn Abī Tālib said, "But I do not feel sorry spilling your blood." ʻAmr Bin ʻAbd Al-Wud wanted someone more senior to come and meet him, stronger, with more experience, and he said, ʻI would not want to spill your blood my young nephew.' ʻAlï Ibn Abī Tālib said, ʻI would be very happy to spill yours." So ʻAmr was *very* upset and Ibn Is'hāq said he drew out his sword as if it was a brand of fire, and they exchange blows, and ʻAmr strikes the shield of ʻAlï Ibn Abī Tālib, and the blow was so hard that the shield ended up hitting the head of ʻAlï; that was how powerful it was, but on the other hand, because it was such a powerful blow, the sword got stuck in the shield and ʻAlï Ibn Abī Tālib struck ʻAmr in the neck, and he fell down dead, and the Sahābah made Takbīr, and that is when Rasūlullāh ﷺ knew that ʻAlï Ibn Abī Tālib won.

Sa'd Ibn Abī Waqqās was a good marksman, so he had in his sights this enemy soldier who was holding two shields and was sort of teasing the

Muslims; he would move down the shield a bit so that the upper part of his head would show and then he would cover it again and then pull it down and up and down. So Sa'd aims at the man and fires his shot while the shield was down, and it hits the man right in his forehead. So the man falls down and his legs go up, and Rasūlullāh ﷺ saw that and laughed! The way the man fell down was funny, so Rasūlullāh ﷺ laughed.

Sa'd Ibn Mu'ādh ؓ, 'Ā'ishah said he was a tall and large man, and he was wearing armour but his arms were not covered, so 'Ā'ishah said, "When I saw him, I was really worried about his arms." And Subhān'Allāh, he was shot by an arrow in his arm and it cut the main vein or artery in his arm, and he was seriously injured.

So these were some of the skirmishes that happened during the Battle of Al-Khandaq.[xxxii]

Rasūlullāh ﷺ Tries to Break the Coalition

Rasūlullāh ﷺ tried to break the coalition; that was part of his strategy. So what he did [was that] he tried to negotiate a deal with Ghatafān. Ghatafān are these tribe from An-Najd who came and participated in the coalition with a force of 6000. Now, the entire coalition was 10,000, so they are more than half of the entire coalition. So Rasūlullāh ﷺ was trying to work a deal with them. Rasūlullāh ﷺ met with their two leaders and he proposed to them that they withdraw from the coalition, in exchange, Rasūlullāh ﷺ is going to pay them one third of the harvest of Madīnah. They agreed and they wrote up a document, but they did not finalise it by bringing the witnesses. Rasūlullāh ﷺ calls Sa'd Bin Mu'ādh and Sa'd Bin 'Ubādah who are the heads of Al-Ansār, and he makes Shūrā with them, and notice here that Rasūlullāh ﷺ only made Shūrā with them, and this shows you that Shūrā is not done with everyone; Shūrā is done with the pertaining people to every situation. Now, since Rasūlullāh ﷺ is here offering one third of the harvest of Madīnah which belongs to Al-Aws Wal-Khazraj, he needs to seek their counsel, so he told them what he proposed to Ghatafān. They responded by saying, "Messenger of Allāh, is this something that you wish to do, something Allāh has ordered you to do and which we must put into

effect, or is it something you are doing for our sake?" If it is something from Allāh ﷻ, we will accept it, but if it is your opinion and you are doing it for our sake, let us know. Rasūlullāh ﷺ said, "Yes, I am doing it for your sake." Sa'd Ibn Mu'ādh said, "Messenger of Allāh, we used to be Disbelievers in Allāh and worshipped idols along with those people, not worshipping nor knowing Allāh. At the time, they would never have dreamed of eating a single date of ours except as our guest or after purchase. Should we give them our property now after Allāh has honoured us with Islām, led us to Him, and given us esteem through you and through Him? We will have none of this! By Allāh, all we will give them is the sword until Allāh decides between us and them." Sa'd Ibn Mu'ādh and Sa'd Ibn 'Ubādah are saying [that] these people would not have dreamed of getting one date off us except if they would pay the price for it or if we gave it to them as our guests, and now we are just going to give it to them for free so that they leave? We do not want to have anything to do with this. Rasūlullāh ﷺ said, "As you wish." So Sa'd Ibn Mu'ādh took the document from Rasūlullāh ﷺ and he erased the writing from it saying, "Now let them fight us." Now let them fight us. So brothers and sisters, again, you can see the Ansār and how they would approach matters. Rasūlullāh ﷺ was willing to negotiate this matter but the Ansār said no, we are going to fight, let us just fight. May Allāh ﷻ have His mercy on them. So this is the issue with Ghatafān. Obviously, the whole thing did not go through.

Allāh's Help Arrives through Nu'aim Bin Mas'ūd ؓ

Now, because the Muslims, through their Īmān, qualified in the Eyes of Allāh ﷻ for victory, Allāh was going to help them. You know, you could be at a disadvantage compared to your enemy, and from every angle you look at it, there is no way you are going to win, but because you deserve to win, since you have fulfilled the requirements of winning in the Eyes of Allāh ﷻ, Allāh ﷻ is going to find a way out for you. ***Wamay Yattaqillāha Yaj'allahū Makhrajā. Wa Yarzuqhu Min Haythu Lā Yahtasib*** **– And whoever fears Allāh - He will make for him a way out. And will provide for him from**

where he does not expect.[317] If you have Taqwā in Allāh ﷻ, Allāh will find a way out for you, and will provide you from avenues you never expected. So underline here the words you never expected; it is going to come from a place, a quarter, that you did not expect. You looked at all of the variables, you assessed the situation, there is no way you can make it, but Allāh ﷻ knows what you do not know.

A man came to Rasūlullāh ﷺ, his name was Nu'aim Bin Mas'ūd, this man was from Ghatafān. He comes to Rasūlullāh ﷺ and says, "Messenger of Allāh, I have accepted Islām but my people do not know of this. Give me whatever orders you wish." Here, this man comes out of nowhere and says I am a Muslim, and Subhān'Allāh! This appears to be the wrong time to become a Muslim; the Muslims are under siege, it appears that they are losing, and you want to become Muslim? Well that is because he was a soldier of Allāh; Allāh was bringing this man forward because he was one of soldiers of Allāh ﷻ. ***Wamā Ya'lamu Junūda Rabbika Illā Hū* – And none knows the soldiers of your Lord except Him.**[318] Only Allāh knows His soldiers, we do not know them. So he comes to Rasūlullāh ﷺ and says, "Order me. Give me your orders." The Messenger of Allāh said, "You are only one man; use trickery to relieve us of them if you can. War is deception." Rasūlullāh ﷺ is telling Nu'aim that if you join us, we are going to be 3001, it does not really make a difference, you are just one man, but since they do not know that you have become Muslim, go back; go back and try to weaken them because war is deception. In other words, Rasūlullāh ﷺ is saying that you can use deception if that will support the cause of relieving us of them.

Nu'aim ؓ left and he went to the Jews of Banū Qurayzah. Now, the thing here with Nu'aim [is that] he had good relations with the Jews, good relations with Quraish, and since he was from Ghatafān he had good relations with his people. Nu'aim Bin Mas'ūd ؓ was a well-known man, a trusted man, so he went to Banū Qurayzah and he told them, "You know me

[317] At-Talāq: 2-3
[318] Al-Muddaththir: 31

and I know you, and you know our friendship and you know that I would only give you a sincere advice. What you have done is wrong. You have decided to fight against Muhammad ﷺ but you are living in Madīnah, your women and children and property are here, while Quraish and Ghatafān are coming over to fight but their women, children and property are somewhere else. Now, Quraish and Ghatafān are going to try and seize the opportunity to defeat Muhammad ﷺ, but if that opportunity does not arise, they are going to pack up and leave, and you know what will happen if they leave; Muhammad ﷺ will attack you first since you are right there with him in Madīnah, and you know that you cannot face off alone against Muhammad ﷺ." They said, "Well, what you are saying is true, what shall we do?" He said, "You want to make sure that Quraish and Ghatafān are willing to fight until the end, until you achieve the objective, not just try to win [and] if it does not work out then they leave; no, you want to make sure that they will stay behind and fight with you and not betray you and leave." They said, "Alright, well tell us how we can guarantee that." He said, "Ask them to leave some of their men with you as assurance," meaning you take some of their men as hostages. And this was a practice that existed in those days; you could borrow money and then you could leave your child as a security, so it was not something that strange, it did exist in those days. So Nu'aim here is saying, "Ask them to hand over some of their men, both from Quraish and from Ghatafān, and hold them with you as an assurance, as a guarantee, that they are going to fight until the end." They said, "That is a good idea. We agree, we will do that."

Now Nu'aim leaves the Jews and he goes to Quraish and he tells them, "You know how close our friendship is and you understand that I would be sincere in my advice to you and I would only tell you the truth. I have come here because I have something to disclose to you, and I want you to keep this information classified." They said, "Yes Nu'aim, we trust you and we know that, go ahead." He said, "The Jews have regretted the fact that they have abrogated their agreement with Muhammad ﷺ, and now they are involved in negotiations with him to bring back the agreement. And they have offered Muhammad to hand over some of your men to him to be executed as a sign

of their sincerity and repentance of their deed." So Nu'aim is here telling Quraish that the Jews are sorry that they have broken their agreement with Rasūlullāh ﷺ and they are willing to make that up by handing over some of your men to him, so if the Jews come to you asking for hostages, do not give them any. And then he went to Ghatafān and tells them the exact same thing.

Now, the siege was taking a long time and Quraish were getting fed up. Now remember, Quraish did not come to Madīnah to lay siege to it, they came in to fight, and they were surprised to find this moat in front of them, the trench. So they did not come in with supplies to last for a siege, they came in for a fast battle, get it over with and leave, so they were not prepared to wait for a long time. So 'Ikrimah Bin Abī Jahl was sent to head a delegation to go and meet with the Jews of Banū Qurayzah. He went to them and said, "We are getting tired of this long siege, our camels and horses are dying and we want to wage an all-out war on Muhammad, so get yourselves ready and we shall attack today." The Jews said, "No, you know that we do not fight in the Sabbath, and some of our people who did fight in the Sabbath, this and this happened to them." They went on talking about the history of staying away from fighting on the Sabbath, and then they said, "And we are worried that you might not stay the course, and to ensure that you are willing to fight until the end, we want you to hand over some of your men as a guarantee." 'Ikrimah goes back and conveys this information to Abū Sufyān. Abū Sufyān said, "This is it! This is what Nu'aim told us, that the Jews have betrayed us and they want to hand over our men to Muhammad ﷺ." So Abū Sufyān answers back and said, "We are not going to hand over even one man, not one single person." The Jews said, "This is exactly what Nu'aim told us, these men are not serious and they are going to leave us alone to suffer the attacks of Muhammad ﷺ." And the same thing happened with Ghatafān, and therefore *one* man, one single man, was successful in breaking up this coalition. The coalition that was brought together by the Yahūd, headed by Huyaÿ Ibn Akhtab, was now broken through one of many soldiers of Allāh ﷻ. And as I said, this help appears as if it came out of nowhere, but it was part of the Qadr of Allāh ﷻ because the

Muslims have passed the test. The Muslims have passed the test of Īmān, of perseverance, of endurance, patience, trust in Allāh ﷻ. Since they had passed all of these requirements, now Allāh ﷻ is going to find a way out for them. Just like when Mūsā and Banū Isrāīl were faced with the sea in front of them and Fir'aun from behind them, it was a test for them to see if they believe in the promise of Allāh ﷻ that He will save them and protect them or not; many of them failed, some of them did pass, and after the test was over that is when Allāh ﷻ told Mūsā ؑ all you have to do is strike the sea with your stick and it will split, so the whole thing was a test. Nu'aim Ibn Mas'ūd, single-handedly, brought an end to this coalition.

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Lessons from Incidences of Ghatafān and Nu'aim Bin Mas'ūd

Study and Know the Enemy and their Objectives

Rasūlullāh ﷺ negotiated with Ghatafān because they were there only for financial gain, but the Jews and Quraish were fighting a war of 'Aqīdah, their objective was to bring down Islām from its foundations, and therefore he did not even attempt to negotiate with them. So you need to know the objectives of your enemy; is the enemy fighting because of 'Aqīdah or is the enemy fighting for another reason, or is it a combination of both? You see, with Ghatafān, they were drawn into this because they are going to make money, and if they can make money off Muhammad ﷺ then [so] be it, we will leave, and they agreed, but Rasūlullāh ﷺ never attempted to do that with the Jews or with Quraish because they were fighting from the standpoint of 'Aqīdah. Quraish were fighting to defend their religion and to take revenge of those men from Quraish who became Muslim, and the Jews were also fighting from an 'Aqīdah point of view. So it is important to know and to try to study the enemy.

Do Not Make Enemies – Neutralise them

The Second Lesson: Rasūlullāh ﷺ told Sa'd Bin 'Ubādah and Sa'd Bin Mu'ādh that the reason why he was making this offer was because he saw that the Arabs are 'as if they are shooting you from one single bow.' Meaning that they have unified against you and I want to break up that coalition. *Innī Ra'aytul 'Araba Ramatkum An Qawsin Wāhidah.* So the lesson here is that the Muslim leader needs to have Hikmah, and if it is possible to neutralise a particular party and some of the enemies of Islām rather than have them all face at once, that can be part of the strategy. And the Muslims should not try to make enemies, but they should try to neutralise the enemy as long as this is done without giving up some of our principles. Why fight everybody at once? That was where Rasūlullāh ﷺ was coming from, he was trying to break up this coalition; Ghatafān, we can deal with them later, let us deal with the priority now which is Quraish and Al-Yahūd. Now, one can argue that this was before the ruling of Allāh: ***Wa Qātilul Mushrikīna Kāffah* – And fight against the Disbelievers collectively,**[319] but even then, if the Muslims do not have the capability of doing that, they can strategise and rank them according to how dangerous they are as enemies of Allāh ﷻ.

The Leader Should Put the Right Person in the Right Place to do the Right Thing

Next Lesson: The leader should have the capability of taking advantage of the abilities of his soldiers. So Rasūlullāh ﷺ here did not invite Nu'aim to come over and just give him a sword and give him a spear and tell him, 'Well, go and fight.' No, Rasūlullāh ﷺ knew where to use Nu'aim Bin Mas'ūd. So the leader needs to know the qualities of his followers and put each person in the right place; put the right person in the right place to do the right thing.

[319] At-Tawbah: 36

Du‘ā' – A Powerful Weapon

Rasūlullāh ﷺ was using a powerful weapon against the enemies of Allāh ﷻ, and that is Du‘ā'. Rasūlullāh ﷺ was saying, “O Allāh! Revealer of the Book, quick to take account, defeat the clans. O Allāh! Defeat them and shake them!” And Allāh ﷻ accepted the Du‘ā' of Rasūlullāh ﷺ and He assisted the Muslims with soldiers they did not see. Allāh ﷻ says: **O you who have believed, remember the favour of Allāh upon you when armies came to [attack] you and We sent upon them a wind and armies [of angels] you did not see...** Allāh sent armies that they did not see; the Malāikah [and] wind were all armies sent by Allāh ﷻ, and we will talk about wind later on in the story of Hudhaifah. **…And ever is Allāh, of what you do, Seeing.**[320] So Allāh ﷻ is now sending soldiers from His armies to defend the Muslims.

The Muslims, by the way, also had a battle-cry in Khandaq, and that was, “*Hāmīm Lā Yunsarūn!* – They will not be victorious! They will not be victorious!”

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Hudhaifah Bin Al-Yamān ؓ

The story of Hudhaifah, and I will read to you two narrations, one is narration of Ahmad and the other one is narration of Muslim. In the narration of Ahmad, which is a bit more detailed, [it says that] a man from Kūfah asked Hudhaifah Bin Al-Yamān, “Have you actually seen the Messenger of Allāh, and were you really a Companion of his?” So this happened in the time of At-Tābi‘īn. Hudhaifah said, “Oh yes nephew.” The Tābi‘ī asked, “And how did you get by?” How did you treat him? How did you deal with him? Hudhaifah said, “It was difficult for us, I swear by Allāh, but we tried our best.” This Tābi‘ī said, “I swear, if we had lived at his time, we would never have let his foot so much as touch the ground, we would

[320] Al-Ahzāb: 9

have carried him on our shoulders." This Tābi'ī heard stories about how the Sahābah were with Rasūlullāh ﷺ and he felt that if Rasūlullāh ﷺ came in their time they would have treated him much better than the Sahābah, he said we would have carried him on our shoulders, we would not even let his feet touch the ground. Now, Hudhaifah wants to teach this man a lesson and make him understand that it is easier said than done. You know, yes, now because we brought Islām to you – it was the Sahābah who brought it to At-Tābi'īn – now because Islām was brought to you and you understand how great Rasūlullāh ﷺ is and you see the fruits of his mission and you see the Khilāfah that he established, now you say, 'Well, if we were living then we would have done so and so,' but this Tābi'ī does not understand that these were men who were living with Rasūlullāh ﷺ and they had to fight their fathers, they had to fight their brothers, they had to fight their clans, they had to give up their wealth, they had to sacrifice their lives, so it was not easy. Yes, it is easy now to say that we would have carried Rasūlullāh ﷺ on our shoulders, but if you were there you would have maybe acted differently.

So Hudhaifah wants to give him an example of how the situation was, and how difficult it was, he is telling him about the reality, he said, "Nephew, I swear I see us now with the Messenger of Allāh at Al-Khandaq, and after he had prayed for a part of the night, he turned to us and asked, 'Who will volunteer to go and see what the enemy is doing and then come back?' The Messenger of Allāh stipulated that if the volunteer would come back, he would ask Allāh that the man be his Companion in Paradise, but so severe was the fear, cold and hunger, that not one person volunteered." Rasūlullāh ﷺ is asking for a volunteer, and this volunteer will be with him in Jannah, all what you have to do is go and visit the camp of the enemy and come back. Hudhaifah said none of us stood up, none of us volunteered; why? Because we were so terrified, it was cold, we were so hungry, and when you are in a situation like that you cannot think straight, so none of us stood up. He then said, "Since no one had risen, he called upon me, and once he had done so I had no alternative but to do so." So now Rasūlullāh ﷺ is not asking for a volunteer, he said, 'Hudhaifah, you go.' "He then told me, 'Hudhaifah, go and infiltrate the enemy, go and see what they are doing, but

do not cause any trouble, then return to us.'" Hudhaifah ﷺ said, "So I did. The gale and Allāh's soldiers were greatly damaging them, leaving them no fire nor pots nor tents upright." The wind was so strong it was blowing everything. "Abū Sufyān arose and said, 'Quraish, every man check out the person sitting next to him.'" Abū Sufyān was worried that in such a condition where the wind is blowing so fiercely, the enemy could possibly try to infiltrate us, so Abū Sufyān said, "Let everyone check the person next to him." Hudaifah ﷺ said, "At this, I took the hand of the man next to me and asked him his name."

So Hudhaifah acted very quickly; rather than have somebody ask him, he asked the man next to him – a very smart move, it saved him his life. "He told me who he was. Abū Sufyān then said, 'We are not in a permanent camp, our horses and camels are dying, and Banū Qurayzah are at odds with us, and we have heard things about them that we do not like. You can see what we have lost due to the gale, how our cooking pots will not stand upright, and we cannot keep fires burning and our tents standing; you should leave as I am about to do." That was it, they were giving up. "He then went to his camel which was hobbled, mounted it, struck it so that it arose on three legs since he only un-hobbled it when it was standing. If it had not been for the promise that the Messenger of Allāh made me make not to cause trouble, I could have shot him with an arrow." Because remember Rasūlullāh ﷺ told him, 'Do not cause any trouble; just go, gather information and come back.' Hudhaifah went on, "So I returned to the Messenger of Allāh and found him standing in Prayer shrouded in a wrap belonging to one of his wives. When he saw me, he asked me to come in to sit at his feet and threw an end of the wrap over me. He then bowed and prostrated while I was under it. When he was finished, I related the news to him. When Ghatafān heard what Quraish had done, they hurried off home." So now everyone left. This is the narration of Ahmad.

In the narration of Muslim, it is narrated by Yazīd At-Taymī from his father who said, "We were with Hudhaifah when a man told him, 'If I had been alive with the Messenger of Allāh, I would have fought alongside him heroically. So Hudhaifah said, 'Would you indeed? Is that the case, now

claiming that you would have fought fiercely with Rasūlullāh ﷺ?' And then Hudhaifah told him, 'Once we were there at the Battle of Al-Ahzāb with Rasūlullāh ﷺ. It was night time and there was a fierce cold gale blowing. He asked us, 'Is there no man who will bring me the news of the enemy and be with me at Judgement Day?' When none of us responded, he asked the same question a second and a third time. Then he said, 'Hudhaifah, you go and bring us news of the enemy.' Since he had called upon me by name, I had no alternative but to get up. He then said, 'Bring me news of them without giving them any cause for alarm about me.' So I left and made my way to them, feeling as if I was walking through a public bath (meaning he was feeling hot). I found Abū Sufyān there warming his back to the fire. I placed an arrow in the centre of my bow and was about to release it when I remembered how Rasūlullāh ﷺ had told me not to give them any alarm about it. If I had shot it, I would have hit him. I then left to return to Rasūlullāh ﷺ, and again, the feeling of walking in a bath overcame me. When I arrived back, I felt very cold and chilled once again. I told this to him and he put over me part of the cloak he was wearing as he prayed. He slept right on through till morning, when he spoke to me saying, 'Up you get sleepy head.'"'

So Hudhaifah here is telling this man that this was our situation, so you need to ask yourself whether you would have fought alongside Rasūlullāh ﷺ heroically. Now you are saying that, years later; only Allāh ﷻ would know what would happen if you were there at that difficult moment, whether you would have been with the Munāfiqīn or with the Mu'minīn. So we should try to avoid making all these big claims of what we can do and how we are going to give victory to Islām – just do it, do not talk about, do it. That is our problem today; everyone is proposing a solution, everyone is saying that I am going to do this and do that for the Religion, and nothing gets done.

Now Ghatafān and Quraish just left; that was it. Rasūlullāh ﷺ wakes up next day in the morning and takes a look at the empty campground; no one is left. Quraish and Ghatafān have left as if there was no Ahzāb, so Rasūlullāh ﷺ said, "*Lā Ilāha Illallāh, Wahdah, Sadaqa Wa'dah, Wa Nasara 'Abdah, Wa Hazamal Ahzāba Wahdah* – There is no one worthy of

worship except Allāh, His promise came true, and He gave victory to His servant, and He defeated the coalition alone." It was Allāh who defeated the coalition, and He did it alone.

Miracles in Ghazwat Al-Khandaq

We have been talking about miracles in the Ghazawāt, what are the miracles that happened in Ghazwat Al-Khandaq?

Increasing of Food

When the Muslims were digging the trench, Jābir Ibn 'Abdillāh saw the condition of Rasūlullāh ﷺ; people were tying one stone to their stomachs and he had two stones tied to his stomach, so he goes back to his wife and he tells her, "I have seen Rasūlullāh in an intolerable condition. Do you have any food for him?" She said, "All what I have is some barley and a small goat." Jābir goes and slaughters the goat and he tells his wife to prepare some dough for baking bread, and while the meat was cooking and she was baking the bread, he goes to Rasūlullāh ﷺ and tells him, "I have some food for you, so you can come along with one or two of your Companions." Rasūlullāh ﷺ asked him, "How much food do you have?" He told him [how much he had]. Rasūlullāh ﷺ said, "Oh, that is plenty. Tell your wife not to move the soup (the meat was cooked with soup) from its place until I come." And then Rasūlullāh ﷺ stands up, and to the amazement of Jābir, Rasūlullāh ﷺ said, "O Muhājirūn! O Ansār! Jābir has prepared some food for you." Jābir has told Rasūlullāh ﷺ to come along with one or two [people], and Rasūlullāh ﷺ has invited the entire camp! All of you are invited to Jābir's house. So Jābir runs back home *very* embarrassed; what in the world are we going to do? And you know when you invite people and there is not enough food, that is very embarrassing. So he goes to his wife and tells her, "You know what, Rasūlullāh is coming along with all of Ahlul Khandaq; everyone is coming!" He was worried. So she said. "Did he ask you how much food we have?" He said, "Yes." "And you had told him?" He said, "Yes." She said, "Allāh and His Messenger know best." Jābir said, "Those words comforted me." He knows best; you already told him how much food you have.

Rasūlullāh ﷺ comes in, and he would pour the soup and the meat, and then he would crush bread over it, so he was doing the dishing. And he told the Sahābah to come in and not crowd each other, to come in in groups because they were very hungry and you could have a stampede, [so] Rasūlullāh ﷺ told them to slow down and to come in in groups. They would come in in groups of 10; Rasūlullāh ﷺ would prepare the food for them and bring it to them, they would eat and then they would leave. Another 10 would come in; Rasūlullāh ﷺ would prepare the meal for them and so on and so forth. In one narration it says that *800* people ate from that meal, and when they were done, Rasūlullāh ﷺ went back and the pot was full as it was and the bread was still baking in the oven, so Rasūlullāh ﷺ told the wife of Jābir to feed her neighbours. This was a miracle of Rasūlullāh ﷺ – increasing the food, *Takthīrut Ta'ām*.

Rasūlullāh ﷺ Receives Glad-tidings

Another miracle: when they were digging the trench, a boulder stood in their way and they could not move it or break it, in fact *it* was breaking their axes, so they came to Rasūlullāh ﷺ and told him about it. Rasūlullāh ﷺ went there, grabbed an axe and said "Bismillāh" and struck it. A lightning came out and Rasūlullāh ﷺ said, "Allāhu Akbar!" He then struck it again; light came out and he said, "Allāhu Akbar!" He struck it a third time and then it disintegrated into dust and Rasūlullāh ﷺ said, "Allāhu Akbar!" So Salmān asked him, "O Messenger of Allāh, why were you saying Allāhu Akbar and what was that light coming out like lightning from this boulder?" Rasūlullāh ﷺ said, "The first time I struck it, I was given the glad-tidings of conquering the Roman Empire, and I could see the red palaces of Syria from right here. The second time I said Allāhu Akbar, I was given the glad-tidings of conquering the Persian Empire, and I was able to see its white palace from right here. And the third time I said Allāhu Akbar, I was given the glad-tidings of conquering Yemen, and I was able to see the gates of San'ā' from right here." Now, notice here that Rasūlullāh ﷺ is giving them these glad-tidings in the worst of times, when the morale was low, when you look around you and all what you see is defeat, when you are besieged; but that is

the whole point of giving a glad-tiding, that is when glad-tidings should be given, it is when you are weak, when you are almost going to give up. So now if the Ummah is weak, divided, defeated, we should give the glad-tidings that Rasūlullāh ﷺ has given us. Rasūlullāh ﷺ said, "*Sayablughu Hādhad Din Mā Balaghal Laylu Wan Nahār* – This Religion will reach as far as night and day can reach. Allāh has shown me the entire earth and He told me that the kingdom of my nation will reach all of it." So victory belongs to this Ummah, and it is coming.

Rasūlullāh ﷺ Predicts 'Ammār's Death

Rasūlullāh ﷺ saw 'Ammār Bin Yāsir working hard and he told him, "*Yā 'Ammār, Taqtulukal Fi'atul Bāghiyah* – Yā 'Ammār, you will be killed by the aggressing party." That is all; you will be killed by the aggressing party. 'Ammār lives through the time of Rasūlullāh ﷺ, lives through the era of Abū Bakr, 'Umar, 'Uthmān, and then in the time of 'Alï he joins in the army of 'Alï and was killed by the army of Mu'āwiyah. So this Hadīth tells us that the party of 'Alï was right while the party of Mu'āwiyah was wrong, and this was news of Al-Ghaib that Rasūlullāh ﷺ was given by Allāh ﷻ, and he was told that 'Ammār will be killed by the aggressing party. Now, both of them are Muslim parties, but one of them was right and one of them was wrong.

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Lessons from Story of Hudhaifah رضي الله عنه

Let us talk briefly about lessons from the story of Hudhaifah which we just mentioned.

Discipline

First of all: The discipline. It is very important for the Muslim who is working in a Jamā'ah to have discipline. Rasūlullāh ﷺ told him, "Do not cause any trouble." So even though Hudhaifah had Abū Sufyān in his sights

and he could have shot him and killed him, he stopped because of the order of Rasūlullāh ﷺ – that is discipline.

Karāmah of Not Feeling the Cold

Number Two: He did not feel cold throughout this journey, and that is a Karāmah.

Fast Response

Number Three: His fast response. As soon as Abū Sufyān said that everyone should check out the man next to him, Hudhaifah was the one who took the initiative and did that.

Difference between Theory and Reality

Finally, [the difference] between theory and reality. You know, that Tābi'ī was talking about theory while Hudhaifah was talking about reality, and there is a difference between the two. So do not assume things until they happen, and do not have too much confidence in yourself and in your Īmān until you are tested, because one cannot know the results until after the exam is given.

Lessons from Ghazwat Al-Khandaq

Lesson One: Allying of Jews with Al-Mushrikīn against Muslims is Contradictory but Expected

Lesson One: For the Jews to ally themselves with the Mushrikīn against the Muslims is contradictory. Why would they ally themselves with Al-Mushrikīn when they are closer in terms of similarity of religion to the Muslims? But even though it is contradicting, we should not be surprised, and that is still repeating until this day. Contradicting theories or political views will come together to fight the Religion of Truth. Can you not see today that the West, the democratic West, the West of the human rights, the West that claims to be fighting for the sake of spreading democracy, is allying itself with the most autocratic and oppressive regimes on the face of

the earth?! For the sake of what? For the sake of fighting Islām. So one should not be surprised.

Lesson Two: Make Use of the Available Technology

Lesson Two: A Muslim should make use of available technology. Rasūlullāh ﷺ approved the idea of Salmān Al-Fārsī bringing in a foreign idea, an idea that belonged to Kuffār – it belonged to the Persians – but since it is not in an issue of religion and it is a matter of strategy, Rasūlullāh ﷺ adopted that idea which was novel to Arab warfare.

Lesson Three: Example of Leadership Given by Rasūlullāh ﷺ

Lesson Three: The example of leadership given by Rasūlullāh ﷺ. He was digging the trench with them; not for the sake of bringing the TV cameras to show the leader as part of the people and make a big political propaganda out of it; no, Rasūlullāh ﷺ was doing it sincerely and to give us the example of how a leader should act. He goes hungry like they did, and when he finds food, he shares it with them; he did not just invite the one and two that Jābir said, but he invited the *whole* camp to go and eat with him.

Lesson Four: Rasūlullāh ﷺ Raising Morale through Nashīd

Lesson Four: He was raising the morale through Nashīd, they were chanting those words of poetry to raise up the spirit. So the leader should have the highest spirit among the group because he is the person whom the followers take refuge in when things get tough, so if they find that the leader is weak and the leader has already given up, they will do the same.

Lesson Five: Rasūlullāh ﷺ was Optimistic Even after News of Qurayzah's Treachery

Lesson Five: The reaction of Rasūlullāh ﷺ to the news of Qurayzah's treachery. We talked about when he sent out Sa'd Bin Mu'ādh, Sa'd Bin 'Ubādah and 'Abdullāh Bin Rawāhah to go and check out if Qurayzah have broken their agreement with Rasūlullāh ﷺ, and he told him, "If you find that to be the case, then hint it to me without letting the people know; do not

weaken their morale." Now, when the news was delivered to Rasūlullāh ﷺ, he said, "*Abshirū* – Receive the glad-tidings." So Rasūlullāh ﷺ was optimistic even at that moment, and this would give confidence to the Sahābah ؓ.

Lesson Six: Difficult Times Show what is in the Hearts of Men

Lesson Six: Difficult times show what is in the hearts of men. Talking about Al-Khandaq, Ibn Is'hāq said, "When conditions worsened, so did the attitude of many people and they began saying ugly things." So the attitude changed under the stress and they started saying ugly things, in terms of ugly things in ʻAqīdah, ugly things about Islām, ugly things that showed weakness in the personality, weakness in the trust in Allāh ﷻ. So one needs to prepare themselves for difficult situations; do not go by your conduct in times of ease, but you need to prepare yourselves for times of difficulty, because that is when the truth comes out.

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Āyāt Regarding Al-Mu'minīn

We talked about the Munāfiqīn and we recited the Āyāt relating to the Munāfiqīn; what about the Mu'minīn? What about the Believers? What did Allāh say about them in the context of Al-Ahzāb? Allāh ﷻ says, and these Āyāt are in Sūrah Al-Ahzāb which is the Sūrah named after The Coalition – Al-Ahzāb, Allāh ﷻ said:

There has certainly been for you in the Messenger of Allāh an excellent pattern for anyone whose hope is in Allāh and the Last Day and [who] remembers Allāh often. And when the Believers saw the companies, they said, "This is what Allāh and His Messenger had promised us, and Allāh and His Messenger spoke the truth." And it increased them only in Faith and acceptance. Among the Believers are men true to what they promised Allāh. Among them is he who has fulfilled his vow [to the death], and among them is he who awaits [his chance]. And they did not alter [the terms of their commitment]

by any alteration - That Allāh may reward the truthful for their truth and punish the Hypocrites if He wills or accept their repentance. Indeed, Allāh is ever Forgiving and Merciful.[321]

There has certainly been for you in the Messenger of Allāh an excellent pattern for anyone whose hope is in Allāh and the Last Day and [who] remembers Allāh often.

What was the context of this Āyah? You see, this Āyah is saying: *Laqad Kāna Lakum Fī Rasūlillahi Uswatun Hasanah* – You have a good pattern of conduct in Rasūlullāh ﷺ for you to emulate, for you to imitate in your lives. So this Āyah is asking us to follow the Sunnah, this is the Āyah in Qur'ān that tells us to follow the Sunnah; we have an example in Rasūlullāh ﷺ – follow it. Now, was this Āyah revealed because one of the Muslims did not use the Miswāk? Was this Āyah revealed because one of the Muslims did not have their thobe above the ankle? Was this Āyah revealed because one of the Muslims did not grow a beard? All of this is part of Sunnah, but was this the reason why the Āyah was revealed? The reason why the Āyah was revealed according to Ibn Jarīr At-Tabarī is [because] Allāh was reprimanding the Believers who stayed behind and did not go and join the camp that was right next to the trench, so Allāh was telling them, 'You should follow the Sunnah of Rasūlullāh ﷺ and go and be with him.' And Ibn Abī Hātim narrates that As-Suddī said – Suddī [being] one of the Mufassirīn – he said that it means here *Muwāsāf Al-Qitāl* – you should be standing next to him in fighting, in Qitāl. This was the context in which the Āyah was revealed. So nowadays it is unfortunate to hear people talk about Sunnah but they completely neglect the issue of Jihād Fee Sabeelillāh as being part of the Sunnah of Rasūlullāh ﷺ. We should not over-emphasise some parts of Sunnah and neglect others; Sunnah should be taken as a whole package. And then we prioritise among the Sunnah; so we say all is important, but some are more important than others, and since the Āyah was revealed in this context, *definitely* this will be the most important Sunnah of all. The next Āyah:

[321] Al-Ahzāb: 21-24

And when the Believers saw the companies, they said, "This is what Allāh and His Messenger had promised us, and Allāh and His Messenger spoke the truth."

You see, when the Munāfiqīn saw the coalition, they said, ‘Allāh has lied to us, Rasūlullāh ﷺ has lied to us, he is telling us that we are going to conquer the Persian Empire and the Roman Empire and we cannot even feel safe going to the toilet.’ So they were having doubts in the promise of Allāh. What was the reaction of the Believers? They said, ‘This is exactly what Allāh and His Messenger promised us.’ What does this mean? Allāh says in Sūrah Al-Baqarah: **Or do you think that you will enter Paradise while such [trial] has not yet come to you as came to those who passed on before you? They were touched by poverty and hardship and were shaken until [even their] Messenger and those who believed with him said, "When is the help of Allāh?" Unquestionably, the help of Allāh is near.**[322] So it tests them to the limit until they start asking, ‘O Allāh, when are you going to give us victory?’ So the Sahābah said, ‘This is what Allāh promised us; Allāh spoke about this in Sūrah Al-Baqarah and here it is happening, it is happening just as we were promised.’ So it only added to their Īmān, because they saw the promise of Allāh being fulfilled in front of their eyes. So you can see how the same event brought forth a different reaction from the Believers and a different reaction from the Munāfiqūn, and it increased them only in Faith and acceptance.

So this was the reaction of Al-Mu'minūn. Inshā'Allāhu Ta‘ālā we will now talk about Ghazwat Banū Qurayzah, and that should be our final talk in this series of lectures on the Seerah of Rasūlullāh ﷺ.[xxxiii]

[322] Al-Baqarah: 214

23
Ghazwat Banū Qurayzah

Banū Qurayzah Break their Agreement

We mentioned that Banū Qurayzah, the last Jewish tribe remaining in Madīnah, did participate in the Battle of Trench alongside Quraish and Ghatafān. Now, let us go back to a conversation that occurred between Huyaÿ Ibn Akhtab and Ka'b Ibn Asad who was the head of Banū Qurayzah. Huyaÿ Ibn Akhtab belongs to Banū Nadīr and we talked about their fate, that they were besieged and then they left, they went to Ash-Shām and some of them went and settled in Khaibar. Huyaÿ Ibn Akhtab was one of those who stayed in Khaibar and he was carrying on his fight against Rasūlullāh ﷺ, and remember that Huyaÿ Ibn Akhtab was the one who was discussing with his brother Abū Yāsir the day Rasūlullāh ﷺ had arrived in Madīnah, and Abū Yāsir was asking him, "Is this him?" Meaning is this the Prophet that we have the description of in our books? Huyaÿ said, "Yes, it is him." Abū Yāsir asked, "Are you sure it is him?" He said, "Yes, I am sure it

is him." So Abū Yāsir asked, "So what are you going to do?" He said, "I am going to be his enemy until the end of my life." He knows that he is the Prophet of Allāh and he still insists that he will be his enemy until the end of his life, and Huyaÿ Ibn Akhtab was true to his promise.

So Huyaÿ goes to Ka'b Ibn Asad, the head of Banū Qurayzah. When Ka'b Ibn Asad sees him approaching, he locks his gates – remember, these Jews used to live in fortresses – so he locks the gates of his fortress. Huyaÿ knocks on the door and says, "Open for me, damn you!" Ka'b said, "Damn you Huyaÿ! You are an evil man and you bring misfortune. I have made a pact with Muhammad and I am not going to break my agreement with him. I have never found him to be anything but trustworthy and truthful." Ka'b is telling Huyaÿ, 'Just leave. We have a pact with Muhammad ﷺ and are going to stick to it.' Huyaÿ said, "Damn you, open so I that could talk to you." Ka'b said, "I will not." Then Huyaÿ insulted Ka'b and said, "I swear, the reason why you are locking me out is that you are scared that I would share your dinner with you." So this embarrassed Ka'b and he opened the door. Huyaÿ came in and he said, "I bring you glory of all time and a sea of goodness." Ka'b said, "What are you talking about?" He said, "I bring you Quraish with their chieftains and their nobles whom I have left encamped at the confluence of the streams at Rūmah, along with Ghatafān with their chiefs and nobles whom I have positioned at Damb Natmah near Uhud, they have made a treaty that they will not leave until we completely destroy Muhammad and those with him." Ka'b responded back, he said, "What you bring me, I swear by Allāh, is shame forever, and a cloud that has lost its rain so it is thundering and lightning and there is nothing in it. Damn you Huyaÿ! Leave me to maintain my pact with him, I have never found Muhammad to be anything but trustworthy and honest." So Ka'b was responding to what Huyaÿ said – I bring you glory of all time and a sea of goodness – he said [that] you bring me nothing but dishonour, you bring me nothing but shame forever, and this sea of goodness that you are talking about is nothing but a cloud that has lost its rain, so it is making noise, thunders, and there is lightning coming out of it, but there is no rain in it, so it is just show. Huyaÿ would not take no for an answer, he kept on badgering

Ka'b until he was able to convince him to break his agreement with Muhammad ﷺ, and that shows you the insistence of this Imām of Evil, Huyaÿ Ibn Akhtab.

Jibrīl Tells Rasūlullāh ﷺ to Pick Up Arms and Head to Banū Qurayzah

Now, the Battle of the Trench was over. Rasūlullāh ﷺ heads back home and he takes off his armour and he takes a bath. 'Ā'ishah ؓ said in Al-Bukhārī, "When the Prophet ﷺ returned from the Trench and he had put down his arms and taken a bath, Jibrīl came to him and said, 'So you have put down your arms? We have not done so I swear by Allāh, go forth to them.' Rasūlullāh ﷺ asked, 'Where to?' Jibrīl said, 'Over there,' and he gestured towards Banū Qurayzah." Rasūlullāh ﷺ and the Muslims suffered a lot during the siege of the Trench; they were exhausted, cold, hungry, and finally now they can take some rest, and Jibrīl comes to Muhammad ﷺ and says, 'Put you armour back on, pick up your weapons, and go and fight.' So no rest.

Rasūlullāh ﷺ felt that the matter was so urgent [that] he told the Sahābah ؓ, "*Lā Yusalliyanna Ahadakumul 'Asr Illā Fī Banū Qurayzah* – Do not pray 'Asr except at Banū Qurayzah." The matter is urgent, you have to leave now. So the Sahābah left, but sunset was approaching and they had not reached yet to Banū Qurayzah, so they discussed the order of Rasūlullāh ﷺ [that] you should not pray 'Asr except at Banū Qurayzah. Some of them said that we have to pray 'Asr now because it is already sunset, and what Rasūlullāh ﷺ meant by that statement is that we should rush and hurry up. The others said no, we are going to pray over there just as Rasūlullāh ﷺ said. So both of them wanted to follow what they understood to be the meaning of the Hadīth of Rasūlullāh ﷺ. When they returned and they brought the matter up to Rasūlullāh ﷺ, he did not reprimand any one of them, he did not disapprove anyone, and this shows you that disagreements in issues of Sharī'ah do occur, they occurred in the time of the Sahābah ؓ, and you do not have to have one party necessarily wrong; you see, Rasūlullāh ﷺ

approved both of them because they did their best in understanding what Rasūlullāh ﷺ wanted, and they did it with the best of intentions.

Rasūlullāh ﷺ laid siege to Banū Qurayzah. Allāh ﷻ says: **And He brought down those who supported them among the People of the Scripture from their fortresses and cast terror into their hearts [so that] a party you killed, and you took captive a party. And He caused you to inherit their land and their homes and their properties and a land which you have not trodden. And ever is Allāh, over all things, competent.**[323] Allāh ﷻ says in these Āyāt that He has brought down the People of the Book from their fortresses and He cast fear in their hearts.

So Jibrīl ﷺ was telling Muhammad ﷺ to go to Banū Qurayzah which Rasūlullāh ﷺ did, and we talked about how the Sahābah had on argument on; whether they should pray before sunset or whether they should pray at Banū Qurayzah, and they split; some of them prayed while some of them waited until they got there and then they prayed, and when they told Rasūlullāh ﷺ about it, he did not berate any of the two opinions, which is very important because it shows you that in issues of Fiqh for example, there is room for different interpretations because we would have different understanding of the text, but the point here is that one should follow the opinion because they believe it to be the truth, not because it is the more convenient, not because it is the easiest, not because it is the easy way out; no, you do it because this is what you really believe that Allāh ﷻ wants from you to do; that is an important principle. If one has a floss in this regard and they choose the opinion based on what they believe is the best, Allāh ﷻ will reward them.

Muslims Lay Siege on Banū Qurayzah

So they laid siege to Banū Qurayzah and it lasted about 25 days – in one narration it is 25 and in another it is 27 – and as we mentioned, Allāh ﷻ said: ***Wa Qadhafa Fī Qulūbihumur Ru'b* – [He] cast terror into their hearts**, and this is a soldier of Allāh that we see which comes up again and

[323] Al-Ahzāb: 26-27

again; it happened with Banū Nadīr, it happened with Banū Qurayzah, so Allāh ﷻ will cast fear in the hearts of the enemies of Allāh ﷻ.

Ka'b Ibn Asad gathers his people and he says that he will give them three options. He said, "You are aware of the difficult position in which we find ourselves, I am giving you three possibilities to choose from. The first one is to believe in this man Muhammad, and to follow him. By Allāh, we are now certain that he is a Prophet and a Messenger sent by Allāh, he is indeed the one described in our own book. If you do so, you spare your own lives and protect your children and families." They objected to this and they said, "We will never abandon the Old Testament and substitute *anything* else for it." So Ka'b said, "Since you refuse me this possibility, I suggest to you that we kill our women and children and go out to fight Muhammad ﷺ and his followers. If we do so, we can fight much harder since we have no responsibility behind us, we can fight him until Allāh rules between us. If we are exterminated, then we will face death without any worry about our offspring, if on the other hand we achieve victory, we will soon find new women and have new children." They said, "What would be the purpose of our lives if we kill these poor women and children?" What would we live for then? He said, "If you refuse this also, the only thing I can suggest to you is that since tonight is the Sabbath night, it may well be that Muhammad and his followers may relax their watch thinking that we would not do anything serious on the Sabbath night, let us then take him by surprise and fight them to the bitter end." They said, "Do you want to spoil our Sabbath and violate it in a way that has never been done before except by those whom you know and who received the punishment you know?" Then one of them, whose name is Nabbāsh Bin Qais, said, "How do you expect us to take them by surprise when you can see that they are getting stronger every day? In the early days of the siege, they were in their positions during the day and retreating at night, now we see them maintaining the siege day and night. The surprise element is not in our hands." Ka'b Ibn Asad looked at them and said, "None of you has ever made a firm decision since he was born."

Abū Lubābah ؓ Repents

So Banū Qurayzah were thinking about surrendering. They send [someone] to Abū Lubābah, one of the Sahābah and one of their allies in the time of Jāhiliyyah, and they seek his counsel; what do you think, should we surrender or not? They meet Abū Lubābah [and] they came out with their women and children and they were sobbing. Imagine Abū Lababah coming in with all of these women crying and their children are crying, so it was an emotional scene. So when they asked Abū Lubābah, "What do you think Muhammad will do if we surrender?" He pointed to his throat and made a gesture that means he will slaughter you. As soon as he did that, he realised that he has betrayed Allāh and His Messenger; he should not have said that, he should not have disclosed any information that he had. So he rushed back and tied himself to a pillar in the Masjid An-Nabawī and said, "I am not going to untie myself until Allāh ﷻ accepts my repentance." Abū Lubābah ؓ remains tied up for six days in the Masjid. His wife would come up to him for every Salāh and untie him, and then after Salāh was over she would tie him again. And this continued until one night Rasūlullāh ﷺ was at the house of Umm Salamah, his wife, in the room of Umm Salamah, and he smiled. So she asked him, "O Rasūlullāh, what is it?" He said, "Allāh ﷻ has accepted the repentance of Abū Lubābah." So Umm Salamah said, "Should I not go and deliver the good news to him?" Rasūlullāh ﷺ said, "Yes, if you want to." So she opens the door of her room which was right across from the Masjid, and she delivers the news to Abū Lubābah ؓ. And the Sahābah rush towards Abū Lubābah to untie him, but he said, "Do not do so until Rasūlullāh ﷺ comes and does that himself."

So Abū Lubābah ؓ was affected by the emotional scene that he saw in front of his eyes – the sobbing of the women and children in front of his eyes – so when he was asked, "What do you think our fate will be?" His response was gesturing with his finger at his neck, which means that he will slaughter you. [So] he goes back to the Masjid An-Nabawī, he was terrified, he said, "I have betrayed Allāh and His Messenger." He realised that after he acted; it was sort of a spontaneous move and he only realised his mistake after it occurred, but he was fast to repent and he was *so* serious about what he had

done he rushed back to the Masjid An-Nabawī, tied himself to one of the pillars, and said, “I am not going to untie myself until Allāh ﷻ accepts my repentance,” which Allāh ﷻ did after six days and Rasūlullāh ﷺ received news of that, so Rasūlullāh ﷺ smiled and he told Umm Salamah about it so Umm Salamah was the one who conveyed the news to Abū Lubābah. The Sahābah rushed to untie him [but] Abū Lubābah said, “No! Until Rasūlullāh ﷺ comes and unties me himself.” So when Rasūlullāh ﷺ went to pray Salātul Fajr, Rasūlullāh ﷺ untied Abū Lubābah ؓ. And by the way, there is a pillar in Al-Masjid An-Nabawī right now that is named the Pillar of Tawbah, this was the pillar to which Abū Lubābah tied himself to, he stayed there for six days. He would not be untied except by his wife who would untie him before Salāh, he would pray, and then she would tie him to it again.

Banū Qurayzah Surrender and Agree for Sa’d Ibn Mu’ad ؓ to Be their Judge

Even though Banū Qurayzah got a hint that this would be their fate, they still agreed to surrender, but they agreed to surrender when they knew that Sa’d Ibn Mu‘ādh would be the one who would rule in their case, he would be the judge, and Sa’d Ibn Mu‘ādh was their ally in the time of Jāhiliyyah, so they said, “Fine, well that is good. If it is going to be Sa’d Ibn Mu‘ādh and Rasūlullāh ﷺ is going to give [him] complete authority to rule among us, then we will surrender.” So they surrender and they were tied up, and Sa’d Ibn Mu‘ādh was given full authority to rule in their case. Now, Sa’d Ibn Mu‘ādh, if you remember, was injured, he was injured during the siege at the Battle of the Trench, he was shot by an arrow in his arm. And Sa’d made a Du‘ā' then, his Du‘ā' was, “My Lord, if we are to fight Quraish again, spare me now for that fight. There are no people I like to fight for Your cause more than those who have opposed Your Messenger, rejected him, and forced him out of his hometown. If You have willed that this encounter between us and them would be the last, I pray to You my Lord to make this wound of mine my way to martyrdom, but do not let me die until I see our affair with the Qurayzah have a happy ending for Islām.” So Sa’d Ibn Mu‘ādh was bitter at what Banū Qurayzah did when they betrayed

Rasūlullāh ﷺ in the bleakest of moments.

Rasūlullāh ﷺ said, "Bring him," [meaning Sa'd Ibn Mu'ādh.] Rasūlullāh ﷺ had prepared for him a tent in Al-Masjid An-Nabawī and he was placed in that tent so that he could be cared for, and Rasūlullāh ﷺ would come and visit him because he was injured and he was lying down. Now his injury was getting better but he still had to be carried, so they were carrying him to bring him to the gathering place where Rasūlullāh ﷺ was and the Muslims and the Jews. While Sa'd ؓ was carried by his people, the Aws were telling him, "Be kind towards Qurayzah," and they were giving him advice, because in one narration the Aws came to Rasūlullāh ﷺ and said, "Hand over Banū Qurayzah to us as you have handed over Banū Qaynuqā' to our brothers Al-Khazraj." If you remember when we talked about Banū Qaynuqā', their affair was handed over to 'Abdullāh Ibn Ubaÿ, the head of Nifāq; he was the head of Al-Khazraj, so he was the one to whom the Banū Qaynuqā' were handed over to, and we know what happened; he set them free. Now, you see, Al-Aws and Al-Khazraj would compete in everything; now since Al-Khazraj[324] had authority to rule over their allies in Jāhiliyyah, Banū Qaynuqā', now Al-Aws want to have that same authority, so Rasūlullāh ﷺ said, "Then I will leave the matter to Sa'd Bin Mu'ādh," and Sa'd Ibn Mu'ādh was the head of Al-Aws, so they agreed. Now Al-Aws were coming to Sa'd advising him to be kind towards Banū Quarayzah. Sa'd did not respond, he was silent. They were talking to him, talking, talking, talking all throughout. In the end, Sa'd Ibn Mu'ādh said, "*Laqad Āna Li-Sa'din Allā Ta'khudhahū Fillāhi Lawma Talā'im* – It is time for Sa'd to disregard any possible criticism in serving Allāh." As soon as he said this, some of the men of Al-Aws went back delivering their condolences, they said, "He is going to kill them." If these were his words, that means they will be dead.

Laqad Āna Li-Sa'din Allā Ta'khudhahū Fillāhi Lawma Talā'im – It is time for Sa'd to disregard all criticism in serving Allāh. Meaning, I am going to do what will please Allāh ﷻ; I am not going to look into the politics of it, I

[324] Sheikh says Banū Qaynuqā' but I believe he means Al-Khazraj.

am not going to look into what the media is going to say about it, I am not going to look at what my family will say about it, what my friends will say about it, I will do what is most pleasing to Allāh ﷻ. Now, even though he did not spell it out, but pretty much they understood that it means death, and this shows you that the understanding of the Sahābah was that these people have committed a crime sufficient enough to be punished by death.

The Judgement of Sa'd Ibn Mu'ādh ؓ

Sa'd was brought in, and Rasūlullāh ﷺ said, "*Qūmū Li-Sayyidikum* – Stand up for your master." Now, we know that Rasūlullāh ﷺ has discouraged the Ummah to stand up for its leaders, however this is an exception; here, Rasūlullāh ﷺ told them to stand up for Sa'd Ibn Mu'ādh, and by the way, we are going to talk in the end about the virtues of Sa'd; Sa'd was a special Sahābī. So they stand up in two lines to greet him while he is coming in, and then they told Sa'd to give his ruling. Sa'd Ibn Mu'ādh ؓ looked toward the Jews and said, "Do you accept my ruling?" They said, "Yes, we do." Then he points towards the direction of the Muslims and he said, "Do you accept my ruling?" Without staring at them, because he does not want to look at Rasūlullāh ﷺ, he was *so* shy and embarrassed to ask Rasūlullāh ﷺ, 'Do you accept my ruling?' He was thinking who am I to rule in the presence of Rasūlullāh ﷺ, but since it was Rasūlullāh ﷺ who told him to do so, he agreed, otherwise he would not have done so. So out of respect for Rasūlullāh ﷺ, he does not look towards him, and he said, "And do you accept my ruling?" Rasūlullāh ﷺ said, "Yes, we do." And now Sa'd Ibn Mu'ādh ؓ will deliver his ruling on the entire tribe of Banū Qurayzah. This is a very important moment, a very important ruling, because it affects the fate of an entire tribe who has lived in Madīnah for hundreds of years. Sa'd Ibn Mu'ādh said, "I hereby rule that all the men of the Qurayzah are to be killed, their properties to be divided, and their women and children be enslaved." Rasūlullāh ﷺ said, "*Laqad Hakamta Bihukmillāhi Min Fawqi Sab'i Samāwāt* – You have ruled the same ruling of Allāh ﷻ from on top of the seven heavens." This ruling of yours is the ruling of Allāh ﷻ. This is the ruling that would please Allāh ﷻ; all of the men be executed, the property divided, and the women and children

enslaved, and this is the strictest ruling acceptable in Islām, to sort of say this is the maximum sentence.

Differentiation between Men and Boys

How would they separate between the men and the children? Well, they did not have any birth certificates in those days to tell how old a person was, the way they would do it was by seeing if a person has grown hair; facial hair or the hair that comes along with pubert. In fact in Abū Dāwūd, ‘Atiÿ Al-Qurdī said, “They uncovered my pubic area, and since I did not grow any pubic hair, they set me free.” They spared his life but he was enslaved. So this is how they separated between the young and the old.

Death Toll of Banū Qurayzah

How many of them were killed? There is a variation in numbers; it is between 400 and 900. Some narrations say 400, some say 700, some say 800, some say 900. These were the men of fighting age who were executed.

Other Events Surrounding the Execution of Banū Qurayzah

Only one woman was executed and that is because she killed one of the Sahābah ﷺ by throwing a stone on top of him. This woman was sitting with ‘Ā'ishah and ‘Ā'ishah has no idea about what this woman has done, and this woman was laughing and joking, then ‘Ā'ishah said, “And then suddenly we heard her name announced, so I asked her, ‘Why is your name being called?’ She said, ‘They want to kill me.’ I asked, ‘Why would they kill you?’ She said, ‘Because of a crime that I have committed.’” ‘Ā'ishah said, “I will never forget how high-spirited she was even though she knew that she was facing death.” She was joking and laughing about it. Probably it was just the hysteria that comes in the last moments, maybe she thought that there was nothing she could do about it.

All of them were killed except for some who became Muslim, their lives were spared. A few men here and there, not many, but some of them did become Muslim, and they were treated as part of the Ummah. You see, there

is no racism in Islām, no anti-Semitism; you repent from your sins you become one of the Ummah – that is it, we completely forget about your past.

One of their women called Rayhānah was taken by Rasūlullāh ﷺ, she was a slave. Rasūlullāh ﷺ invited her to Islām; in the beginning she refused but eventually it says that she did become Muslim, and Rasūlullāh ﷺ gave her the option, he said, "Do you want to remain as a slave or do you want to be freed and I will marry you?" She preferred remaining in the state of slavery, so she was a slave-girl that was owned by Rasūlullāh ﷺ until he died.

One of the Sahābah appealed for one of the Jewish men because this man had done him a favour in the time of Jāhiliyyah, so he wanted to pay him back for that, and this Sahābī was Thābit Bin Qais, he went to Rasūlullāh ﷺ to appeal for Az-Zubair Bin Bāta'. Now, Az-Zubair Bin Bāta' was an old man who had become blind, Thābit went to Rasūlullāh ﷺ and asked Rasūlullāh ﷺ to spare the life of Az-Zubair, and Rasūlullāh ﷺ agreed, but then Az-Zubair told Thābit, "What would an old man who would have no son and no family do with his life?" So Thābit went to Rasūlullāh ﷺ and asked Rasūlullāh ﷺ to free his wife and his children which Rasūlullāh ﷺ did, but then Az-Zubair said, "What is to become of a household in Hijāz that has no property, how could they survive?" We are in the desert, how will I live without my property? So Thābit goes to Rasūlullāh ﷺ and asks for the property of this man to be released which Rasūlullāh ﷺ did. So now Zubair is free, his wife is free, his children are free, and his property is back, but then Az-Zubair asked Thabit, "What became of Ka'b Ibn Asad whose face was like a mirror that reflects the faces of the tribe's virgins?" Thābit said, "He has been killed." Az-Zubair said, "And what of our vanguard in the attack and our protector in flight, Az-Zāl Bin Shamaw'al?" Thābit said, "He has been killed. "So what became of the two counsels?" He said, "They have been dispersed and been killed." Then Az-Zubair said, "I ask you then Thābit, by your obligation to me, to let me join my own people. There is no good in life for me now that they have gone and I cannot stand postponing joining my loved ones for so long as it would take to fill an empty bucket being borne along by a camel." Zubair said what is the

purpose of living if my whole tribe has been exterminated? So this man was so attached to his people [that] he did not want to live without them, and he was asking Thābit to pay back his favour to him by making him join his loved ones. So when Az-Zubair said that that was his wish, Thābit Bin Qais went over to him and cut off his head. When the news of this reached to Abū Bakr, when he heard this statement of Az-Zubair where he said I want to join my loved ones, Abū Bakr As-Siddīq ﷺ said, "He will meet them by Allāh in the fire of Hell, where he will dwell forever." You want to join your people the Yahūd who died on Kufr? Fine, you will join them, but you will join them in Hellfire.

Rayhānah Chooses Slavery Over Freedom

Again, the men were killed and the property was divided. Ibn Is'hāq narrates how the one fifth was disposed of, because this was a war, so four fifth of the Ghanīmah was divided amongst the fighters and the remaining one fifth was given to Rasūlullāh ﷺ, and this is how he used it, Ibn Is'hāq said, "The Messenger of Allāh dispatched Sa'eed Bin Zayd with the captives taken from Banū Qurayzah to Najd, where he sold them in exchange for horses and weapons. The Messenger of Allāh had chosen for himself one of their women, Rayhānah. He stayed intimate with her until he died, she still being at that time in his household. The Messenger of Allāh had suggested that she accept Islām, but she had refused. Eventually she did accept Islām and this brought great pleasure to him. He suggested releasing and marrying her, but she chose to continue in slavery considering that easier for her. She remained with him until the Messenger of Allāh died." So [with regards to the] institution of slavery, Islām has changed many of the rules regarding this institution to the extent that here you have a person who *chooses* to remain as a slave rather than be freed.

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Lessons from Ghazwat Banū Qurayzah

Why Punishment was So Severe

Why was the punishment so severe? Why were 400 to 900 men slaughtered and the entire remaining population of women and children enslaved and the whole wealth taken as booty? Why? Why such a severe punishment? We can answer in one word, and that is treason. Banū Qurayzah were citizens of the Islāmic State and they committed treason. And it is an accepted rule that the punishment should be befitting of the crime, the punishment should be proportionate to the crime, and [the punishment is so severe] since this crime is so great; they have committed treason against the Muslims, they have committed treason against the Messenger of Allāh. Here we are dealing with the Messenger of Allāh, we are dealing with Muhammad ﷺ; you *lie* to Muhammad, you betray Muhammad ﷺ. We are not dealing with a particular head of state or a king, we are dealing with Muhammad ﷺ; he was the Head of State, the Messenger, the Seal of Prophets, the most beloved of the creation of Allāh to Allāh, and they betray him? They lie to him? They conspire against him? So the punishment can be no less than what Sa'd Ibn Mu'ādh chose, and that is why Rasūlullāh ﷺ was happy with it and he said that this was the ruling of Allāh ﷻ from above seven heavens.

Ibn Kathīr said, "All that was due to their Disbelief, their breaking of pacts between themselves and the Messenger of Allāh, and their allying themselves with the clans against him. None of that did them any good and brought the wrath of Allāh and His Messenger down upon them; a bad bargain for them in this world and the next." So they received the punishment that they deserved.

A Time for Leniency and a Time for Harshness

Next Lesson: Sa'd refused to be lenient in his ruling because he knew that leniency in such matters is weakness – it is not a sign of mercy or compassion, it is a sign of weakness – and in such situations the only medicine is to be firm. So the perception that some Muslims have that Muslims should be lenient with their enemies so that we do not give Islām a bad image, we want people to say that we are tolerant and peaceful, we do

not want them to say that Muslims are terrorists, this is a sign of weakness and failure. We can see today some of the Muslim leaders speaking soft words, but that only adds to the aggressiveness and the arrogance of the enemy. So sometimes the sword needs to be used, and sometimes the word of wisdom needs to be used, so one needs to use the right instrument at the right time; sometimes it is the pen, sometimes it is the sword, sometimes it is a Maw'idah of Qur'ān, and sometimes it is the Sultān, the authority of the Islāmic Khalīfah. 'Uthmān Ibn 'Affān says, "*Inallāha Yaz'a' Bis Sultān Mal Yaz'a' Bil Qur'ān* – Sometimes Allāh can fulfil some of the objectives of the Religion through the Sultān (through the Muslim authority) that cannot be fulfilled through the Qur'ān."

Sa'd Ibn Mu'ādh ؓ Wanted to Live Only for Jihād Fee Sabeelillāh

There are some lessons in this statement of Sa'd, in the statement that we read where he said, "My Lord, if we are to fight Quraish again, spare me now for that fight. There are no people I like to fight for Your cause more than those who have opposed Your Messenger, rejected him, and forced him out of his hometown." Sa'd, being the head of one of the tribes of Al-Ansār, wanted to carry on fighting Quraish if there was any fighting left; we have given Rasūlullāh ﷺ a pledge that we will defend him, and since it was the people of Quraish who have driven him out of his home and brought him to Madīnah, we are going to fight for the Messenger of Allāh until Allāh defeats Quraish. So he said [that] if there is any fighting left, I want to live and be there, but then he said, "If You have willed that this encounter between us would be the last, I pray to You my Lord to make this wound of mine my way to martyrdom." So here he is asking Allāh to make him die if there is no fighting left with Quraish. This shows us that Sa'd Ibn Mu'ādh has *no* objective in living except to fight the people of Quraish, to fight Jihād Fee Sabeelillāh. He does not want to live to cultivate his land, he does not want to live to marry some beautiful women, he does not want to live just because of the sake of loving life – like is the case with most of mankind, their only attachment to Dunyā is their attachment to life, they might have a miserable life but they still want to live it – Sa'd wants to live for a noble purpose; to fight Quraish. If there is no fighting left then O Allāh make me

die as a Shahīd. And then he said, “And do not let me die until I see our affair with Qurayzah have a happy ending for Islām.” These were his allies, but now because his alliance is to Rasūlullāh ﷺ, he was *asking* Allāh to not make him die until he sees a happy ending to the affair of Muslims and Banū Qurayzah, and Subhān'Allāh, Allāh made *him* be the person to rule among Banū Qurayzah; if you want to see a happy ending, then you be the one to choose it.

The Battle of Qurayzah is a Special Ghazwah

The Battle of Qurayzah is a special Ghazwah for the following reasons:

Commanded by Jibrīl

Number One: It was commanded by Jibrīl. Jibrīl came to Muhammad ﷺ and said, “Go and fight Banū Qurayzah.”

Jibrīl Accompanied Muslims

Number Two: Jibrīl accompanied the Muslims. Anas Ibn Mālik says in Bukhārī, “It was as though I could see the dust rising in the street of Banū Ghanam due to the marching of Jibrīl’s troops when Rasūlullāh ﷺ set out against Banū Qurayzah.” So Jibrīl ؑ went to fight against these Yahūd.

Execution of Banū Qurayzah a Command from Allāh Delivered on Tongue of Sa’d

Number Three: The execution of Banū Qurayzah was a command from Allāh delivered on the tongue of Sa’d. This was what Allāh ﷻ wanted, this was the ruling that pleased Allāh ﷻ. Even though it was a very strict [command], it was harsh, but this was what Allāh ﷻ wanted.

This shows you that this Ghazwah was a special Ghazwah, and this Ghazwah was the Ghazwah that drove out the last tribe of Yahūd in Madīnah.

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Virtues of Sa'd Ibn Mu'ādh ؓ

[Following are] some virtues of Sa'd Ibn Mu'ādh ؓ, this special man, this Sahābī:

Fulfillment of his Du'ā'

Sa'd Ibn Mu'ādh was the head of Al-Aws. After the ruling was delivered on the Yahūd of Banū Qurayzah, the injury of Sa'd which was almost entirely healed, Subhān'Allāh, it again opened and it caused the death of Sa'd Ibn Mu'ādh. So the Du'ā' of Sa'd was fulfilled. Number one, there was no more fighting with Quraish, number two, he died as a Shahīd because of his wound, number three, he saw a happy ending to the affair of Banū Qurayzah.

Only Man for whom Rasūlullāh ﷺ Told Sahābah to Stand Up

Rasūlullāh ﷺ said, "*Qūmū Ilā Sayyidikum* – Stand up for your master." So Rasūlullāh ﷺ called him master, and he is the only man whom we know that Rasūlullāh ﷺ told the Sahābah to stand up for; that is one of his virtues.

Angels Rushing Towards Sa'd ؓ

When Rasūlullāh ﷺ heard the news of Sa'd Ibn Mu'ādh dying, he rushed towards him with the Sahābah and he told them to come along with him and he was walking so fast [that] the shoes of the Sahābah were tearing and their garments were falling down, so they complained to Rasūlullāh ﷺ about it [and] Rasūlullāh ﷺ said, "*Innī Akhāfu An Tasbīqanal Malā'ikah Fatughassilu Kamā Ghasalat Hanzalah* – I am afraid that the angels will reach there before us."[325] So the angels were rushing to go towards Sa'd; that is another of his virtues.

[325] Rasūlullāh ﷺ was rushing to Sa'd ؓ because he was afraid that the angels would bathe Sa'd as they did with Hanzalah ؓ at the time of his death.

‘Every Mourner is Exaggerating Except for the Mother of Sa’d’

When he died, the mother of Sa’d was weeping, she was mourning on her son. Rasūlullāh ﷺ said, “*Every* mourner is exaggerating except for the mother of Sa’d.” You have a reason to cry, you have a reason to mourn the death of Sa’d, because he was such a Muslim – *Kullunā Yaha Takdhib Illā Ummu Sa’d*.

Angels whose First Visit to Dunyā was to Participate in the Funeral of Sa’d ؓ

When they carried the Janāzah of Sa’d, it was so light, so they went to Rasūlullāh ﷺ and they said that it was so light, it was as if it was empty [and] his body was not there. Rasūlullāh ﷺ said, “And why should it not be light when angels that never came down to Dunyā came down to participate in carrying the Janāzah of Sa’d Ibn Mu‘ādh?” Angels who never came down to Dunyā, came down specially to participate in the funeral of Sa’d Ibn Mu‘ādh ؓ, and they were carrying his body alongside the Sahābah ؓ. This is *such* a great Sahābï.

Throne of Allāh Shook because of the Death of Sa’d ؓ

And the greatest – the greatest – virtue of all, a virtue that we did not hear attributed to any Sahābï other than him, was the virtue that was mentioned by Rasūlullāh ﷺ in Sahīh Muslim, Rasūlullāh ﷺ said, “*Ihtazza ‘Arshur Rahmāni Limawti Sa’d Ibn Mu‘ādh* – The Throne of Allāh shook because of the death of Sa’d Ibn Mu‘ādh.” The Throne of Allāh, the Creator of the universe, *moved*, it was shaking! Why? Because of the death of Sa’d Ibn Mu‘ādh ؓ. This is how great Sa’d Ibn Mu‘ādh was. And some of the scholars say that the reason why the Throne of Allāh shook was because of the commotion that was caused among the angels who are carrying the Throne of Allāh; when they knew that Sa’d died, commotion sort of occurred and that caused the Throne of Allāh to shake. That was Sa’d Ibn Mu‘ādh ؓ.

The Handkerchiefs of Sa’d ؓ in Jannah

Rasūlullāh ﷺ never forgot about Sa’d; even after he died he would still

remember him. One day Rasūlullāh ﷺ received gifts, he received some pieces of cloths that the Sahābah never ever saw the likes of those pieces of cloths, probably they were garments of silver. So the Sahābah were holding this cloth, every one of them wanted to touch it, they wanted to touch this beautiful fabric, they were so impressed with it. Rasūlullāh ﷺ saw this crowd taking a look at this piece of cloth so he said, "*Ata'jabūna Min Līni Hādhih?* – Are you amazed at how soft this cloth is?" They said, "Yes." Rasūlullāh ﷺ said, "*Lamānādīlu Sa'd Ibn Mu'ādhin Fil Jannah Khairum Minhā Wa Alyan* – The handkerchiefs of Sa'd Ibn Mu'ādh in Jannah are softer and better than this cloth." The handkerchiefs – not the garment – the tissues, the handkerchiefs of Sa'd in Jannah are better than this.

Earth Squeezed Even the Body of Sa'd ؓ

Now, with all of these virtues of Sa'd, with the special status of Sa'd, when they were burying Sa'd Ibn Mu'ādh, when they lowered his body into the grave, and when they were covering his body, Rasūlullāh ﷺ was standing right on top of the grave, and suddenly his face changed, and then he said Subhān'Allāh three times, "Subhān'Allāh. Subhān'Allāh. Subhān'Allāh." The Sahābah repeated the Subhān'Allāh after him, it says that you could hear the voices in *Al-Baqī'*, in the cemetery, they were saying Subhān'Allāh. And then the face of Rasūlullāh ﷺ returned to usual and he said, "Allāhu Akbar! Allāhu Akbar! Allāhu Akbar!" They asked Rasūlullāh ﷺ, "Why did you say that, why did you make Tasbīh and then you made Takbīr?" Rasūlullāh ﷺ said, "The earth squeezed the body of Sa'd, and if there was going to be anyone who would be spared of that suffering of the squeezing of the grave, it would have been Sa'd. And then the earth released itself." So the earth would squeeze in the body of a person when he is buried, and Rasūlullāh ﷺ was worried when he saw that and he said Subhān'Allāh and his face changed, he was feeling sorry for Sa'd, but then when the earth released the body of Sa'd, Rasūlullāh ﷺ said, "Allāhu Akbar." So dear brothers and sisters, we ask Allāh to spare us from the punishment of the grave. We ask Allāh ﷻ to make our time in the graves times of blessing, of *Ni'mah*, because the righteous servant of Allāh will see his place in Jannah, we ask Allāh to make us of those. We ask Allāh to spare us from the Fitan;

you have *Sakarātul Mawt* and you have the Fitnah of Al-Qabr, we ask Allāh ﷻ to save us from all of those.

A Young Man who Gives Up Prime of his Life to the Service of Islām

This was the great Sahābï ﷺ, Sa'd Ibn Mu'ādh. He was the head of Al-Aws. How old was he when he died? 37 years old, meaning that when Rasūlullāh ﷺ made Hijrah, he was 30 years old, and he became Muslim before that. So here you have a young man giving his prime life to the service of Rasūlullāh ﷺ until he died for the sake of Islām. This is the meaning of *Nusrah*, giving Nusrah to the Religion, giving support to the Religion. It is not that you stay home laid back, attend the Islāmic conferences in the five-star hotels, go to your mosque comfortable, driving in an air-conditioned car in summer and using the heater when it is winter, and then you think that you have done the best that you could do for the Religion of Allāh ﷻ, without suffering a bit, without spending a dime, without shedding a drop of blood. That was not how the Ansār did it, that was not their understanding of Religion; they spared nothing for the sake of serving Allāh ﷻ and His Messenger Muhammad ﷺ, and that was why they deserved to be called Al-Ansār.

Conclusion of First Stage of Madīnah

Dear brothers and sisters, after the Battle of the Trench, Rasūlullāh ﷺ said, "*Al'āna Naghzūhum Walā Yaghzūnā* – From now on we will attack them and they will not attack us." So the Battle of the Trench was the turning point in the life of Rasūlullāh ﷺ, it represented the move from the stage of defensive Jihād to the stage of offensive Jihād. Rasūlullāh ﷺ said [that] from now on they will not attack us, we will be the ones to attack them. So we are done with the first stage of Madīnah, and that is the stage of *Jihādud Daf'* – The Defensive Fighting Fee Sabeelillāh, and the following stage is the stage of offensive Jihād Fee Sabeelillāh.

We ask Allāh ﷻ to accept from us our deeds, we ask Allāh ﷻ to make us of those who understand the Sunnah of Rasūlullāh ﷺ and follow it, we ask Allāh to make us of those who will give support – Nusrah, to His Religion.

This is our last session in the first part of Madīnah. Our Lord, give us in this world that which is good, and in the Hereafter that which is good, and protect us from the punishment of the Fire.[326] We ask Allāh ﷻ to reward us with Jannah and to save us from Hellfire.[xxxiv]

[326] Al-Baqarah: 201

MADĪNAN PERIOD STAGE TWO

24

Events between the Battle of the Trench and Al-Hudaybiyyah

A Turning Point in Islāmic History for the Islāmic State

When the armies disbanded after the Battle of the Trench, the Messenger of Allāh ﷺ said, "Now we will attack them, they will not attack us – *Al'āna Naghzūhum Walā Yaghzūnā."* This marked a turning point in the Islāmic history of the new founded State. For the past five years the Muslims were engaged in a defensive battle with Quraish, a defensive battle for survival; now the tables are turned, it is Quraish that will be struggling to survive, it will be Quraish who will now be on the defensive. Quraish are the ones who attacked the Muslims in Badr, it was Quraish who attacked in Uhud, it was Quraish who attacked in Al-Khandaq, and that was their last attempt. That was not because they were having a change of heart, or because they were now somehow becoming

more sympathetic of the Muslims, it was simply because they were exhausted, they could not carry on this fight any further; the Muslims have outdone them in patience and perseverance and they could not keep up with them. So Rasūlullāh ﷺ would say, "A year from now," as we will see when we talk about Al-Hudaybiyyah, "*Yā Wayha Quraishin Qad Anhakathukum Harb* – Woe to Quraish, war has exhausted them."

Allāh ﷻ says in Sūrah Āl 'Imrān in the last Āyah: ***Yā Ayyuhalladhīna Āmanusbirū Wa Sābirū Wa Rābitū Wattaqullāha La'allakum Tuflihūn* – O you who have believed, persevere and endure and remain stationed and fear Allāh that you may be successful.**[327] *Isbirū* means be patient. *Sābirū* in Arabic, in the science of what is called Sarf which looks at the make-up of the word, you see, it says *Isbirū* wa *Sābirū*. Isbirū Wa Sābirū both come from the same root word which is Sabr, but Isbirū is a command to be patient, so what is Sābirū? Sābirū is in what they call the *Wazn* of *Mufā'alah*, it is patience between two parties. So in Arabic for example you have *Musāra'ah*, *Mudārabah*, *Muqātalah*; here the *Fi'l* – the verb, is not done by the individual but it is between two parties. So it is as if Allāh ﷻ is telling us that even though you might be patient, but what if your enemy is more patient than you? You have to outdo them in patience. So you have in the Āyah two commands from Allāh; one of them is to be patient and the other one is to outdo your enemy in patience – Isbirū Wa Sābirū. And that is what the Muslims did and it paid off now; after Badr and Uhud and Khandaq, now it is Quraish who will be on the defensive because the Muslims wore them out, the Muslims tired them, and now Rasūlullāh ﷺ is saying, "*Al'āna Naghzūhum Walā Yaghzūnā* – Now we will conquer them, they will not conquer us." We will attack them, they will not attack us.

Abū Sufyān was never again able to bring together an army to invade Madīnah; that was it, he had done his best to the extent that he was able, same with his people, his followers in Quraish; that was the best they could pull off, the 10,000 strong army in Khandaq. It was a failure in the end because of the supernatural events that occurred, the wind and the soldiers of

[327] Āl 'Imrān: 200

Allāh, ***Wamā Ya'lamu Junūda Rabbika Illā Hū*** – **And none knows the soldiers of your Lord except Him.**[328] Only Allāh knows His soldiers, we do not know the soldiers of Allāh, anything can be a soldier of Allāh. Sometimes things that are blessings, things that are reasons for life, could be a soldier of Allāh, like water for example was a soldier of Allāh, it killed Fir'aun, a mosquito killed Nimrūd, the earth swallowed up Qārūn, wind is a soldier of Allāh ﷻ, it destroyed nations, thunderbolts. So anything in this universe can be a soldier of Allāh, we do not know soldiers of Allāh that are around us.

Muslims End Difficult Period of Defending their Existence and their Base

With this, the Muslims ended a very difficult period of defending their mere existence and holding on to their base. Even though we say that the establishment of the Islāmic State was with the Hijrah of Rasūlullāh ﷺ, but those were *very* very difficult days. The initial years in Madīnah were years of fear, were years of hiding, were years of insecurity. We should not think that this was a flourishing strong Islāmic State, it was in a very difficult predicament; Quraish from one side, the Yahūd from the other, the Bedouins from a third – *very* difficult time on the Muslims. The Sahābah used to say, "We would sleep with our arms next to us." We would not feel security. So these first five years were very difficult, but the Muslims held on strong, they had Sabr in Allāh ﷻ. But now, the Muslims will move on to occupy new positions, the next five years are going to be years of expansion, the move from the defensive Jihād to the offensive one has taken place. In these next five years, dear brothers and sisters, we will see an exponential growth of Islām and some important events occurring. The key events which we will talk about Inshā'Allāhu Ta'ālā – we ask Allāh to give us the ability to go through the remainder of the five years of Seerah and to make this beneficial, we ask Allāh ﷻ to give us beneficial knowledge, *Allāhumma Innā Nas'aluka 'Ilman Nāfi'an Wa Na'ūdhubika Min 'Ilman Lā Yanfa'*, O Allāh, we ask You for knowledge that is of benefit and we seek refuge in

[328] Al-Muddaththir: 31

You from knowledge which does not benefit – these key events are going to be the Truce of Al-Hudaybiyyah in the sixth year of Hijrah, the Battle of Khaibar in the seventh year of Hijrah, the Battle of Mu'tah, the Opening of Makkah, the Battle of Hunain and At-Tā'if in the eighth year, and then the Battle of Tabūk and the Farewell Hajj in the ninth year, and finally, the greatest event of all, the greatest calamity that has ever befallen the Muslim Ummah, and that is the death of Rasūlullāh ﷺ. Then we will cover various other smaller events in between.

Competition between Al-Aws and Al-Khazraj

Al-Aws Assassinate Ka'b Ibn Al-Ashraf

We will start with some events that happened between Al-Khandaq and Al-Hudaybiyyah within the fifth year of Hijrah. We talked in the previous set of lectures about the assassination of Ka'b Ibn Al-Ashraf, and we said that Ka'b Ibn Al-Ashraf was a Jewish leader, a very rich man, he held an important position among the people in Hijāz, and he was a very eloquent poet, and he used to use this poetry – and we talked about the importance of poetry in the days of Jāhiliyyah, it was the media of the day – and Ka'b Ibn Al-Ashraf would use this poetry of his to defame the Muslims and talk against Rasūlullāh ﷺ. If one would read in the history of Jāhiliyyah in Arabia, one would see that a particular line of history would bring a ruin to a tribe, it would ruin their reputation, just like a documentary or a particular article in a big newspaper would do today, in fact, probably the effect of poetry was even greater. So one of the things Ka'b Ibn Al-Ashraf was doing was that he was even talking about the Muslim women, and Muslims then – and this should be the case with Muslims all the time – would stand up for the rights of Al-Muslimāt and defend Al-Muslimāt, and we know of many stories in our history of that occurring, for example, the battle against the Jewish tribe of Banū Qaynuqā' in Madīnah was because of their attack on a Muslim woman when they uncovered her, and we know what happened with Al-Mu'tasim, the Muslim Khalīfah in Ad-Dawlah Al-'Abbāsiyyah; when the woman called to him 'Wā Mu'tasimā!' when the Romans attacked, he mobilised an entire army to go and defend her.

So Ka'b Ibn Al-Ashraf was speaking against Muslim women, and it is said that he spoke about Umm Al-Fadl, the wife of Al-'Abbās Bin 'Abdul Muttalib, the uncle of Rasūlullāh ﷺ. Rasūlullāh ﷺ said, "*Man Lī Bi Ka'b Ibn Al-Ashraf Fa Innahū Qad Ādhallāha Wa Rasūluh?* – Who will get rid of Ka'b Ibn Al-Ashraf because he has harmed Allāh and His Messenger?" Muhammad Ibn Maslamah ؓ volunteered for this special operation along with some other members of his tribe. What tribe was this? This tribe was Al-Aws. So it was Al-Aws who killed Ka'b Ibn Al-Ashraf. Now, as one of the descendants of Al-Ansār said in a narration mentioned by Ibn Kathīr, Al-Aws Wal-Khazraj were like two stallions competing in front of Rasūlullāh ﷺ; whenever one clan would do something in service of Rasūlullāh ﷺ, the other clan would not want them to take that advantage alone and would try to do something similar. Subhān'Allāh, we see that they had the spirit of competition, but it was not in Dunyā, it was not in who would be more successful in Dunyā, who would make more money, who would hold a higher position, as we see competition now in the material world, in the materialistic capitalistic world and way of life that the West is promoting. You know, the success philosophy in the West today, and the competition for success that the West is presenting to the world today, is a materialistic one, and it holds no value in the Islāmic view of things, because success in the West is defined in purely materialistic terms, but the success in Islām is how close to Allāh ﷻ you are. So a person could be totally unknown in Dunyā, he could be very poor, nevertheless he is *very* successful because he is close to Allāh ﷻ, and a classical example that one could give of that is Uwais Al-Qarnī.

Uwais Al-Qarnī

Uwais Al-Qarnī was a person who was ambiguous; people did not know him, and when 'Umar Ibn Al-Khattāb asked the delegation that came from the tribe of Uwais Al-Qarnī – the name of his tribe is Murād, it is a tribe in Yemen – when 'Umar Ibn Al-Khattāb asked about him, the way they talked about him it was as if they were surprised [as to] why the Amīrul Mu'minīn, why the Khalīfah would ask about such a simple

person [thinking] who is he? Who is Uwais Al-Qarnī? No one knew him except his relatives and the people who lived with him. And they saw him as a simple normal human being; he was not a leader of a Muslim army, he was not an Amīr of a Jamā'ah, he was not a famous scholar or Imām, he was just a simple human being, but there was something in his heart that made him special, in fact he was *so* special that Rasūlullāh ﷺ told the Sahābah, "When a delegation comes from Yemen from the tribe of Murād, there will be a man with them whose name is Uwais Al-Qarnī. If you see him, then ask him to ask Allāh to forgive you." This man is so special that you should ask him for Du'ā'; he was one of As-Sālihīn, one of the Awliyā' of Allāh ﷻ. And who was Rasūlullāh ﷺ telling this to? He was telling it to the Sahābah, the greatest generation that ever lived. And Uwais Al-Qarnī is not a Sahābī, he is a Tābi'ī, because he never saw Rasūlullāh ﷺ. He wanted to make Hijrah to Rasūlullāh ﷺ, but because his mother was alone and ill, he stayed behind with her, and Rasūlullāh ﷺ passed away so he never had a chance to meet him, but Rasūlullāh ﷺ knew him and talked about him. When 'Umar Ibn Al-Khattāb met with Uwais Al-Qarnī, he told him, "Ask Allāh to forgive me."

Al-Khazraj Assassinate Abū Rāfi'

Back to this competition; Al-Aws Wal-Khazraj would compete with each other. What was their competition about? It was about Ākhirah, [about] who would serve Rasūlullāh ﷺ better, and in this case, it was because Al-Aws had the honour of assassinating Ka'b Ibn Al-Ashraf who would defame Rasūlullāh ﷺ, and Khazraj did not want to be left out on this, they wanted to do something similar. So they had a meeting and they discussed the issue amongst themselves, and they came up with the name of Abū Rāfi' as a good candidate for performing such an operation against, and they presented the idea to Rasūlullāh ﷺ and Rasūlullāh ﷺ approved it. 'Abdullāh Ibn 'Atīq was the man appointed to lead this special operations group, one of Al-Khazraj, and they set out to infiltrate deep into the land of Khaibar. This was before the Battle of Khaibar, and Khaibar was the stronghold of the Jews, nevertheless, the courage of the Sahābah was to lead them deep into the land

of Khaibar, and Abū Rāfi' lived in a fortress of his, he was not living in a normal house, he was living in a palace and it was a fortress. So they marched out and they arrived at the gates of the fortress of Abū Rāfi'. Now, how would they get in? 'Abdullāh Ibn 'Atīq played a trick against the Yahūd. In one narration – and there are two narrations of this in Bukhārī – it says that these Yahūd lost a donkey, so they opened the gates and some men came out to fetch out this donkey. 'Abdullāh Ibn 'Atīq stood next to the wall, and then he sat down and covered himself as if he was responding to the call of nature, he was pretending in front of Al-Yahūd. So what they thought was that he came out of the fortress, because in those days they did not have their restrooms inside their dwellings, they would go outside, and they would go far away from their houses to respond to the call of nature. So they thought that he came out of the fortress to respond to the call of nature, so when they went in they said, "Yā 'Abdallāh – O servant of Allāh, if you want to come in, then now is the time." So he walked in normally; the trick that he played on them worked. So now he was inside the fortress while all of his companions were outside; he told them to wait outside for him. So now he was in. He hid in a donkey stall and he was observing the gatekeeper and was able to see where he would hide the keys. In one narration it says [that] they were hung on a wooden peg and in another narration it says that they were in an itch in the wall. 'Abdullāh Ibn 'Atīq then said that the men went on to have dinner with Abū Rāfi', so he remained in hiding until all of these men left and the lights were turned off. It was a very dark night, 'Abdullāh Ibn 'Atīq went and fetched out the keys, and Subhān'Allāh all of the keys for the fortress were together, keys for the gates of the fortress and they keys for the palace of Abū Rāfi' were all there. Now he had the keys with him, so he would open the doors and then he would lock them from inside, therefore if anyone came in to help Abū Rāfi', he would find that the gates are closed and the keys are not there, so he would open every door and lock it. Now, this was a double-edged sword; yes it would prevent people from coming in to help him, but it would also hinder the escape of 'Abdullāh Ibn 'Atīq, but this is what he did until he made it into the inner chambers of Abū Rāfi'. Now he is with Abū Rāfi' in the same room and Abū Rāfi' is asleep and the lights are turned off. Tayyib. How is he going to find out his location? He

can see nothing. What did ‘Abdullāh Ibn ‘Atīq do? He just called out, he said, “Abū Rāfi’.” Now, it takes a lot of courage to do such a thing! It is a terrifying thing to call out for someone in such a situation, but also on the other hand it was more terrifying for Abū Rāfi’ to hear this man calling him inside his room, inside his own bedroom. So ‘Abdullāh Ibn ‘Atīq is calling [out], “Abū Rāfi’!” Abū Rāfi’ woke up and said, “Who are you?” ‘Abdullāh Ibn ‘Atīq said, “So I struck with my sword at the source of the voice.” He could not see anything, he just called him, and the reason he did so was because he wanted the man to speak so he could recognise the source of the voice and attack it. So he struck with his sword at the source of the voice. He said, “*Falam Ughnī ‘Anhu Shay'an* – My blow was futile.” Yes he did hit him, but it was not an accurate enough strike, and obviously there is confusion in such a circumstance, so it did not kill him. Abū Rāfi’ yelled out for help, he screamed out. What did ‘Abdullāh Ibn ‘Atīq do? Ya’nī Māshā'Allāh, ‘Abdullāh Ibn ‘Atīq had a very good response and intelligence on the spot, thinking on his feet. When Abū Rāfi’ called out for help, ‘Abdullāh Ibn ‘Atīq retreated and then he came back changing his voice and said, “Abū Rāfi’, what do you need?” Abū Rāfi’ said, “Woe unto your mother! There is a man right here and he struck me with his sword!” So ‘Abdullāh Ibn ‘Atīq struck him again, again at the source of the voice. Abū Rāfi’ called out for help again. ‘Abdullāh Ibn ‘Atīq retreated another time, came in changing his voice and said, “Abū Rāfi’, what do you need?” He said, “Woe unto your mother! There is a man in here trying to kill me!” ‘Abdullāh Ibn ‘Atīq said, “This time I came to him and he was lying on his back.” Now he was already struck with the sword two times, now he was lying on his back; still alive, but lying on his back. ‘Abdullāh Ibn ‘Atīq said, “This time I thrust my sword into his stomach until I found out the bone and then I cracked it.” What bone are we talking about? He struck the spinal cord. So that was it, he said, “I heard the bone crack,” meaning that the man was dead. If the spine is broken then it is certain death. So now ‘Abdullāh Ibn ‘Atīq said, “I retreated.”

Now, the inner chambers, this bedroom of Abū Rāfi’, was in the upper level, and there was a wooden ladder that would lead up to it. When ‘Abdullāh Ibn

‘Atīq was coming down in this ladder or stairs, he said, “I came down, and in my confusion, I thought that I had hit the last step of the ladder when there was one more left.” So he fell down and he broke his leg. He said, “And then I made it out to my companions and told them that I had killed Abū Rāfi’.” But ‘Abdullāh Ibn ‘Atīq, Subhān'Allāh, still wanted to make sure, definitely, that he was dead, so he told his companions, “Go back and deliver the news to Rasūlullāh ﷺ and I am going to hang behind and wait until I hear the announcement of his death.” Keep in mind that he had broken his leg. So he stayed behind and he heard the news of the death of Abū Rāfi’. In the narration of Ibn Is'hāq, he said, “I heard his wife come to Abū Rāfi’ and say, ‘*Fādā Wa Ilāha Yahūd* – He is dead, in the name of the God of the Jews.’” What did ‘Abdullāh Bin ‘Atīq say? And I want you to pay attention to his words, he said, “And I swear I never heard words sweeter to my ears than those.” And we will get back to this statement. Why was Abū Rāfi’ killed? Ibn Hajar says, “Abū Rāfi’ used to harm Rasūlullāh ﷺ and assist against him. And Ibn ‘Ā'iz said that he was one of those who supported Ghatafān and other Polytheistic Arabs with money to fight Rasūlullāh ﷺ.” So his support was financial support and also by word.

Assassination of Khālid Ibn Sufyān

Another event that happened within this period was the assassination of Khālid Ibn Sufyān Ibn Nabīhal Hudhalī[329]. Rasūlullāh ﷺ said, “*Innahū Qad Balaghanī Anna Khālid Ibn Sufyān Ibn Nabīhinal Hudhalī Yajma‘a Liyannās Liyaghzūnī Wahuwa Bi ‘Uranah, Fa'tihī Faqtul* – I have been informed that Khālid is gathering a force of men to attack me. He is at ‘Uranah, go to him and kill him.” Khālid Ibn Sufyān was an outstanding leader of his people, he was one of those charismatic figures who have the ability to mobilise men and to make out of nothing something, he was a successful leader. He belonged to the tribe of Hudhail; Hudhail are Bedouins

[329] It seems that the Sheikh mentioned the event of the assassination of Khālid Ibn Sufyān in Chapter 20: Events between Uhud and Al-Khandaq, and now he has mentioned it again in this chapter. Allāhu A’lam in which of these two time periods the event took place.

in Hijāz, and they are famous for being very eloquent, *Qālū Hudhail Ash'arul 'Arab* – they were the best poets of the Arabs, and they lived on the outskirts of Makkah. Khālid Ibn Sufyān was mobilising men to fight Rasūlullāh ﷺ. Here we were in a situation where the people were in need of a leader and the leader was Khālid Ibn Sufyān. So Rasūlullāh ﷺ did not see the need to fight his army but to pre-emptively attack and get rid of Khālid Ibn Sufyān, because if he does so, he would avoid a lot of bloodshed; if Khālid Ibn Sufyān is out of the arena Hudhail are not going to fight him, unlike with Quraish; the fight with Quraish did not depend on leadership, the people of Quraish were going to fight regardless. When Abū Jahl was there they fought, and after he was killed they carried on the fighting, in fact the fight only became worse after Abū Jahl was killed, but here, the situation was different. So we find that Rasūlullāh ﷺ never targeted the leadership of Quraish with special operations to assassinate them, but he did this with some of the leaders of Al-Yahūd, and he did it also with Khālid Ibn Sufyān because this is going to avoid killing other people, it is going to prevent a larger battle escalating and more war happening.

So Rasūlullāh ﷺ said, "Go and get rid of Khālid Ibn Sufyān." 'Abdullāh Ibn Unais never met Khālid Ibn Sufyān Al-Hudhalī in his life, so he asked Rasūlullāh ﷺ, "How can I recognise him? Give me a sign." Rasūlullāh ﷺ told him, "*Idhā Ra'aytahū Shārata Lahū Qash'arīrā* – When you see him, you will shiver." Now Allāhu A'lam, was this shiver because Khālid Ibn Sufyān had such a great presence or was it going to be a special sign just then for 'Abdullāh Ibn Unais to recognise him? Allāhu A'lam, but regardless, Khālid Ibn Sufyān was a special individual. 'Abdullāh Ibn Unais moved out – he was alone, an army of his own; this is the courage that the Sahābah ﷺ had – and he was going to travel *deep* into enemy territory in 'Urunah, next to Makkah. So he made it there and he found out the location of the army camp where Khālid Ibn Sufyān is gathering the men. He saw him and he felt a shiver, the sign that Rasūlullāh ﷺ mentioned, and 'Abdullāh Ibn Unais said, "I never shivered from anyone in my life." This was the first time that he ever felt such a shiver. It was time for Salātul 'Asr, and 'Abdullāh Ibn Unais said, "*Fa Khashītū An Takūna Baynī Wa Baynahū*

Mujāwalah Tamna'nī Minas Salāh – I feared that there might be a conflict between me and him that would prevent me from Salāh." Meaning this conflict could take time and he would not be able to pray. So what did he do? He prayed while he was walking towards his target. "*Wa Kuntu Ūmi'u Lirrukū'i Was-Sujūd Bi Ra'sī* – And I would make Sujūd and Rukū' by movements of my head." So he walked up to him and greeted him. Khālid Ibn Sufyān said, "*Man Ar-Rajul?* – Who is the man?" He said, "*Ana Rajulun Minal 'Arab Sami'a Bika Wa Bi Jam'ika Li Hādhar Rajul* – I am a man from amongst the Arabs who heard about you and you gathering a force for this man." He said, "*Ana Fī Dhālik* – That is what I am doing." He said, "I came to follow you." So then he held a conversation with him to break the ice, and when Khālid Ibn Sufyān was comfortable with 'Abdullāh Ibn Unais and the opportune moment arrived, 'Abdullāh Ibn Unais struck Khālid Ibn Sufyān and killed him. He walked away and he said, "*Taraktuhū* – I left him with his women crouched over him." Rasūlullāh ﷺ greeted 'Abdullāh Ibn Unais by saying, "*Aflahal Wajh* – May your face be successful." 'Abdullāh Ibn Unais said, "*Wa Aflaha Wajhaka Yā Rasūlullāh* – May your face be successful too, O Rasūlullāh."

And then Rasūlullāh ﷺ took him into his house and gave him a stick. 'Abdullāh Ibn Unais walked out without saying a word. Now, what was the stick for? Why did Rasūlullāh ﷺ give it to him? What is he going to do with it? 'Abdullāh Ibn Unais dared not to ask. You see, they were very shy in dealing with Rasūlullāh ﷺ, so he just walked out without saying a word. This was the gift that Rasūlullāh ﷺ gave him – a stick. So his people asked him, "What is this stick?" He said, "Rasūlullāh gave it to me." "Why did he give it to you?" He said, "I do not know." They said, "Go back and ask him." He went back to Rasūlullāh ﷺ and asked, "O Rasūlullāh, why did you give me this stick?" He said, "*Āyatan Takūnu Baynī Wa Baynaka Yawmal Qiyāmah, Inna Aqallannāsi Yawma Idhin Al-Mutakhassirūn* – This is a sign between me and you on the Day of Judgement, there will be very few that day with something to lean upon." Rasūlullāh ﷺ gave him this stick as a gift so that on the Day of Judgement it would be a sign between him and Rasūlullāh ﷺ. 'Abdullāh Ibn Unais

coupled that stick with his sword, he kept it with his sword, and then in his will he asked that the stick be buried with him. So it was put inside his coffin with him so that on the Day of Judgement when he is resurrected, he will pick up that stick and go to Rasūlullāh ﷺ and it will be a sign between him and Rasūlullāh ﷺ on that very difficult day when there will be very few people with something to lean upon, and this Riwāyah is in Musnad Al-Imām Ahmad.

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Importance of Salāh

One important lesson, brothers and sisters, from this story; the importance of Salāh. The thing that concerned ‘Abdullāh Bin Unais when he was walking towards Khālid Ibn Sufyān was Salātul ‘Asr, and the thing that concerned the Sahābah ﷺ when Rasūlullāh ﷺ was talking to them about the signs of the end of time, when he was talking about Ad-Dajjāl and that one day of Ad-Dajjāl will be like a year, what did the Sahābah say? How is that explained physically? Can you give us the astronomical explanation of how that is possible? What did they say? They said, “*Hal Takfīna Fīhi Salāta Yawm?* – Is it enough for us to pray in that day the five daily Prayers?” [Meaning] prayers of one day. They were thinking about Salāh. And ‘Abdullāh Bin Unais, in this life and death situation, in this confusing situation [where] a person in that situation would be perplexed, and as we just said that his body shivered when he saw this man, but Salāh, Salāh, Salāh; he prayed walking towards him.

Brothers and sisters, there is no excuse in leaving Salāh. If you do not have money, you are excused from paying Zakāh, if you are ill, you are excused from fasting and you can pay a *Fidyah* instead, if you do not have the financial ability and the road to Hajj is not safe, you do not have to make Hajj, but there is no situation in which a Muslim is excused from Salāh; even in the battlefield we have to pray and we are given the Fiqh of it in Salātul Khawf. In fact, the Sahābah considered Salāh to be so

important [that] ‘Umar Ibn Al-Khattāb used to say that if a Muslim leaves one Salāh intentionally then he has disbelieved. We know that after that the ‘Ulamā' discussed the issue of the Kufr of *Tārik As-Salāh*, [of] whether the one who leaves Salāh is Kāfir or not, and one can go back to the books of Fiqh to see what they said about that; it is the opinion of Imām Ahmad that if a person leaves it out of laziness then he is a Kāfir, while the other ‘Ulamā' said that a Muslim is Kāfir only if he leaves it intentionally. Anyway, this is not the place to discuss the issue, but it is very important, it is the most important ‘Ibādah, so we should never dismiss our Salāh. And for those Muslims [who] because of their employment leave for example Salātul Jumu‘ah, or they leave some Salawāt, we say to them *Ittaqullāh* – fear Allāh ﷻ. ‘Abdullāh Ibn Unais, in this situation that is more important than your employment, more dangerous than your situation, he did not leave Salāh, so we should never leave Salāh.

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Marriage of Rasūlullāh ﷺ to Zainab Bint Jahsh رضي الله عنها

Rasūlullāh ﷺ Marries Zainab to his Adopted Son Zayd Bin Hārithah رضي الله عنه

The next event that happened within this period is regarding Zainab Bint Jahsh. Zainab Bint Jahsh رضي الله عنها, Al-Azdiyyah, from Quraish, she was the sister of ‘Abdullāh Ibn Jahsh – and we talked about his story in the earlier lectures – and her mother is Umaimah Bint ‘Abdul Muttalib, the sister of Hamzah, so her mother is the aunt of Rasūlullāh ﷺ which makes her his cousin. Rasūlullāh ﷺ visited Zainab Bint Jahsh رضي الله عنها and he proposed to her marriage to his adopted son Zayd Bin Hārithah. Zayd Bin Hārithah was a slave, and he was asking Zainab Bint Jahsh, who comes from the nobility of Quraish, to marry a slave. Rasūlullāh ﷺ wanted to break the barriers of discrimination and racism that existed, and he wanted to start [this] among his own family and asked that Zayd Bin Hārithah marry his own cousin

Zainab Bint Jahsh. She said no. He said, "Yes, you will marry him." She said, "O Messenger of Allāh, let me think about it." And while they were talking, the Āyah was revelead: **It is not for a Believing man or a Believing woman, when Allāh and His Messenger have decided a matter, that they should [thereafter] have any choice about their affair. And whoever disobeys Allāh and His Messenger has certainly strayed into clear error.**[330] If our desires are contrary to something that Rasūlullāh ﷺ wants us to do, we still do what Rasūlullāh ﷺ wants us to do, and it is important that we do not follow our whims and desires but we follow the Sunnah of Rasūlullāh ﷺ. What excuse do we have in not following his Sunnah? What excuse do we have in not following the Law of Allāh ﷻ? Just because we did not like it? Just because it did not suit our *Hawā* – our whims and desires? We are slaves of Allāh ﷻ and we are followers of Muhammad ﷺ, and whatever we are told to do, we do; it is not up to us. So when this Āyah was revealed, Zainab Bint Jahsh said, "*Lā A'sī Rasūlullāh Wa Qad Zawwajtahū Nafsī* – I will not disobey Rasūlullāh ﷺ and I marry him myself."

Rasūlullāh ﷺ Marries Zainab ؓ after her Divorce

But Subhān'Allāh, things did not work out, there was no compatibility, [and] after a year they were divorced. Zayd Ibn Hārithah was coming to Rasūlullāh ﷺ and complaining about his wife, he was not happy with her and she was not happy with him, but Rasūlullāh ﷺ would tell him, "*Ittaqillāha Wamsik 'Alaika Zawjak* – Fear Allāh and keep your wife." But things just could not continue on so divorce was a must and the marriage was ended after a year. And then Rasūlullāh ﷺ married her and that caused a *storm* of talk against Rasūlullāh ﷺ. In Arabia, it was a no-no for a man to marry the wife of his adopted son. Adoption was serious then; this is before it was made Harām in Islām. So Rasūlullāh ﷺ adopted Zayd and he was called Zayd Ibn Muhammad, so now all of the rules of Sharī'ah that apply between a son and his father applied between Muhammad ﷺ and his son Zayd, and one of the rules that existed in those days was that a man

[330] Al-Ahzāb: 36

could never marry the wife of his adopted son. So Allāh ﷻ wanted to break this tradition among the Arabs, and what better way to do so than Rasūlullāh ﷺ breaking that rule himself? It carries more weight when Rasūlullāh ﷺ does it than when he speaks about it. So now Rasūlullāh ﷺ married Zainab Bint Jahsh. There were two rulings here; the first ruling is that there is no more adoption, and the second ruling is that a man can marry the wife of his formerly adopted son. Allāh ﷻ says: **Allāh has not made for a man two hearts in his interior. And He has not made your wives whom you declare unlawful your mothers. And he has not made your adopted sons your [true] sons. That is [merely] your saying by your mouths, but Allāh says the truth, and He guides to the [right] way. Call them by [the names of] their fathers; it is more just in the sight of Allāh. But if you do not know their fathers - then they are [still] your brothers in religion and those entrusted to you. And there is no blame upon you for that in which you have erred but [only for] what your hearts intended. And ever is Allāh Forgiving and Merciful.**[331]

Now, I just want to make a clarification here; what is meant by adoption here is not the meaning that we know of adoption today where you adopt an orphan; no, that is something very good to do, it is very rewardable, Rasūlullāh ﷺ says, "*Ana Wa Kāfil Yatīm Kahātaini Fil Jannah* – I will be a neighbour of the one who sponsors the orphan." The adoption that is not allowed in Islām is where the adopted son or daughter carries the family name of the ones who adopt him. In Islām, we must carry the names of our ancestors and not carry the names of the ones who have adopted us. So this is just a clarification, because the word adoption in English might carry a different meaning.

Zainab Bint Jahsh ؓ was a Righteous Woman

Zainab Bint Jahsh was a very righteous woman, in fact, amongst the wives of Rasūlullāh ﷺ, she held a very important status with Rasūlullāh ﷺ. 'Ā'ishah ؓ says, "None of the wives of Rasūlullāh ﷺ used to compete with me in my status with Rasūlullāh ﷺ but Zainab." And Rasūlullāh ﷺ

[331] Al-Ahzāb: 4-5

said about her, "*Asra'a Kunnā Lihāqam Bī Atwala Kunnā Yadā* – The fastest among you to die after me will be the one of you with the longest arm." So 'Ā'ishah used to say, "We the wives of Rasūlullāh ﷺ would measure our arms to see who has the longest arm." But they did not understand what Rasūlullāh ﷺ meant; what he means by 'longest arm' is not literally [the longest arm], but it means the one who gives out Sadaqah the most, and that was Zainab Bint Jahsh and she was the one who died the fastest amongst the wives of Rasūlullāh ﷺ after Rasūlullāh ﷺ passed away. 'Ā'ishah said about her, "I have never seen a woman better than her in her religion, [nor a woman] more fearful of Allāh than her, [nor a woman] more truthful in her speech, [nor a woman] more attentive to the family relationships than her, and I have never seen a woman who used to give more Sadaqah than her, and she would give herself totally to the deed that she would be doing, and the only thing with her was that she had a temper, but she would very soon come back to her normal state." رضي الله عنها.

Marriage of Rasūlullāh ﷺ to Zainab Has Been a Point of Controversy with Kuffār

This marriage of Rasūlullāh ﷺ to Zainab has been a point of controversy with the Kuffār, they try to use it as an attacking point against Rasūlullāh ﷺ. And it is interesting to see that there are two particular marriages that the Kuffār speak about the most, and that is the marriage to 'Ā'ishah because of her young age and the marriage to Zainab because they surrounded it with many tales and legends. And it is interesting to see that these are *the* particular two marriages that were commanded by Allāh ﷻ, because Zainab Bint Jahsh would say to the other wives of Rasūlullāh ﷺ, "You were married by your parents while I was married by Allāh from on top of the seven heavens," because Allāh ﷻ says in Qur'ān: ***Zawwajnākahā* – We married her to you.**[332] So when Rasūlullāh ﷺ was married to 'Ā'ishah, there was no 'Aqd or anything, he just walked into her room because the marriage was performed by Allāh ﷻ, and with 'Ā'ishah رضي الله عنها it happened

[332] Al-Ahzāb: 37

because he had seen her in a dream, and we know that the dreams of the Ambiyā' are Wahī. So that is the marriage of Rasūlullāh ﷺ to Zainab.

Also in this period, Rasūlullāh ﷺ married Habībah Bint Abī Sufyān, the daughter of Abū Sufyān. She was in Al-Habashah at the time, she was with the Muhājirīn in Abyssinia, and her husband ‘Ubaydillāh Ibn Jahsh, Subhān'Allāh, he was one of the Muhājirīn but he had a change of heart, he was deceived by Shaitān, he became a Murtadd and became a Christian, and he used to make fun of the Muslims and say, “You are looking with half of your eyes open while I have seen the light.” He was referring to Christianity. He died as a Murtadd. After he passed away, Rasūlullāh ﷺ sent ‘Amr Bin Umayyah Ad-Damrī to An-Najāshī to marry him to Habībah Bint Abī Sufyān, and the marriage was performed. The Walī of Habībah was her cousin Khālid Bin Sa‘eed Bin Al-‘Aas, and the representative of Rasūlullāh ﷺ in performing the contract was An-Najāshī. And by this, Umm Habībah became Umm Al-Mu'minīn, and Mu‘āwiyah ؓ became the Uncle of Al-Mu'minīn because he is her brother. Radiyallāhu ‘Anhu Wa ‘Anhā Wa Ardullāhu ‘Azza Wa Jall Jamī’ As-Sahābah.[xxxv]

Ghazwat Dhī Qarad and Salamah Ibn Al-Akwa’ ؓ

This is our second session of the Madīnah Series Stage Two, we are talking about the last five years of Rasūlullāh ﷺ in Madīnah. We talked last session about some events that occurred between Al-Khandaq and Ghazwat Al-Hudaybiyyah, so we carry on now. We are in the sixth year of Hijrah, and Ibn Kathīr starts this year with mentioning Ghazwat Dhī Qarad or Ghazwat Al-Ghābah. This story has been mentioned by Al-Bukhārī, Muslim, Al-Imām Ahmad, and also Ibn Is'hāq mentioned it, so there are various narrations for this story, and I will read to you the one by Imām Ahmad which is here in [the book of] Ibn Kathīr, and I will translate it as I read it. Tayyib.

Al-Imām Ahmad narrates from Salamah Ibn Al-Akwa’ that he along with one of the slaves of Rasūlullāh ﷺ, Rabāh, went out of Madīnah for the camels to graze, and it mentions in another narration, I believe it is by Al-Wāqidī, that they used to take them first to a place called Bayād and then

that place ran out of pasture so they had to move further on to a place called Al-Ghābah in order for the camels to graze. Salamah was not with the camels of Rasūlullāh ﷺ, he was not appointed shepherd, it was Rabāh who was the shepherd, but Salamah went out because he had the horse of Talhah Bin 'Ubaydillāh; Talhah Bin 'Ubaydillāh is one of Al-Muhājirīn, one of the 10 who are given the glad-tidings of Jannah, and Salamah Bin Al-Akwa' is also a Muhājir although he is not from Quraish. You see, you have Muhājirīn and Ansār; who are Al-Ansār? Al-Ansār are Al-Aws Wal-Khazraj – that is it, there is no other Ansār. [So] Al-Ansār are two tribes, two tribes make up Al-Ansār, it is only these two tribes, it is Al-Aws and Al-Khazraj. And these two tribes are brethren in terms of genealogy, *Fī Shajaratin Nasb* – they are from the same descendants of Al-Azd. And Al-Muhājirūn were everyone else who made Hijrah to Madīnah. The most important group Al-Muhājirīn obviously are Quraish, the tribe of Rasūlullāh ﷺ, so Abū Bakr, 'Umar, Talhah Bin 'Ubaydillāh, Sa'd Ibn Abī Waqqās, Abū 'Ubaidah, 'Amr Ibn Al-Jarrah, Sa'eed Bin Zayd; all of these are from the Muhājirīn from Makkah. But then you had Muhājirīn from other tribes also, you had [Muhājirīn] from Banū Sulaim, you had [Muhājirīn] from Ghifār, for example Abū Dharr Al-Ghifārī – Ghifār are Bedouin tribes in Hijāz, and Abū Dharr Al-Ghifārī was a Muhājir from there – then you have Abū Mūsā Al-Ash'arī who is also considered a Muhājir, he came from Yemen. So all of these people who came from outside Madīnah are called Muhājirīn.

So Salamah Bin Al-Akwa' is a Muhājir but he is not from Quraish. He was serving some of the other Sahābah ﷺ, he was working for Talhah Bin 'Ubaidillāh; he would take out his horse for it to go out and graze on the pasture outside of Al-Madīnah. And they had to leave early in the day; in another narration it says that they left before Fajr, before the first Adhān, so very early on in the day they had to go out. Regarding the camels of Rasūlullāh ﷺ, they would leave early in the day and they would come back at the time of Maghrib, and then they would milk them and have their dinner. When it was *Ghalas* – Ghalas is the time of Fajr but [when] it is still dark – 'Abdur Rahmān Ibn 'Uyaynah, and these were from the tribe of Ghatafān, they attacked and they stole the camels of Rasūlullāh ﷺ and

they killed the shepherd. Salamah said, "So I told Rabāh, 'Take this horse and go back to Madīnah and deliver it to Talhah Bin 'Ubaidillāh, and let Rasūlullāh ﷺ know that his camels have been taken away.'" Salamah ؓ, rather than taking the horse himself, he gave it to Rabāh in order to take it back to Madīnah and he depended on his legs, he was a very fast runner. He wanted the news to get back to Madīnah very fast so he sent Rabāh with his horse, but he himself climbed over a small mountain or on top of a hill and then he cried, "Wā Subāhā! Wā Subāhā! Wā Subāhā!" three times. Wā Subāhā is the call of emergency, it is like 911; when there is something urgent, when there is an emergency, that is what you say, and it is especially said when an army has attacked, you say Wā Subāhā, and that is the call that Rasūlullāh ﷺ made when he wanted to announce to the people of Quraish the Message. So when a person calls [out] Wā Subāhā, people were definitely going to come and listen to him. Salamah Ibn Al-Akwa' stood on the mountain, on this hill, and he called, "Wā Subāhā!" and his voice was heard in Madīnah, and when the men heard his call, that is when they were saying, "*Yā Khailallāhil Kabi!"* And this was the first time this slogan was used, "*Yā Khailallāhil Kabi!* – O horses of Allāh, ride on!" The Sahābah responded to the call very fast and they came rushing towards Rasūlullāh ﷺ when they heard the call of Salamah.

Now, Salamah himself after that followed 'Abdur Rahmān Bin 'Uyaynah and he said, "I had with me my sword and my bow and arrow, and I would shoot at them and I would kill their horses." He would target the horses and kill them. "And I would do that when there would be a lot of trees." Because he could ambush them and he could also take a position of hiding that would protect him. He said, "I would shoot them when I would be in between trees, and whenever one of their horsemen would come back to me, I would hide for him behind a tree and I would shoot at him while I would call out to them the battle-cry of '*Khudh'hā Wa Ana Ibnul Akwa', Wal Yawmu Yawmur Rudda"* This is a line of poetry that he made, it means 'Take it, I am the son of Al-Akwa', today the wicked will die', and he would repeat on this battle-cry again and again. He said, "When I would be in the trees, I would burn them with my arrows, and if we came through mountain passes (narrow

trails in the mountain), I would climb on top of them and throw them with rocks." So Salamah Ibn Al-Akwa' ﷺ was driving these men crazy; he is alone and he is fighting this entire group of men. So first of all he is alone and they are a large group, number two, he was on foot and they were on horseback. But Salamah was courageous and he was fast and he was a good archer, and the most important of all he was a Mu'min. He said, "Everything that they had taken away I left it behind my back." These men were running away from Salamah, and to make themselves light and faster in running away from him, they left behind the camels and then they in fact started leaving behind some of their own belongings, it says in one narration that they left behind them 30 spears and 30 cloaks – *Burad*. They had to leave all of this behind them to lighten their weight, and whenever Salamah would come across something they would leave, he would put some stones on top of it to mark its location.

[He continues,] "And then they received reinforcements from 'Uyaynah Bin Badr Al-Fazālī. He came to them and they were in a narrow mountain pass, so I climbed on top of them. And then 'Uyaynah said, 'What is this that I see?' They said, 'We have seen such a difficult time from this man! He has not left us since early in the day until this moment, and he has taken everything away from us!'" 'Uyaynah told them, "If this man sees that you are pursuing him [then] he would not follow you," meaning why are you leaving him alone? You are the ones who are giving him that chance, "but pursue him and he will leave you alone." So four of them, at the command of 'Uyaynah, started climbing up the mountain to go up to Salamah ﷺ. They started climbing the mountain until they were in his voice-range, then Salamah asked them, "Do you know who I am?" They said, "No." He said, "I am the son of Al-Akwa'. In the name of the One who has honoured the face of Muhammad ﷺ, none of you would follow me and reach me, and none of you whom I follow will escape me." If you try to chase me, if you try to get me, you will not be able to, but if I pursue you, I would hunt you down. One of them said, "I think he is right," and then they descended!

[Salamah said,] "At that time I started seeing the knights of Rasūlullāh ﷺ approaching, I could see them between the trees. The first among them was

Al-Akhram Al-Azdī, and following him was Abū Qatādah, the *Fāris* of Rasūlullāh ﷺ – the knight of Rasūlullāh. And after Abū Qatādah was Al-Maqdād Ibn Al-Aswad. When the Polytheists saw that, they ran away. The first was Al-Akhram Al-Azdī, so I came down and I held on to the reigns of his horse and I told him, "O Akhram, be careful from them, because I fear that they will cut you off." Al-Akhram was ahead of the rest and he was alone, and Salamah wanted to warn him that if you carry on pursuing the Kuffār alone and you do not wait for the rest of the Muslims to follow, they would cut you off and surround you. What was the response of Al-Akhram Al-Azdī? He said, "*Yā Salamah, In Kunta Tu'minu Billāhi Wal Yawmil Ākhir, Wa Ta'lam Annal Jannata Haqq Wan Nār Haqq, Falā Tahul Baynī Wa Baynash Shahādah* – O Salamah, if you believe in Allāh and the Last Day, and you believe that Jannah is true and An-Nār is true, then do not stand between me and martyrdom." Allāhu Akbar, look at the love that Al-Akhram had for meeting Allāh ﷻ, he wanted to meet Allāh ﷻ as a Shahīd. Salamah said, "I let him. So he pursued 'Abdur Rahmān Ibn 'Uyaynah and 'Uyaynah turned around to face him. Each one of them stabbed the other; Al-Akhram stabbed the horse of 'Abdur Rahmān, but 'Abdur Rahmān stabbed him and killed him." So now the horse of 'Abdur Rahmān was killed and Al-Akhram was killed, so 'Abdur Rahmān now took over the horse of Al-Akhram. Then the opposite happened; Qatādah attacked 'Abdur Rahmān, and in this case it was 'Abdur Rahmān who stabbed the horse of Qatādah and killed it while Qatādah stabbed 'Abdur Rahmān and killed him, so now he took over the horse that 'Abdur Rahmān had which was originally the horse of Al-Akhram.

This is amazing here, Salamah said, "And now I started running after the enemies of Allāh until I could not see from the dust of the Companions of Rasūlullāh a thing." All of the horsemen of Rasūlullāh ﷺ were now behind Salamah while Salamah was running on foot. "Now it was almost Maghrib time, sunset, and they reached to a valley that had some water in it, it is called Dhū Qarad, and they wanted to drink from that water, but when they saw me running after them pursuing them, they left it and they started running up the hills. And now the sun had set so I followed one of them and

I struck him with an arrow and I told him, '*Khudh'hā Wa Ana Ibnul Akwa'! Wal Yawmu Yawmur Rudda'!* – Take it! I am the son of Al-Akwa', today the wicked will die!'" What did that man say? He said, "Woe to your mother! Are you the Akwa' of this morning?!" Meaning, are you the same man who has been following us since the beginning of the day?! He continues, "I said, 'Yes, you enemy of yourself!' And this happened to be a man whom I had already struck with an arrow in the morning so now he had two arrows sticking out of him." He said, "They left behind them two horses, so I took them over, and now I went back to Rasūlullāh ﷺ and I found them sitting on the same water that was in this valley that the Mushrikīn wanted to drink from, and I found Rasūlullāh ﷺ with 500 men, and Bilāl was slaughtering for them one of the camels that I had left behind me, and he was roasting part of its liver, and I came to Rasūlullāh ﷺ and told him, 'O Rasūlullāh, let me choose 100 from amongst your men, and I would pursue with them the Kuffār until we leave none of them alive.' He said, 'Would you do so O Salamah?' I said, 'Yes, in the name of Allāh who has honoured you.' Rasūlullāh ﷺ laughed until I saw his teeth from the light of the fire. [Then he said,] 'Now they are already being fed in the land of Ghatafān.'" They passed by a certain man from Ghatafān so he slaughtered for them a camel, and when they started skinning the camel they saw some dust, so they left it and ran away. They thought this was Rasūlullāh ﷺ and his Companions, so they did not even enjoy their meal.

"The next morning, Rasūlullāh ﷺ said, 'The best of our horsemen today is Abū Qatādah and the best of our foot-soldiers is Salamah.' Rasūlullāh ﷺ gave me spoils of war equal to that of a knight and a foot-soldier together, and he had me ride with him on his camel Al-'Adbā when we were going back to Madīnah. When we were around half a day distance from Al-Madīnah, amongst us was a man from Al-Ansār who was not defeated in racing, he would call out, 'Is there anyone who would race me?'" This was the best from among Al-Ansār, a fast runner. "[He would say,] 'Is there anyone who would race me to Madīnah?' And he kept on repeating that again and again, while I was behind Rasūlullāh ﷺ, so I told him, 'Do you not honour the honourable and do you not fear the noble?' He said, 'No,

except Rasūlullāh ﷺ.'" What Salamah meant by that was that you have been challenging us too much, do you not have respect for anyone? Obviously he was joking with this Ansārī and saying do you not respect the noble and fear the powerful, so this man said no except Rasūlullāh ﷺ, he is the only one whom I would not challenge. When he said that, Salamah Ibn Al-Akwa' ؓ had [already] been running the entire day before, but this challenge was too much for him to pass on because this man had been repeating it again and again, so he says, "So I said, 'O Messenger of Allāh, may my father and mother be sacrificed for you, let me race this man.' He said, 'If you want.' So he [the man] said, 'I will come to you.' At this he jumped off his mount and I bent my leg and jumped down from the camel." And then Salamah ؓ let the man get ahead of him while he was holding himself back, because he wanted to preserve his breath, so he was allowing this man to be ahead of him for a particular distance, "Until we got close to Madīnah, then I ran hard. And when I was behind him, I slapped him between his shoulders with my hand and told him, 'I beat you, in the name of Allāh!' The man laughed and said, 'I agree.'" So he went into Madīnah. So for the entire race, this Ansārī was ahead of Salamah, but when they were close to Madīnah, Salamah picked up speed, and then when he was passing next to the Ansārī he patted him between his shoulders and told him I beat you by the name of Allāh! The man said, "*In Adhunn* – you are right." This was the fastest runner among Al-Ansār, but no one could beat Salamah Ibn Al-Akwa' ؓ.

This is the story of Ghazwat Dhī Qarad, or what is also called Ghazwat Al-Ghābah.

Al-'Adbā – The Camel of Rasūlullāh ﷺ

And then Ibn Kathīr talks here about the camel of Rasūlullāh ﷺ, Al-'Adbā, and the story of the camel Al-'Adbā, because here we mentioned that Rasūlullāh ﷺ was riding on Al-'Adbā and he had Salamah ؓ ride with him, so what is the story of Al-'Adbā? Al-'Adbā was a very fast camel and it belonged to a man from Banī 'Aqīl, so how did it end up in the hands of Rasūlullāh ﷺ? This Hadīth is narrated by Al-Imām Ahmad Bin Hanbal ؒ,

he says, "Al-'Adbā belonged to a man from Banī 'Aqīl and it was a racing camel, it was a very fast camel, it was a Hajj racing camel. This man was taken captive by the Muslims along with his camel. Rasūlullāh ﷺ passed by him when he was tied up and Rasūlullāh ﷺ was riding on a donkey, so the man called out to Muhammad ﷺ and said, "Yā Muhammad, why did you take me and take the 'Adbā, the racing camel of Hajj?" This man from Banī 'Aqīl is protesting why was he arrested, why was he taken captive? He was travelling somewhere in Arabia and the Sahābah saw him and they captured him and brought him to Madīnah and they tied him up. So now when he saw Muhammad ﷺ passing by him, he asked, "Why have you taken me?" And the reason why this man was protesting was because his particular tribe were not in a state of war with the Muslims, they were not fighting the Muslims, there was no battle between them and the Muslims, so why was I taken? Rasūlullāh ﷺ answered back and told him, "*Na'khudhuka Bi Jarīrati Hulafā'ika Thaqīf* – We take you because of the fault of your allies Thaqīf."

Now, Thaqīf were in war with Rasūlullāh ﷺ; up until that moment there were no battle between the Muslims and Thaqīf, but Thaqīf were supportive of Quraish in their efforts and they were against Islām in general, and we know the story of Rasūlullāh ﷺ when he went to At-Tā'if; Thaqīf are the tribe that lives in At-Tā'if, and we know what happened to Rasūlullāh ﷺ in that journey. So Rasūlullāh ﷺ said, "We have taken you captive because of the actions of your allies Thaqīf." At that particular moment, Thaqīf had taken two Muslims as captives, you see, so now Rasūlullāh ﷺ had taken this man as captive as a revenge against Thaqīf even though this man himself was not from Thaqīf but he was from Banī 'Aqīl, the allies of Thaqīf. So what did the man say? He said, "I am a Muslim." What did Rasūlullāh ﷺ tell him? He told him, "*Law Qultahā Wa Anta Tamliku Amrak Aflahta Kulla Falāh* – If you said it when you had authority over yourself, then you would have been successful." Meaning if you had said so when you were free – now you are a captive and you are trying to claim that you are a Muslim – this would have benefitted you before. The man said, "O Muhammad, I am hungry so feed me and I am thirsty so quench my thirst."

Rasūlullāh ﷺ told him, "*Hādhihī Hājatuk* – This is your need." In this regard, there are rights for the prisoner; he is fed and he is provided for, so Rasūlullāh ﷺ told him this is your need, here, take what you need. Like we have stories in the Battle of Badr when Rasūlullāh ﷺ told the Ansār ؓ to treat the prisoners well, the Ansār would give the prisoners who were Mushrikīn from Quraish, who came out to fight against Rasūlullāh ﷺ, they would give them the wheat bread and they the Ansār would eat the dates, and it is considered that wheat bread is a better quality food, so they would give them the bread and they would keep the dates for themselves. So now Rasūlullāh ﷺ told him that this is your need, we are not going to prevent you from eating and drinking. What happened next? He was used as a ransom for the two Muslims who were taken prisoners, however, he was not given his camel back, Rasūlullāh ﷺ took that camel for himself. So this man from Banū 'Aqīl was used in this prisoner exchange, he was exchanged for the two Muslim prisoners, and Rasūlullāh ﷺ took Al-'Adbā for himself and it was a very fast and good camel.

Now, when the Mushrikīn had taken over camels of Rasūlullāh ﷺ, they had also taken with them a Muslim woman from Banū Ghifār, and whenever they would rest at night, they would leave their camels in this area with them. So one night while they were asleep, this woman started walking towards each camel in order to take it and run away on its back to Madīnah, but the camels would refuse; *Raghā* – it would make this noise that a camel makes, until she came to Al-'Adbā and 'Adbā was silent, and when she rode on Al-'Adbā, it was very well domesticated and very simple to lead. So she made a *Nadhr* – a promise to Allāh ﷻ [that] if Allāh saves her on the back of this camel, she would slaughter this camel for the sake of Allāh. So look at what her promise is, that if she rode safely to Madīnah on this camel that would save her, she would slaughter the camel for the sake of Allāh. Now, she did arrive to Madīnah, and she told Rasūlullāh ﷺ about her promise, Rasūlullāh ﷺ told her, "*Bi'si Mā Jazaitihā!* – What a bad reward you are rewarding this camel!" This camel has saved you and brought you to Madīnah and now you want to slaughter it! And then Rasūlullāh ﷺ told her, "*Lā Wafā'a Li Nadhrin Fī Ma'siyatillāh Walā Fī Mā Lā Yamlik Ibn*

Adam – You do not have to fulfil a promise that includes a sin," and we are talking about Nadhr here, not a promise with a human being, [but] if you make a Nadhr to Allāh, a promise to Allāh, and also if you do not own a thing; because she did not own this camel – this camel belonged to Rasūlullāh ﷺ – Rasūlullāh ﷺ told her not to sacrifice the camel.

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Lessons

Fitness of Sahābah

First of all, in the Ghazwah of Dhī Qarad, we can see the fitness of Salamah Bin Al-Akwa' ؓ, and we can see some of the activities that the Sahābah ؓ would practice, such as running; Salamah and this man from Al-Ansār had a competition in running and that was approved by Rasūlullāh ﷺ. So the Sahābah ؓ were fit, and they were strong, and this is part of *Al-'Ibād* which the Muslims were commanded to do, the Muslims were told to prepare for the sake of Allāh ﷻ Fee Sabeelillāh. We can see here that Salamah Bin Al-Akwa' ؓ was pursuing this enemy for an entire day without tiring out, in fact they were getting tired, and their beasts were getting tired, because as we mentioned in the end of the Hadīth that they had left behind them two horses; why did they leave behind those two horses? Did you think about that? Why would they leave behind them two horses? And horses were very valuable things in those days, very expensive. Why would they leave behind a horse unless they had to? Because the horse was tired; the horse was tired out, so they had to leave these two horses behind them. Salamah Bin Al-Akwa' was a very fit Sahābī ؓ.

Travelling of Women Alone

From the story of the woman there is a lesson mentioned by An-Nawawī, and this is regarding the travelling of women alone. An-Nawawī says, "In this Hadīth we can derive the ruling that it is allowed for a Muslim woman to travel alone without her husband and without a guardian and without

anyone else if it is a necessary travel, (and this is an important point that he mentions:) such as Hijrah from the land of war to the land of Islām, and such as running away from those who want to sin with her, and similar situations. And a Muslim woman is prohibited from travelling alone when there is no necessity in her travel." So this statement by Al-Imām An-Nawawī ﷺ clarifies this issue of the travelling of women. Sometimes a Muslim woman is in *great* need of travelling alone and it is a necessity for her; in this case she is allowed to, and he mentions as an example making Hijrah.

Prisoners of War

It is also probably beneficial here to talk about the rulings regarding POWs in general, because we have covered a few cases up until this moment of how Muslims treat the POWs, so we will summarise it all now because we have already talked about prisoners who were taken in Badr and here we talked about this man from Banī ʻAqīl. What is the ruling regarding prisoners of war? Can they be executed? Can they be ransomed? Or should they be released? What is it exactly? Because we have seen that they were treated differently in different situations. To summarise this point, Ash-Shawkānī says, "The Madhhab of the majority of scholars is that the issue of Disbelieving prisoners of war is up to the Imām. The men who are Kuffār, who are prisoner of war, it is up to the Imām to do with them what is the most beneficial for the Muslims." So what does this mean? It means:

Option One: Release without Compensation

They could be released without any compensation, and the example of this is what Rasūlullāh ﷺ did with Abū ʻAzzah in the Battle of Badr. Abū ʻAzzah was one of the 70 captives who were taken in Battle of Badr. Abū ʻAzzah pleaded to the Messenger of Allāh ﷺ and told him, "I have daughters who are left alone and I do not have wealth to ransom myself, so for the sake of my daughters release me," and Rasūlullāh ﷺ released him without asking him for any compensation whatsoever, he was only released on condition that he does not fight against the Muslims again, and he consented to that.

Option Two: Ransom

The second option is to ransom them, and this is what happened with the rest of the prisoners in the Battle of Badr such as Al-'Abbās; they had to pay for their ransom and they were released.

Option Three: Prisoner Exchange

The third option [is that] they could be exchanged for Muslim prisoners, and the example of that is what we just talked about with this man from Banī 'Aqīl; he was exchanged for two Muslim prisoners.

Option Four: Execution

The next option is to be executed, and this is what Rasūlullāh ﷺ did with An-Nadr Bin Hārith and 'Uqbah Bin Abī Mu'ait in the Battle of Badr, and Abū 'Azzah when he was arrested again in the Battle of Uhud; when he was captured again in the Battle of Uhud he had already promise that he would not fight against Rasūlullāh ﷺ, and now he was caught fighting against the Muslims so he was executed. And also the entire fighting force of Banū Qurayzah, the Jewish tribe; Rasūlullāh ﷺ ordered that they be put to death.

So these are the different options that the Imām has regarding the prisoners of war.

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Next Inshā'Allāhu Ta'ālā, we will talk about the important event of Al-Hudaybiyyah.[xxxvi]

25
The Truce of Al-Hudaybiyyah

Rasūlullāh ﷺ Travels with Sahābah to Perform Tawāf

Rasūlullāh ﷺ had a dream, he saw that he was making Tawāf around Al-Ka'bah along with the Sahābah ؓ, and then they shaved their heads and some of them shortened their hair after that. Now it has been six years since he has left Makkah along with the Muhājirīn ؓ and they dearly missed Al-Ka'bah. Makkah, the dearest of the land of Allāh ﷻ, it was beloved to them because of the religious reasons and also because it was their home, so they were longing to go back to Makkah and visit Al-Ka'bah, and as one of Al-Mufassirīn said commenting on the Āyah: ***Wa Idh Ja'alnal Baita Mathābatal Linnās* – And [mention] when We made the House a place of return for the people.**[333] We have made the House of Allāh a *Mathābah*; Mathābah means a place that you want to return to all the time,

[333] Al-Baqarah: 125

and this Mufassir gave an example, he said that the young camel, whenever it would go away to play, it would always want to come back to its mother just to see the mother and to touch the mother, and then it would go to play again; just to feel the comfort that the mother is still there. And he gave this analogy to the Believer and Al-Ka'bah; whenever the Believer sees Al-Ka'bah the first time, whenever he goes around it the first time, he is hooked for life, and he would always want to return back again and again to visit it, and even though he might be a foreigner in Makkah, but he feels at home; even though it is not his home – he might not speak the language – but he feels at home as soon as he enters into Al-Haram.

Rasūlullāh ﷺ invited the Muslims of Madīnah and the tribes who had become Muslim surrounding Al-Madīnah to go out with him for 'Umrah, and the ones who responded to his call numbered around 1400 – a sizeable number – and they set out on the path towards Makkah. When they reached to Dhul Hulaifah, which is the *Mīqāt* of Ahl Al-Madīnah – that is the place where they start their Ihrām – Rasūlullāh ﷺ told the Muslims to put on their garments of Ihrām and to mark the sacrificial animals which was the tradition, that the animals that are set for sacrifice are marked. And Rasūlullāh ﷺ had with him 70 camels, and they started making Talbiyah; *Labbayik Allāhumma Labbayik*. Their procession was peaceful, Rasūlullāh ﷺ intended no fighting, and therefore he did not take with him any arms except for the swords in their sheaths, and an Arab man would never travel without his sword. But this was not an army set out to fight, this was an army going out for the 'Ibādah, the ritual, of 'Umrah. However, even though this was his intention, but Rasūlullāh ﷺ was very careful, very alert, and he would not be taken by surprise, therefore he had 20 men on horseback ahead of him as a protection and also to clear the route and check if there were any dangers on the way, and he also sent a spy for reconnaissance, to gather information for him, and the man responsible for this mission was Bishr Ibn Sufyān, while the man who was appointed over the horsemen was 'Abbād Ibn Bishr ؓ.

'Umar Ibn Al-Khattāb was a very alert man, very careful, he was a man known to attend to the details, and as he said about himself, "*Lastu Bil*

Khibb Walal Khibb Ikhda'nī – I am not a trickster, but the trickster cannot trick me." So 'Umar Ibn Al-Khattāb ﷺ could not be taken by surprise and could not be tricked, and everybody knew that about him, and that is reflected through his words and statements and advice that he would give Rasūlullāh ﷺ as we can see throughout the Seerah of Rasūlullāh ﷺ. 'Umar Ibn Al-Khattāb told Rasūlullāh ﷺ, "O Messenger of Allāh, are you going to enter on a people who are in a state of war with you without any weapons?" So Raulullah ﷺ agreed with 'Umar Ibn Al-Khattāb and he called [for] the weapons from Madīnah but they were to be separate from the group of Rasūlullāh ﷺ and the Sahābah; they would have their weapons separate because they wanted everybody to see that they had come for a peaceful mission.

Quraish Prepare for War

Now, the man sent on reconnaissance, Bishr Bin Sufyān, came back to Rasūlullāh ﷺ and told him, "Quraish have actually marched out and they are preparing for war." Rasūlullāh ﷺ said, "Men, give me your advice. Do you think that I should head for the children and families of those who wish to keep us from Al-Ka'bah?" You see brothers and sisters, Quraish held a very high status in Arabia among the Arab tribes, that is because they were custodians of Al-Ka'bah, but it was a known tradition, it was common knowledge among the people, that no one should prevent anyone from Hajj and 'Umrah. Quraish are now trying to prevent Muhammad ﷺ and the Muslims from entering Makkah and this is unheard of, it is something that you do not do, so Rasūlullāh ﷺ is asking the Companions [that] should we head for the children and families of those… – who are those? Rasūlullāh ﷺ here is talking about the tribes who allied themselves with Quraish in this horrible mission of preventing Muslims from entering into Al-Ka'bah. Because when Bishr came to Rasūlullāh ﷺ, he said, "*Inna Quraishan Qad Jamma'ū Laka Jam'an Wa Jamma'ū Lakal Ahābīsh* – Quraish have mobilised themselves and they have also mobilised Al- Ahābīsh." Al-Ahābīsh is a confederation of tribes – three or more tribes – who have allied themselves with Quraish, and Rasūlullāh ﷺ was saying how about we attack the families and children of these other tribes so that they would have

to come back and protect their families while then we could move on towards Quraish, so by this we would break the alliance and split up their army. Abū Bakr ﷺ gave his opinion, he said, "Messenger of Allāh, you have come forth to visit Al-Ka'bah not intending to do battle or to make war against anyone. Proceed to it and we will fight anybody who blocks our way." This was the opinion of Abū Bakr As-Siddīq ﷺ, and Rasūlullāh ﷺ agreed with him and therefore the plans of attacking these Kuffār in their residence were stopped. Rasūlullāh ﷺ said, "*Undhū 'Alā Barakatillāh* – Then proceed on words in Allāh's name."

Quraish had sent a force of 200 men led by Khālid Ibn Walīd ﷺ and 'Ikrimah Ibn Abī Jahl. When Rasūlullāh ﷺ received that piece of information, he announced to his army and said, "Who will take us on a path that will take us around them?" So a man from Aslam offered to guide them through a back-road, so to speak; it was very rough and difficult terrain, but eventually they made it to the plain of Al-Hudaybiyyah which is to the south of Makkah and was only a day's walk from the Holy City. When Khālid Ibn Walīd received this information that the Muslims had gone around him, he rushed back towards Quraish and now Quraish knew that Rasūlullāh ﷺ was only a day's distance from them. When Rasūlullāh ﷺ reached to Al-Hudaybiyyah, his camel Al-Qaswā, the famous camel of Rasūlullāh ﷺ which we have talked about in the earlier session, Al- Qaswā sat down, and when they would tell her, "*Hall! Hall!*" which was the word that they would use to ask the camel to stand up and move, the camel refused; the camel refused to stand up. So they said, "*Khala'atil Qaswā* – Al-Qaswā has become refractory." With these animals; camels, horses, donkeys, animals that are used for transportation, sometimes they become obstinate and they suddenly refuse to take orders, so the people were saying, "*Khala'atil Qaswā* – Al-Qaswā has become refractory." Rasūlullāh ﷺ said, "*Mā Khala'atil Qaswā Wamā Huwa Laha Bi Khuluq* – Al-Qaswā has not [become refractory] and that is not in her nature. *Walā Kin Hābathahā Hābithul Fīl* – But she has been held back by Him who held back the elephant." You remember the story of the elephant? Abrahah and his army when they were attacking Makkah? The elephant refused to proceed, but when they would

turn the elephant around, it would suddenly run away; they would turn it back to Makkah and it would refuse to move. So Rasūlullāh ﷺ said, "The One who held back the elephant is the One who held back the camel." There is a big difference here; then it was Abrahah and the Kuffār, and now it is Rasūlullāh ﷺ and the Sahābah. So what did this mean? Ibn Hajar comments on this and says, "Allāh ﷻ knew then and now that the people of Makkah were going to become Muslim, and therefore He prevented bloodshed then and now; then it was by destroying the army of Abrahah and his followers and now it is by opening up the doors to peace. And if Rasūlullāh ﷺ had proceeded onwards and war would have ensued, there would have been a lot of bloodshed, but Allāh ﷻ held back the Muslims and they stopped when Al-Qaswā refused to move." Eventually it did move, but [in] this event, Rasūlullāh ﷺ turned our attention to it, that it was something done by Allāh ﷻ, and this was the explanation given by Ibn Hajar, ؒ. Rasūlullāh ﷺ said, "By Him who holds my soul in His Hand, I will accept any request that they make of me by which the sanctuaries of Allāh are dignified," and in another narration, "in which the ties of family are honoured." Rasūlullāh ﷺ had announced and made it clear that he intends on peace and he will accept any offer that they make as long as the commands of Allāh are honoured.

There was a well in Hudyabiyyah, but when the Sahābah went to drink from the well it was empty, so they came to Rasūlullāh ﷺ to tell him about it; Rasūlullāh ﷺ gave them an arrow from his quiver and told them to take it and drop it into the well and they did so, and Subhān'Allāh, water started coming out from this well. There are many miracles of similar sort that happened to Rasūlullāh ﷺ.

Skirmishes

Skirmishes would happen and prisoners were taken by Rasūlullāh ﷺ from the Mushrikīn, but no one was killed. One example was narrated by Salamah Bin Al-Akwa' ؓ, he said, "I was sleeping under a tree and there were some Mushrikīn lying down under an adjacent tree and they were speaking against Rasūlullāh ﷺ, so I went to sleep under a tree in a distance [as] I did not

want to hear the rubbish that they were talking about, then I heard the call to arms." Something had happened so there was a call of Al-Muhājirīn, and Salamah said, "So I rushed towards these four Mushrikīn who were sleeping under this tree, and they had their swords hanging on the branches of this tree, so I gathered all of their swords and had them under my arm and I had my sword in my arm and I told them, 'If any one of you makes any move I am going to chop off his head,' and I took them as prisoners to Rasūlullāh ﷺ, four of them" So there were events of this sort.

Rasūlullāh ﷺ Sends Envoy to Makkah

Kharāsh Bin Umayyah ؓ Sent as Envoy

The situation was very delicate. Rasūlullāh ﷺ wanted to send an envoy into Makkah to explain to them that we have not come with the intention of fighting [but] we have come to make Tawāf around Al-Ka'bah. Rasūlullāh ﷺ chose Kharāsh Bin Umayyah who was from the tribe of Khuzā'ah. Kharāsh went into Makkah; how did they deal with him? They killed his camel and they almost killed him until the Ahābīsh interfered and protected him. So this is how they dealt with the envoy of Rasūlullāh ﷺ. You can see throughout this story that Quraish were in a state of despair, they were confused, they were desperate and they were frustrated. They were people who were arrogant and now they were humiliated, they were losing their position in Arabia and their pride was preventing them from seeing clearly, so you see a lot of frustration in the way they were behaving. First of all, Kharāsh Ibn Umayyah is a messenger and messengers are not killed, and secondly, he is coming to tell them that we have not come for the purpose of fighting, and this is how they dealt with him so he left. Rasūlullāh ﷺ wanted to send someone else, so he summoned 'Umar Bin Khattāb ؓ and he told him his intentions. 'Umar Ibn Al-Khattāb responded back and said, "There is none of my family (Banū 'Adiÿ) who is left in Makkah to give me protection, and Quraish know very well my animosity towards them, but if you insist on me going then I will go." So 'Umar Ibn Al-Khattāb gave a frank assessment of the situation; he believes that he would be in danger if he goes into Makkah, but if it is an order then he will obey. Rasūlullāh ﷺ

was silent, so then ‘Umar Ibn Al-Khattāb suggested another name, he said, “But how about you send ‘Uthmān Ibn ‘Affān because his clan are there?” Now, ‘Uthmān Ibn ‘Affān belongs to Banū Umayyah, and Banū Umayyah are from the major branch of Quraish Banū ‘Abd Manāf. There were two families in Quraish who held the reigns of leadership in the town, and these were Banū Makhzūm and Banū ‘Abd Manāf. Among the famous personalities of Banū Makhzūm was Abū Jahl, who was the head of Quraish until his death, and he was the leader in the fight against the Muslims, and then you have Al-Walīd Ibn Mughīrah and his son Khālid Ibn Walīd; these belonged to the clan of Banū Makhzūm. And then you have Banū ‘Abd Manāf, and the two major branches of Banū ‘Abd Manāf are Banū Hāshim, the family of Rasūlullāh ﷺ, and Banū Umayyah. So Banū Umayyah, by the way, are very close relatives of Banū Hāshim. Now, ‘Uthmān Ibn ‘Affān belonged to Banū Umayyah, so when Rasūlullāh ﷺ sent him to Makkah, he was immediately given protection by the major figure of Banū Umayyah after Abū Sufyān. You see, Abū Sufyān also belongs to Banū Umayyah but he was not there at the time, so the one who gave protection to ‘Uthmān Ibn ‘Affān was his cousin Abān Bin Sa‘eed Bin Al-‘Aas; he had him right with him on his camel [and] he went in front of Quraish and said, “This man is under my protection.” Who would dare now to touch ‘Uthmān Ibn ‘Affān when he entered in the protection of Abān Bin Sa‘eed Bin Al-‘Aas?

‘Uthmān Ibn ‘Affān ؓ Sent as Envoy

The mission of ‘Uthmān Ibn ‘Affān was twofold; number one, he would announce to Quraish that the Muslims have not come for war, number two, he was told by Rasūlullāh ﷺ to visit the Believing men and Believing women and give them the glad-tidings that Islām will be victorious, that the Muslims will win. ‘Uthmān Ibn ‘Affān ؓ went to the people of Quraish and told them, “*Ba‘athanī Rasūlullāhi ﷺ Li Ad‘ūkum Ilal Islām, Wa Ilallāhi Jalla Thanā'uh, Wa Tadkhulūna Fiddīni Kāffah, Fa Innallāha Muzhiru Dīnihī Wa Mu‘izz Nabiyyih* – Rasūlullāh ﷺ has sent me to you to call you to Islām and to Allāh, and that you enter in the Religion of Allāh, because Allāh will give victory to His Religion and will honour His Prophet.” And then he told them, “And let someone else take care of this affair, so if they

defeat the Messenger of Allāh, then that is what you are asking for, and if he wins, then you have the option of either following what the rest of the people have followed or you fight, and you have taken some rest because war has exhausted you and the best among you have been killed." [A] very direct and blunt message telling them that you are exhausted, he is telling them in their faces that you are exhausted, you are tired, you cannot carry on this fight forever; you see, they have been worn out. Then he said, "Rasūlullāh ﷺ is informing you that we have not come here to fight anyone, but we have come for 'Umrah, with us the sacrificial animals marked; we will slaughter them and leave." Abān Bin Sa'eed told 'Uthmān Ibn 'Affān ؓ, "If you want to make Tawāf, go ahead, no one can prevent you." What did 'Uthmān Ibn 'Affān do? And actually some of the Companions were saying, "'Uthmān is fortunate[334], now he is making Tawāf." So Rasūlullāh ﷺ heard them and said, "My expectation of him is that if he stays so and so years, he would not make Tawāf until I make Tawāf." And that was the case; 'Uthmān Ibn 'Affān ؓ said, "*Mā Kuntu Li'atūfa Bil Bayti Hattā Yatūfa Bihī Rasūlullāh* ﷺ – I would not have made Tawāf around the House of Allāh until Rasūlullāh ﷺ made Tawāf himself." [This was] out of respect to Rasūlullāh ﷺ.

Quraish Send Envoys

Badīl Bin Warqā'

Quraish were also sending envoys, the first they sent was Badīl Bin Warqā'. Badīl Bin Warqā' came to Rasūlullāh ﷺ and he belonged to the tribe of Khuzā'ah, and he came along with some men from Khuzā'ah. As the books say, they were trustworthy advisers of Rasūlullāh ﷺ; the Disbelievers among them and the Muslims among them were very sympathetic to the Muslims, and they were advisers of Rasūlullāh ﷺ, and it says in one narration that anything that goes on in Makkah, the people of Khuzā'ah would report it to Rasūlullāh ﷺ. Rasūlullāh ﷺ had information from within, and the ones who were bringing the information to Rasūlullāh ﷺ were both Muslim and Non-Muslim. This was sort of like a tribal alliance,

[334] Changed the word 'lucky', as said by the Sheikh, to 'fortunate'.

because Khuzā'ah were allies of Banū Hāshim in the time of Jāhiliyyah, and since the leader of Banū Hāshim now is Rasūlullāh ﷺ, he is the most prominent figure among them, Khuzā'ah carried on this alliance even though many of them were Mushrikīn, but they still considered themselves to be close to Banū Hāshim and close to the Muslims. And this shows you the situation that existed then, and there could be a lot of insight in this story and in the relations between the clans and tribes that existed then, and how Rasūlullāh ﷺ was successful in his war, and one can also see that part of that success was because of his information gathering procedure; Rasūlullāh ﷺ always had spies roaming Arabia to gather information for him, and here we have insiders from within Makkah – because Khuzā'ah were living in the outskirts of Makkah, very close to Makkah – and they would report to him whatever was going on in the camp of Quraish.

So Badīl Bin Waqra' was the first envoy to meet with Rasūlullāh ﷺ. He came to Muhammad ﷺ and told him, "Quraish have come out, [and] with them the camels with milk," meaning that they have come out with provisions, with the intention of staying for a long time if the circumstances demand so. And he told him, "They have put on tiger skin and they are ready for war." Rasūlullāh ﷺ said, "We did not come to fight anyone, we have come to make 'Umrah. Quraish have been consumed by warfare, it has ruined them. If they want, I will give them respite for a while, they should then give me access to the people. If I prevail and they wish to join into what the people have entered, they could do so, otherwise they will have rested. If they refuse this then I swear by Him who holds my soul in His Hand, I will battle them in this cause of mine until I perish! And Allāh's will will be done." Rasūlullāh ﷺ is telling Quraish [that] you have the option of either leaving me alone or fighting me, and if you choose to fight me [then] I will win, and Allāh's Religion will prevail and I am not going to give up, I am never going to give up, even if I perish. So he is making clear to them that I am not going to give up, and Rasūlullāh ﷺ is telling them that you have been exhausted by war, and we talked earlier that Rasūlullāh ﷺ said after the Battle of Al-Khandaq, "*Al'āna Naghzūhum Walā Yaghzūnā* – We will from now on conquer them and they will not conquer us," and that is what

happened; Quraish now are on the defensive, they have no ability to wage an offensive battle against Rasūlullāh ﷺ. Badīl Bin Warqā' told Rasūlullāh ﷺ, "I am going to convey to them this message." Badīl Bin Warqā' went back to Makkah and the people of Quraish said, "He wants you to ask him what happened; ignore him." So Badīl came in and he was waiting for someone to ask him what happened and they were all quiet, so he told them, "Do you want me to tell you what happened?" 'Ikrimah Bin Abī Jahl said, "We do not want to hear anything from you." They knew his sympathy towards the Muslims. But then Safwān Ibn Umayyah and some others said, "Go ahead and tell us what happened." He conveyed to them the message of Rasūlullāh ﷺ; they did not like what they heard.

Mikraz Bin Hafs

So now they sent in another man; this time they sent a man called Mikraz Bin Hafs. When Rasūlullāh ﷺ saw him he said, "*Inna Hādhā Rajulun Ghādir* – This is a man of betrayal." And why did Rasūlullāh ﷺ say that about him? Rasūlullāh ﷺ knew his nature. Subhān'Allāh, after that, he led a force of 40 or 50 men from Quraish with the intention of circling around the Muslim camp trying to find any loner to take as prisoner, he wanted to find anyone who would deviate away from the army and they would capture him and take him back to Quraish. What happened is [that] it was the other way around; it is the Muslims who took them as prisoners, all of them except Mikraz who ran away. *They* came in to take prisoners and they were taken as prisoners themselves. Because Rasūlullāh ﷺ came out with the intention of peace, he released them all with no condition.

Al-Halais Bin 'Alqamah

Then Al-Halais Bin 'Alqamah, the head of Al-Hābīsh – these are the allies of Quraish – he offered to go and meet with Rasūlullāh ﷺ. When Rasūlullāh ﷺ saw him, he said, "This is a man from a people who are devout. Drive out the animals of sacrifice in front of him so he will see them." So all what the Muslims had to do was show out their intentions of 'Umrah publicly, and as soon as this man saw that, he walked away without even meeting with Rasūlullāh ﷺ; he was so *moved* by what he saw, he

went back to the people of Quraish and said, “All glory belongs to Allāh! It is not right for these people to be kept from Al-Ka’bah.” And this is a Mushrik, a Kāfir! But he saw it against the tradition, against the acceptable norms of the time, to prevent people who came out for ‘Umrah from entering the House of Allāh. It was like he is saying, ‘Who are you, people of Quraish, to prevent the people from coming into Al-Ka’bah?!’ And then in another narration he said, “Allāh will not allow Lakhm and Judām and Himyar and Kindah to come and visit the House of Allāh while the son of ‘Abdul Muttalib himself is prevented.”

These four tribes he mentioned belong to the Yemeni branch of the Arabs, Al-Qahtāniyyīn, that is one thing, and the second is that they live in the furthest parts of Arabia; Lakhm and Judām live to the extreme north of Arabia in Ash-Shām, and then Kindah and Himyar to the extreme south in the southern parts of Yemen. And he is telling them [that] these tribes are allowed to come and visit the House of Allāh while the son of ‘Abdul Muttalib, who are from the people of ‘Adnān, the people of Quraish, and he is from Makkah itself, you prevent him?! And he was very angry. And the people of Quraish told him, “Just sit down, you are a Bedouin without any sense.” Al-Halais was very angry with that and said, “Quraish! If it was not for this [fact] that we allied with you and have a pact with you, shall someone who has come to venerate Allāh’s House be barred from it? By Him who holds the soul of Al-Halais, either you allow Muhammad to do what he has come for or I will mobilise the Ahābīsh to the last man of them!” He threatened them with war, and then then the people of Quraish calmed him down and said, “Keep silent and leave us alone until we get for ourselves what we want.” They are just trying to save face.

‘Urwah Bin Mas‘ūd

All of the envoys were a failure. Then ‘Urwah Bin Mas‘ūd came to them and said to the people of Quraish, “*Alastum Bil Wālid Walastu Bil Walad?* – Are you not the ones who have given birth to me and I am your son?” ‘Urwah Bin Mas‘ūd is from the tribe of Thaqīf who came from At-Tā'if, but his mother was from Quraish, and he was one of the great men of Arabia, in fact

he was one of the suggested names when the Mushrikīn said: ***"Law Lā Unzila Hādhal Qur'ānu ʻAlā Rajulin Minal Qaryatayni ʻAzīm* – Why was this Qur'ān not sent down upon a great man from [one of] the two cities?"**[335] Upon a great man from [one of] the two cities – they were referring to Makkah and At-Tā'if. So the Mushrikīn were saying why did Allāh choose Muhammad? Why did He not choose ʻUrwah Bin Masʻūd? So he was an important figure. He came to Quraish and he saw that all of this was not making sense, so he told them, "I am your son, do you want me to go and see this man?" They said, "Yes." But then he told them, "I have seen all of the insults you have poured on the heads of the people who went as envoys for you." Whenever one would come back, whether it was Al-Halais or Badīl Bin Warqā', they would insult them, they send them and then they insult them when they come back because they come back with an answer different than the one they want to hear. So ʻUrwah Bin Masʻūd does not want the same thing to happen to him, they said, "We trust you, go and speak to him."

So ʻUrwah Bin Masʻūd went to Muhammad ﷺ and he said, "Hey now Muhammad, have you not considered that you are ruining your own people? Have you heard of any Arab who ruined his people before yourself? And if that does not happen, I swear I do not see faces here, I just see a hodgepodge of people who are quite capable of fleeing and abandoning you." ʻUrwah Bin Masʻūd is mentioning to Rasūlullāh ﷺ the two options that he sees; the first option is that you win by ruining your own people, and then he told him, "Have you ever seen an Arab man who ruined his own tribe?" This is a tribal society, the tribe is everything, and the way ʻUrwah sees it is that Muhammad ﷺ is invading his own people. ʻAnd this is unacceptable and we have not heard of anyone who has done such a thing before you.' He is trying to tell him [that] this is a disgrace and this is a shameful thing to do so do not do it. And the other option is that you will be defeated, and he sees this as a likely option because he said, "*Fa Innī Arā Awbāshan* (and in another narration Ashwāban) *Minan Nās, Yūshiku Ayyafirru Wa Yadaʻuk* – I see a hodgepodge of people."

[335] Al-Zukhruf: 31

What he is referring to is that the Sahābah ﷺ are from different tribes; they belong to Quraish, they belong to Al-Aws, Al-Khazraj, Aslam, Ghifār, [etc.], and for some of these tribes like Aslam and Ghifār, they were seen by people like ‘Urwah Bin Mas‘ūd as being second class tribes. You have the major tribes of Thaqīf and Quraish and then you have these smaller tribes like Aslam and Ghifār, and Subhān'Allāh, the larger tribes were slow in accepting Islām because of their arrogance and pride, and they felt that Islām will take away their position of prominence, however the smaller tribes were more willing to listen to the truth because these barriers were not ahead of them, and Rasūlullāh ﷺ says in a Hadīth that these tribes are better than Tamīm and Ghatafān and Asad, you know, these big groups who people look up to. Rasūlullāh ﷺ said [that] on the Day of Judgement, these smaller tribes like Nazīn and Juhain and Aslam and Ghifār are heavier on the scale than Tamīm and Asad and Ghatafān and their likes. But ‘Urwah Bin Mas‘ūd was viewing things from the tribal Jāhiliyyah view and he said [that] what I see is a hodgepodge, a mob of people, that when things get serious, when the rubber hits the road, they are going to leave you alone, they are going to flee and leave you alone. When Abū Bakr heard that, he saw this as a great insult that would not go unnoticed, so he told him, “Go and suck on Al-Lāt’s clitoris! Would we flee and abandon him?!” This was a big insult. The Arabs used to insult each other, this was a curse among them, they would say, ‘Suck on your mother’s clitoris’. Excuse me for using these words, but this is knowledge that is mentioned in the books and *Lā Hayā'a Fid Dīn* – there is no shame in Religion, we are just narrating what is mentioned in the books of As-Seerah. So Abū Bakr changed it here and replaced mother with Al-Lāt, and Al-Lāt was the major god of the people of Thaqīf, so it was a great insult on ‘Urwah Bin Mas‘ūd to tell him this. ‘Urwah stared at Abū Bakr and told him, “If it was not because of your favour towards me, I would have responded back, but I will stay quiet and by this I have paid you back your favour.” ‘Urwah Bin Mas‘ūd was referring to the fact that once he was responsible for paying blood-money, and blood-money is one hundred camels, so he called his friends to help him out and people did help him out with one camel, two camels, three camels; Abū

Bakr helped him out with 10, this was in the time of Jāhiliyyah, Abū Bakr was a very generous man. And the insult was so great that ‘Urwah Bin Mas‘ūd saw that he had paid back Abū Bakr for his favour of giving him 10 camels by just remaining silent and not responding back to him, because this was a big curse to Al-Lāt. But Abū Bakr, his temper could not handle such a comment by ‘Urwah Bin Mas‘ūd to say that the Muslims are going to flee and leave Rasūlullāh ﷺ alone.

Brothers and sisters, what kind of impression does the actions of the Sahābah ؓ give the Kuffār when they see their solidarity and they see their strength and they see their willingness to sacrifice for Rasūlullāh ﷺ? No watered down message, no weakness, when it comes to the defence of Rasūlullāh ﷺ; we are going to fight for him and we are never going to leave him alone! And then when ‘Urwah Bin Mas‘ūd would speak to Rasūlullāh ﷺ he would extend his hand to hold his beard, and this was something that people would do in those days when they would talk with each other, it was something acceptable, but here ‘Urwah Bin Mas‘ūd is talking with who? He is talking with Rasūlullāh ﷺ, so whenever he would extend his hand, Al-Mughīrah Bin Shu’bah who was standing next to Rasūlullāh ﷺ to guard him while Rasūlullāh ﷺ is sitting down, Al-Mughīrah had his sword in his hand, he would strike a hand of ‘Urwah with the handle of his sword and would tell him, “Keep your hand away from Rasūlullāh ﷺ otherwise it is not going to return back to you, I am going to cut it off.” Al-Mughīrah was covered in armour from head to toe and only his eyes could be seen, so ‘Urwah did not know who this man was, so he told Rasūlullāh ﷺ in one narration, “*Ma'afaddak Wa Aghladak* – How rough and rude you are!” And in another narration he told Rasūlullāh ﷺ, “I do not think there is any man more wicked than this man in your army, who is he?” Rasūlullāh ﷺ smiled and said, “This is your nephew Al-Mughīrah Bin Shu’bah.” Al-Mughīrah was the nephew of ‘Urwah Bin Mas‘ūd; what a surprise it would be to ‘Urwah Bin Mas‘ūd to see that the man who was roughest with him was his own nephew! And then ‘Urwah said, “O you man of betrayal, did I not just wash away your betrayal yesterday?” What ‘Urwah is referring to here [is that] in the time of

Jāhiliyyah, Al-Mughīrah Bin Shu'bah travelled with 13 Mushrikīn, and he killed them all, stole their money and then ran away to Madīnah to become Muslim. Rasūlullāh ﷺ told him, "I will accept Islām from you but I will not accept this money." Because there was trust among these travellers and he betrayed them and took their money, so Rasūlullāh ﷺ said I want nothing to do with this money. Rasūlullāh ﷺ did not pay it back to the Mushrikīn, he did not apologise to the Mushrikīn, but at the same time he refused to accept it because the way it was taken was not right. 'Urwah Bin Mas'ūd was the one who had to pay it, being the relative of Al-Mughīrah, and he also had to pay the blood-money for all of these men whom Al-Mughīrah Bin Shu'bah killed, so he is telling Al-Mughīrah [that] I just took care of your betrayal and this is how you treat me. So you can see brothers and sisters how Islām changed the hearts of these men and how they would put their love of Rasūlullāh ﷺ ahead of any personal needs or personal [relations], because here Al-Mughīrah was helped by his uncle and at least he should have felt gratitude for that, but his love of Rasūlullāh ﷺ was *so* great that he dealt with 'Urwah in such a manner because he saw him as being disrespectful with Rasūlullāh ﷺ. And I see the statement of Abū Bakr and the action of Al-Mughīrah as amazing examples of how the Sahābah ؓ loved Rasūlullāh ﷺ. Sometimes you might not appreciate this brothers and sisters, until you put yourself in their shoes, until you start to think the way they were thinking and put yourself in those circumstances and see how difficult it would be to act in such a way, unless you have a very *deep* and sincere love for Rasūlullāh ﷺ.

Ibn Hajar comments on the statement of 'Urwah when he said that you have two options; one is to fight your people and to defeat them and you would ruin your people then, or your followers would leave you alone and then you would be taken as prisoner. Ibn Hajar says, "'Urwah saw the two options as being disliked because of the norms; the first is the defeat of his people if he wins, and the fleeing away of his Companions if he loses. However, both of these options are praised in Islām." Islām changes the way we look at things; our norms, our traditions, our view changes because of Islām. So Ibn Hajar is saying that if Rasūlullāh ﷺ defeated his people [then] that would be

something that is praised in Sharī'ah even though it is his own tribe, because it is Fee Sabeelillāh, and if Rasūlullāh ﷺ loses, then it is something that is also praiseworthy because it is Fee Sabeelillāh, and Allāh ﷻ says: ***Qul Hal Tarabbasūna Binā Illā Ihdal Husnayayn* – Say, "Do you await for us except one of the two best things…"**[336] Allāh is telling the Muslims to tell the Disbelievers that what are you waiting for to happen to us? Both are good for us, if we win or we lose.

'Urwah Bin Mas'ūd had an experience of a lifetime, he went back to Quraish and what did he say? He said, "I have gone in to kings, I had audiences with Caesar, Khosrow and the Negus, and I swear by Allāh, I have never seen the subjects of any king venerate him the way Muhammad's people venerate him. I swear, if he spits, the phlegm always falls into the palm of one of them and he would then rub it on to his face or skin, if he gives them a command, they hurry to carry it out, if he speaks, they lower their voices in his presence and they never look directly at him out of their veneration for him. He has made you an offer, so accept it." And according to Az-Zuhrī, he said, "I have seen a people who would never abandon him for any reason, so draw your own conclusions." He came with some ideas, but they were changed when he saw the reality of the situation in front of his eyes. When Rasūlullāh ﷺ would make Wudū', the Sahābah would rush to pick up the droplets of water that would fall down from Rasūlullāh ﷺ and they would rub it on their skin to get the blessings from Rasūlullāh ﷺ. If a hair fell down they would take it and they would hide it. If he would spit, they would take that and rub it on to themselves. They saw that everything that had to do with Rasūlullāh ﷺ had the blessings of Rasūlullāh ﷺ in it; this was their respect and love for Rasūlullāh ﷺ. 'Urwah Bin Mas'ūd, this seasoned man, this leader from among his society, the man who had travelled the world and met with the kings and had met with the greatest kings of the time, Qaysar and Qisrā and An-Najāshī, he said I have never seen something like what I saw in Hudaybiyyah. He was amazed, he was surprised – later on he would become Muslim – he was surprised by what he saw. You see

[336] At-Tawbah: 52

brothers and sisters, this is the living example of Da'wah; not the Da'wah of words but the Da'wah of actions. We need Da'wah of words but we need Da'wah of actions to confirm it. 'Urwah has heard the Da'wah of words, but now he saw it with his own eyes, he saw the embodiment of the Da'wah of Islām in front of his eyes. He told the people of Quraish, 'Muhammad ﷺ has given you an offer; accept it. There is no way you can defeat these people, I do not see any hope for you. He has given you an offer; take it.'

The Bay'ah of Ar-Ridwān

Allāh ﷻ Commands Rasūlullāh ﷺ to Take Pledge of Allegiance from Muslims

'Uthmān Ibn 'Affān was still in Makkah and a rumour spread – it is a time of war so it is a time of rumours – a rumour spread that he has been killed. Rasūlullāh ﷺ headed towards the campground of Banū Najjār; every clan had its own camping ground. Umm 'Imārah ؓ, this woman from among Banū Najjār, she said, "I saw Rasūlullāh ﷺ heading towards our tents so I thought that he needed something. He came and sat down and said, '*Innallāha Amaranī Bil Bay'ah* – Allāh has commanded me to take the pledge from the Muslims.' And he asked the first man to give him Bay'ah, and then the Muslims started rushing to give him Bay'ah." What was the Bay'ah for? What were the terms of the Bay'ah? In one narration, to die; 'We pledge to die'. In the other narration; 'We pledge not to flee from battle'. And the third narration; '*Nubāyi'uka 'Alā Mā Fī Nafsik* – We pledge to you according to what is in your heart', and this last narration is amazing, that the Sahābah are willing to pledge *whatever*; whatever is in the heart of Rasūlullāh ﷺ we will pledge to it, even if I do not know. And in fact, one can take from these three narrations that the Sahābah, maybe, Allāhu A'lam, [but] this could be derived from this [that] they were not sure exactly what the pledge was for but they were still pledging because whatever Rasūlullāh ﷺ would ask from them, they would do. Also we can see that the meaning is similar between *Al-Mawt Wa Al-Lāna Firr* – to die and not to flee from battle. This was the Bay'ah of Ar-Ridwān, it is called the Bay'ah of the

Pleasure of Allāh; Allāh was pleased with the Muslims after this Bay‘ah. Why did they give the Bay‘ah? It was because of the rumour that ‘Uthmān Ibn ‘Affān had been killed.

Bay‘ah is Taken in the Camp of Banū Najjār

Now, before we proceed, a few things regarding this Bay‘ah; the Bay‘ah was done in the camp of Banū Najjār. So who were Banū Najjār? Banū Najjār belong to the tribe of Al-Khazraj, and they are the maternal uncles of Rasūlullāh ﷺ; if you remember, if you go back to the Makkah period, we talked about that. And they were the like associates and private soldiers of Rasūlullāh ﷺ; when Rasūlullāh ﷺ made Hijrah to Madīnah, he first settled with Banū ‘Amr Bin ‘Awf who were on the outskirts of Madīnah and this was where he built the Masjid of Qubā', but when he went Madīnah, where did he stay? He stayed with Banū Najjār, and the men of Banū Najjār were surrounding Rasūlullāh ﷺ carrying their swords; they were the private soldiers of Rasūlullāh ﷺ, and now he came to them to take the Bay‘ah in their own camp. Umm ‘Imārah said, “My husband held out his sword in his hand,” because now this is a Bay‘ah to die, so Umm ‘Imārah said, “I pulled a pole that was holding the tent; I pulled it out and I held it on one hand and then I stuck a dagger in my waist-belt and I was ready to fight; if anybody would come to me I would stab him with the dagger and beat him with the pole.” This was the preparation of Umm ‘Imārah ؓ; even though they were just taking the Bay‘ah at that moment, but she wanted to be ready to fight and defend Rasūlullāh ﷺ. This was how even the women of the Sahābah ؓ were, and because she saw herself as belonging to Banū Najjār, the fighters of Rasūlullāh ﷺ, she had to be part of that and she had to be part of this fighting force, so she prepared herself to fight and die for Rasūlullāh ﷺ, a position that many men, strong men today, are refusing to take.

The Sacrifice of Salamah Ibn Al-Akwa’ ؓ

Then the other thing regarding the Bay‘ah of Ar-Ridwān is the Bay‘ah of Salamah Ibn Al-Akwa’ ؓ, we have been talking about Salamah a lot lately. Rasūlullāh ﷺ called Salamah to come and give Bay‘ah so he gave Bay‘ah,

and then Rasūlullāh ﷺ saw that he did not have any protection, any armour, so he gave him *Daraqah* or *Juhfah*, and this is a very small shield, it is like the size of a frisbee. Then Salamah left and he met with his uncle and his uncle did not have any armour so he gave him this shield. Then Rasūlullāh ﷺ saw Salamah and told him, "Come and give Bay'ah." Salamah said, "I have already given my Bay'ah." Rasūlullāh ﷺ said, "Give it again." So Salamah gave his Bay'ah a second time. And then Rasūlullāh ﷺ asked him, "Where is the shield that I gave you?" He said, "I gave it to my uncle." Rasūlullāh ﷺ said, "*Mathaluka Kamatha Lil Qā'il Aghnī Habīban Huwa Ahabbī Ilayyan Min Nafsī* – The example of you is like the one who said, 'O Allāh, give me someone whom I love more than myself.'" And then Rasūlullāh ﷺ saw Salamah a third time and told him, "Come and give me Bay'ah." He said, "O Rasūlullāh, I have already done so." He said, "Give it again." So Salamah had given his Bay'ah three times, he had put his hand on the hand of Rasūlullāh ﷺ three times to pledge that he would die for him.

Ar-Rawāfid's Attack on 'Uthmān Ibn 'Affān ؓ

The third thing to mention regarding Bay'atar Ridwān; Ar-Rawāfid, the Shī'ah, they say that 'Uthmān Ibn 'Affān has not attended the Battle of Badr and he has not given Bay'ah of Ar-Ridwān. Now, we have already talked about why he did not attend the Battle of Badr, it was because Rasūlullāh ﷺ told him not to attend it and to stay behind with his wife, the daughter of Rasūlullāh ﷺ who was on her deathbed. So now, why did 'Uthmān not give Bay'ah? And Subhān'Allāh, this is such a foolish thing to say about 'Uthmān; the whole Bay'ah was for the sake of 'Uthmān! That is one thing. The second thing is that he did give his Bay'ah; Rasūlullāh ﷺ put one of his hands on the other hand and said, "This is the Bay'ah for 'Uthmān." So 'Uthmān did not give the Bay'ah with his own hand but it was even better, Rasūlullāh ﷺ gave the Bay'ah for him with his own hand, the blessed hand of Rasūlullāh ﷺ.

Allāh Sends Down Āyāt regarding Bay'ah of Ar-Ridwān

Allāh ﷻ says: **Indeed, We have sent you as a witness and a bringer of**

good tidings and a warner. That you [people] may believe in Allāh and His Messenger and honour him and respect the Prophet and exalt Allāh morning and afternoon. Indeed, those who pledge allegiance to you, [O Muhammad] - they are actually pledging allegiance to Allāh. The Hand of Allāh is over their hands. So he who breaks his word only breaks it to the detriment of himself. And he who fulfils that which he has promised Allāh - He will give him a great reward.[337] These Āyāt were revealed to talk about the Bay'ah of Ar-Ridwān.

[And Allāh ﷻ says:] **Certainly was Allāh pleased with the Believers when they pledged allegiance to you, [O Muhammad], under the tree.**[338] Ibn 'Abbās and 'Ikrimah say about this Āyah, "When the Āyah says you give support to Rasūlullāh ﷺ, it means that you fight in front of him with your swords." You fight in front of him with your swords; that is how the loyalty and the love of Rasūlullāh ﷺ is practised.

This is the Bay'ah of Ar-Ridwān: ***Laqad Radiyallāhu 'Anil Mu'minīna Idh Yubāyi'ūnaka Tahtash Shajarah* – Certainly was Allāh pleased with the Believers when they pledged allegiance to you, [O Muhammad], under the tree.**[339]

Later on it was revealed that 'Uthmān Ibn 'Affān was not killed and it was a false rumour, but this was only a reason for this amazing event of pledging to die for Rasūlullāh ﷺ for the sake of protecting Islām. This event must have caused great terror in the hearts of the people of Quraish, to see that the Muslims have pledged to die to the last man, to fight to the last man, for the sake of defending their religion. And this was an event witnessed by the heavens, and Allāh ﷻ revealed the Āyāt talking about this, and when the Sahābah ؓ finished their Bay'ah, Rasūlullāh ﷺ told them, "*Antum Khiyāru Ahlil Ard* – You are the best people on the face of the earth." And in another Hadīth it says [that] all of the people who have pledged their allegiance to Rasūlullāh ﷺ, their sins are forgiven for them except for the

[337] Al-Fath: 8-10
[338] Al-Fath: 18
[339] Al-Fath: 18

owner of the red camel, and this was Al-Jadd Bin Qais who did not pledge his allegiance to Rasūlullāh ﷺ and one of the Companions said, "I saw him glued to the side of his camel hiding away from Rasūlullāh ﷺ so that he would not give him Bay'ah." And when we talk about the different classes and levels of the Sahābah, we say that the best are the 10 who were given the glad-tidings of Jannah, and then following them are the people of Badr, and then following them are the people of Bay'atar Ridwān; these are the best of humanity.

This is the Bay'ah of Ar-Ridwān where the Sahābah ﷺ came to Rasūlullāh ﷺ and offered to give up their lives for the sake of defending the Religion of Allāh ﷻ. Now, we go back to the reason; the reason was 'Uthmān Ibn 'Affān, so this shows you that the Muslims were willing to fight and die for the sake of one man, one of their men, and this shows us how the Ummah *Kal Bunyānil Marsūs* – this is how the Ummah should be, like one body; when one part of the body feels the pain then the entire body feels that pain and feels the fever. So the entire Muslim force of 1400 men stood up together for the sake of one man, and that is 'Uthmān Ibn 'Affān ﷺ.[xxxvii]

Quraish Negotiate Truce

The people of Quraish sent Suhail Ibn 'Amr to negotiate with Rasūlullāh ﷺ a truce. When Rasūlullāh ﷺ saw Suhail, he said, "*Sahwula 'Alaikum Amrukum* – Your matter has become easy," because the name Suhail is derived from *Sahwula* which means easy, so Rasūlullāh ﷺ took it as a good omen from the name that *Tafā'ul* – peace, is on its way, and that Quraish are intending on reaching an agreement. Rasūlullāh ﷺ and Suhail Ibn 'Amr deliberated for a while on the terms of the agreement and they were very insistent on not allowing Rasūlullāh ﷺ and the Sahābah to enter Makkah that year, they were *very* persistent on this particular point, and this is the zeal of Jāhiliyyah and the pride of Jāhiliyyah, the arrogance of Jāhiliyyah; they did not want people to say that he entered it upon us forcefully. And Rasūlullāh ﷺ tried to argue with them this point [but] to no avail, they completely refused. Rasūlullāh ﷺ wanted a settlement, Rasūlullāh ﷺ mentioned before, "*Lā Yad'ūni Ilā Khuttah Ya'azzumūna*

Bihā – They would not call me to any plan in which the sanctities are glorified but I would accept it."

Now, the terms of the agreement were spoken verbally, so the only thing left was to write them down. 'Umar Ibn Al-Khattāb was very upset with what he heard, so he went to Rasūlullāh ﷺ and said, "Are you not the Messenger of Allāh?" Rasūlullāh ﷺ said, "Yes." "Are we not the Muslims?" He said, "Yes." "Are they not the Disbelievers?" He said, "Yes." 'Umar Ibn Al-Khattāb said, "*Fa'alā Manu'tiddaniyyata Fī Dīninā Idhan?* – Then why should we demean our religion?" 'Umar Ibn Al-Khattāb saw this as lowering our status and lowering our position. You are the Messenger of Allāh so you represent Al-Haqq, they are the Mushrikīn, they represent evil, we are the Muslims, we are followers of Haqq, [then] why should we bargain with them and why should we reach an agreement with them to start with?! This was the understanding, the perception, of 'Umar Ibn Al-Khattāb. Rasūlullāh ﷺ told 'Umar, "*Ana 'Abdullāhi Wa Rasūluh, Lan Ukhālifa Amrahū Walay Yudayya'nī* – I am the servant of Allāh and His Messenger, I will not disobey Him and He will not abandon me." 'Umar then went to Abū Bakr and said, "Is he not Rasūlullāh?" He said, "Yes." Are we not the Muslims?" He said, "Yes." "Are they not the Disbelievers?" He said, "Yes." "*Fa'alā Manu'tiddaniyyata Fī Dīninā Idhan?* – Then why should we demean our religion?" Abū Bakr said, "*Ilzan Gharzah* – Follow him. He is the Messenger of Allāh and Allāh ﷻ will not forsake him." 'Umar Ibn Al-Khattāb would later on regret these arguments of his even though they were made with good intention, but 'Umar Ibn Al-Khattāb was very sensitive when it came to Haqq, that is why he is called *Al-Fārūq* – he distinguishes between right and evil and he always submits his desires and his intentions to Allāh ﷻ. He did not allow himself to follow the whims of the Nafs, he was a very strong Believer – *Mu'min Qawiÿ*, so he would control himself, and he only argued here because of his intentions to give Nusrah – victory, to the Religion of Allāh, however, when he saw that the matter is a matter of Revelation, that Rasūlullāh ﷺ has instructions from Allāh ﷻ, he realised his mistake, and he would later on remember this and say, "So I have gone on fasting, giving alms, praying, and freeing slaves because of what I did

that day, and out of fear for what I said that day." Allāh ﷻ says: ***Innal Hasanāti Yudh'hibnas Sayyi'āt*** **– Indeed, good deeds do away with misdeeds.**[340] So if you commit a mistake, if you commit a sin, do a lot of good deeds after it in order to erase that sin. You see, 'Umar here is saying [that] I was fasting, giving Sadaqah, praying voluntary Prayer and freeing slaves – and this is one of the greatest deeds; to free slaves – he was doing it [all] to erase that sin, so this is what we should do because all of us are going to commit sins, this is our nature, therefore we need to erase those sins with good deeds.

Terms of the Agreement

They started writing the terms of the agreement and these terms were:

- Both have agreed to a complete truce for a period 10 years, during which all the people will enjoy peace and security and will not attack one another.
- If anyone from the Quraish joins Muhammad without permission from his guardian or chief, he shall be returned to Quraish.
- If anyone from the camp of Muhammad joins Quraish, they are not required to return him. (You see here, if someone comes from Quraish he is returned, but if someone comes from Muhammad ﷺ he is not returned; this was one of the conditions that was displeasing to the Muslims).
- Both sides agree that they harbour good intentions towards each other.
- No theft of treachery shall be condoned.
- Whoever wishes to enter into an alliance with Muhammad ﷺ may do so, and whoever wants to enter into an alliance with Quraish may do so.
- It is further agreed that you, Muhammad, shall return home this year without entering Makkah. At the end of one year we shall evacuate Makkah for you so that you may enter it with your followers to stay for

[340] Hūd: 114

three days only. You shall carry only the armament necessary for a traveller, namely, your swords in their sheaths; you shall not carry any other arms.

The Incident of Abū Jandal ﷺ

They wrote that down and it was time to sign the agreement and have witnesses, and suddenly Abū Jandal appears. Abū Jandal – who is he? Subhān'Allāh, he is the son of Suhail who is writing the agreement with Muhammad ﷺ. He fled from Makkah [where] he was in chains – he was imprisoned in Makkah because of being a Muslim – he heard the news that the Muslims are near, so he made it, walking through the valleys or the mountain passes until he reached to Al-Hudaybiyyah, and finally he is happy that he is with the Muslim camp. Suhail Ibn ‘Amr sees him and says, “This is the first person whose case I take up, you must return him to me.” Rasūlullāh ﷺ said, “*Ajizhu Lī* – Allow me to have him.” He said, “Either this or nothing.” If you refuse to give Abū Jandal, I refuse the agreement. Rasūlullāh ﷺ said, “We still did not sign it yet.” Suhail was persistent and he refused to back down. Rasūlullāh ﷺ said to Abū Jandal, “You must be returned.” Abū jandal said, “O Rasūlullāh, would you send me back to the Disbelievers to test me in my religion?” Rasūlullāh ﷺ told him, “Abū Jandal, be patient and endure your situation for Allāh’s sake. He will certainly provide for you and those who are suffering with you a way out of your hardship. We have made a peace agreement with these people giving them a pledge by Allāh that we will be faithful to the terms of our agreement, we shall not violate our pledges.” ‘Umar ﷺ was walking next to Abū Jandal when he was being dragged away and he was pointing the handle of his sword pushing it next to Abū jandal with the intention of allowing Abū Jandal to pick up the sword and strike his father, ‘Umar Ibn Al-Khattāb says, “*Fazannar Rujulu Bi Abīh* – Abū Jandal preserved his father and did not want to kill him, *Fanafazatul Qadiyyah* – and the issue was over.” Because ‘Umar Ibn Al-Khattāb was whispering to Abū Jandal and telling him [that] these people are Disbelievers, they are worthless, the blood of any one of them is no more precious than the blood of a dog; he

was inciting him to do something against his father but Abū Jandal did not take any action.

Sahābah Find Incident of Abū Jandal Very Difficult

To the Sahābah; men who had dignity, men who had honour, men who had their full trust in Allāh, for them to see their Muslim brother taken back to the Disbelievers was disastrous. This incident of Abū Jandal was *very* difficult for the Muslims to swallow. Now, Rasūlullāh ﷺ only did it because he had a promise from Allāh, because we do not want anyone to argue and say that the Muslims could be handed over to the Kuffār; this was done because Rasūlullāh ﷺ had a promise from Allāh that Allāh would provide them with a way out; *Innallāha Jā'ilullaka Wali Mamma'aka Minal Mustad'afīn Farajan Wa Makhrajā* [– Verily Allāh has decreed for you and those with you relief and an exit (from oppression and severe tribulations)][341] This was not forecasting by Rasūlullāh ﷺ, this was Wahī, this is a promise; Allāh will provide you with a way out, Allāh will provide you with a solution to your problem.

But it was very difficult on the Muslims, so when Rasūlullāh ﷺ ordered the Muslims to slaughter their animals and shave their heads, no one moved. Rasūlullāh ﷺ would just point out his order and they would immediately rush to perform it, but this time suddenly no one moved. Now, some scholars try to say that this was not disobedience on part of the Sahābah, they were just delaying a bit with the hope and expectation that maybe Rasūlullāh ﷺ would receive a Revelation that would change the situation and maybe there is still a glimpse of hope that we might be able to go into Makkah – because they were so eager to make Tawāf; they came with that intention and now they are going back empty-handed – so they said maybe if we wait a bit the situation could change. Rasūlullāh ﷺ went back and he was very angry [and] upset, and he told Umm Salamah, "The Muslims are ruining themselves. I have given them an order and they have disobeyed."

[341] As-Seeratun-Nabawiyyah by Ibn Hishām ﷺ who I believe quotes Ibn Is'hāq ﷺ. I have added the Arabic translation myself.

Umm Salamah, the wise Umm Al-Mu'minīn, she said, “Messenger of Allāh, do not talk to them about it, they have been under great pressure because of all the trouble you have taken to achieve this peace settlement, and because they now realise that they have to take the long way home without achieving their purpose.” And then she told him, “If you want them to follow your order, go out and do it in front of them.” So Rasūlullāh ﷺ called upon his barber to cut his hair, and then he slaughtered his camels and then all of the Sahābah immediately performed the orders of Rasūlullāh ﷺ but they were in a very sad and depressed state.

Muslims Return from Makkah

The Muslims returned; the whole Hudaybiyyah event took between two weeks to 20 days. On the way, there were two questions on the minds of the Muslims; the first question was, ‘We were promised that we would make Tawāf, so what happened?’ Rasūlullāh ﷺ told ‘Umar, “Did I tell you that you would do it this year?” ‘Umar said, “No.” Then Rasūlullāh ﷺ told him, “Then you will make the Tawāf.” And the second question [was], ‘How can we return the Muslims to them?’ And Rasūlullāh ﷺ said, “If we return someone to them Allāh will make a way out for them. If someone from them comes to us and they are Muslim, we would send them back and Allāh would provide them with a way out. But if somebody leaves from us to them, then Allāh has rid us from him.” Why do we want such a person to remain with us? Such a person who has given up his Islām and ran away; why would we want him to stay with us? Now, an exception was made to this rule with Muslim women, so Muslim women are not to be returned and there is an Āyah that was revealed to clarify that issue. So is this Āyah making *Naskh* of the contract or is it something that is not explicit in the contract and the Āyah clarifies it? Allāhu A’lam. This Āyah is in Sūrah Al-Mumtahanah: **O you who believe! When Believing women come to you fleeing (as refugees), then examine (or test) them; Allāh knows best their faith. If you find them to be Believing women, do not send them back to the Unbelievers. Neither are they lawful (wives) for them, nor are they lawful (husbands) for them. But pay them what they have spent (as dower); and no blame attaches to you in marrying them on payment of**

their dowries. But hold not to the ties of Unbelieving women. Ask for what you have spent for them, and let them ask for what they have spent. That is Allāh´s judgment; He judges between you, and Allāh is Knowing, Wise.[342]

Abū Basīr ﷺ

Rasūlullāh ﷺ Orders Abū Basīr to Return to the Disbelievers

Now to the story of Abū Basīr. After the agreement was done, [there was] a man called Abū Basīr who belonged to the tribe of Thaqīf. Where are Thaqīf from? Thaqīf are from At-Tā'if, but he was an ally of Banū Zuhrah, and Banū Zuhrah are one of the clans of Quraish in Makkah. Abū Basīr was a Muslim; he fled from the Mushrikīn and he came to Madīnah. Three days later, two men came asking for him to be returned. One of these men was from Banū ‘Āmir Bin Lu'aÿ, one of the branches of Quraish, and the other one was a servant called Kauthar who came with him to guide him. They had a letter [and] the letter was presented to Rasūlullāh ﷺ. Ubaÿ Ibn Ka’b ﷺ read the letter [which said] that we have an agreement between us and you have to return this man back to us. Rasūlullāh ﷺ told Abū Basīr, “You have to go back.” Abū Basīr said, “O Messenger of Allāh, are you going to send me back to the Disbelievers to test me in my religion?!” Rasūlullāh ﷺ told Abū Basīr, “We have an agreement with these people and it is not appropriate for us to betray; *Walā Yasahhu Fī Dīninal Ghadr* – Betrayal is not allowed in our religion.” Rasūlullāh ﷺ is not doing this for the Kuffār, he is not doing it to please them, he is doing it because these are the rules of Islām; even though the issue relates to Kuffār, but these are the virtues and these are the rules of Muslims that we do not betray. So Rasūlullāh ﷺ is telling Abū Basīr, “*Lā Yasahhu Fī Dīninal Ghadr* – We cannot betray in our religion.” In our religion this is not allowed, so the Muslim is bound by the rules of Allāh ﷻ in his dealings with Muslims and Non-Muslims; we follow the rule of Allāh in everything that we do. And Rasūlullāh ﷺ told Abū Basīr just like he told Abū Jandal that Allāh will provide you with a way out.

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[342] Al-Mumtahanah: 10

Abū Basīr Kills ‘Āmirī Man and Escapes

So now Abū Basīr left with these two men. When they reached to a place called Dhul Hulaifah, there was a Masjid there and it was Zuhr time so he went and prayed two Rak‘ah, and he had some dates with him, so he told the two men who came to take him, these Mushrikīn, he said [to them], “Come and join me,” so they also brought some bread that they had and they had a meal together. In one narration it says that this ‘Āmirī man pulled out his sword and said, “I am going to use this sword of mine to strike the Aws and Khazraj from morning to night.” Abū Basīr asked him, “Is it a good sword?” He said, “Yes it is, and I have tested it.” Abū Basīr said, “Do you mind if I see it?” The moment the sword was in the hands of Abū Basīr, the man was dead; that is in one narration. In another narration it says, “They went to sleep, [and] Abū Basīr’s hands were tied so he pulled out the sword with his mouth, and then with his mouth, holding the sword, he cut the ropes tying his hands and then he struck this ‘Āmirī man and killed him.” So these are the two narrations of how he killed Al-‘Āmirī. This second man Kauthar, when he saw that, he just ran away, flying away! It says in the narration of Al-Wāqidī that rocks would fly from beneath his feet, that is how fast he was going, and he also says that he raised his dress so high that his private parts were seen; the man was *so* terrified, he was just flying! And he was not running towards the direction of Makkah because it was still far away, he was running towards the direction of Madīnah, and Abū Basīr was not able to catch him! Abū Basīr was running after him with the sword trying to kill him but the man was terrified. So he runs into the Masjid and when Rasūlullāh ﷺ saw him he said, “*Laqad Rā'a Hādhā Dhu’ran* – This man has seen something that terrified him!” They asked him, “What is wrong with you?” He said, “My companion was killed and this man is going to kill me too,” and he was seeking their help. So they told him, “Calm down, do not worry.” Abū Basīr came in holding the sword in his hand and he told Rasūlullāh ﷺ, “O Rasūlullāh, you have fulfilled your pledge to them and you have handed me over to them, you have done your part.” Rasūlullāh ﷺ said, and this is in Al-Bukhārī, it is authentic, he said, “*Wayha Ummahū! Musa’iru Harbil Law Kāna Ma‘ahū Rijāl* – Woe to his mother!

He will incite war if he just had men with him." The meaning of this statement is that Abū Basīr has the capability of starting a war if he has men with him. What Abū Basīr understood from this statement is that Rasūlullāh ﷺ is going to hand him over again if he stays, so he decided that he should leave; he left. Al-Wāqidī, by the way, says, "Abū Basīr brought the belongings of Al-'Āmirī to Rasūlullāh ﷺ in order to divide them according to the rules of Ghanīmah – the spoils of war. Rasūlullāh ﷺ refused to take them and said, "If I take them then this is violating my agreement; it is up to you to do with it what you want," and Rasūlullāh ﷺ refused to take it, so Abū Basīr was the one who took what belonged to Al-'Āmirī.

Abū Basīr Goes to the Coast and Muslims Join Him

Now, Abū Basīr could not go back to Makkah [as] he just fled from Makkah and he had killed a man from Makkah, so what could he do? He went to the coast alone, no one with him, and all what he had with him was a handful of dates, and he split up that small handful of dates and he ate from it for three days, and that was the *only* food that he had. Al-Wāqidī says, "Allāh provided for him on the coast dead fish that would come to the coast and he would survive by eating from those fish." Subhān'Allāh, the story of Abū Basīr is amazing; a man alone on the coast, with no assistance, with no help, and the people of Quraish are looking for him and he is in that difficult fearful situation – how Allāh ﷻ provided for him and gave him a way out and gave him victory.

Abū Jandal heard about that, so he fled from Makkah and joined Abū Basīr. And then some other Believers who were living under the tyrants fled and they all joined Abū Basīr. And this would make Abū Basīr the first Muslim to wage a guerrilla style warfare in the history of Islām. These men started gathering, and there is a narration according to Al-Wāqidī – Al-Wāqidī is one of the scholars of Seerah, however his narrations do not stand up to the requirements of the 'Ulamā' of Hadīth – but he mentions that 'Umar Ibn Al-Khattāb lead a letter-writing campaign to the Muslims who were living among the Mushrikīn to join Abū Basīr, and he mentioned in the letter that

Rasūlullāh ﷺ said, "Woe to his mother, he would incite war if he just had men." So what 'Umar meant by this was that you men should join him and fight. Now they started executing special operations against the caravans of Quraish, so the news of these operations started to spread around and now men from Ghifār would join them, and men from Juhainah, and from Aslam, and from the different tribes; all of these young men who wanted to join in this fight, in this guerrilla warfare, were joining with Abū Basīr, until he had an army of 300 strong. 300 men with Abū Basīr and he is leading them in this war against the caravans of Quraish; whenever they would hear of a caravan of Quraish, they would attack it, take everything in it, and they would execute everyone in the caravan.

Situation Gets Unbearable for Quraish

Now, the situation became *unbearable* for Quraish, and Rasūlullāh ﷺ did not do anything, Rasūlullāh ﷺ did not involve himself in this at all, he did not condemn what Abū Basīr was doing, he did not tell him to stop; Rasūlullāh ﷺ was responsible for what was happening in Madīnah, he was not responsible for what was happening on the coast, it was not part of his territory, so Rasūlullāh ﷺ did not do anything to stop this. And by the way, when the news reached Quraish that Abū Basīr had killed the man from Banī 'Āmir Bin Lu'aÿ, Suhail Ibn 'Amr was very upset because he belonged to his tribe, so he put his back on Al-Ka'bah and he said, "I am not going to move my back until the *Diyah* – the blood-money, is paid for this man, and Muhammad should pay it." Abū Sufyān said, "*Inna Hādhā La Safā* – This is insanity." What does Muhammad have to do with this? Muhammad did his part and he refused to allow Abū Basīr to stay in Madīnah and he returned him; Muhammad ﷺ did his part according to the agreement. So the Muslims were doing the bare minimum of what was required from them in the contract, but they were not going to pay any blood-money and Rasūlullāh ﷺ was not going to tell Abū Basīr to stop what he was doing. So Suhail Bin 'Amr said, "Then Quraish should pay his blood-money." Abū Sufyān said, "And why should Quraish pay it? It is Banū Zuhrah who sent him." So he said, "Then Banū Zuhrah should pay it." Al-Akhnas Bin Shuraiq who was the head of Banū Zuhrah said, "We are not going to pay

anything!" So the blood-money for this man was lost and Suhail Ibn 'Amr received nothing. See how the Qadr of Allāh was working things in the favour of the Muslims and in the favour of Abū Basīr. The people of Quraish saw it as a victory for them in those conditions in the agreement and they would come to regret them.

Rasūlullāh ﷺ Sends Letter to Abū Basīr Inviting them Back to Madīnah

So now the situation was unbearable for Quraish. Their caravans; they barely took a break and started to breathe fresh air and they were able to do business again after a few years of war, and now suddenly a new problem comes up and that is the problem of Abū Basīr. Because before Abū Basīr, before Sulh Al-Hudaybiyyah, Rasūlullāh ﷺ was threatening their caravans – the Battle of Badr occurred because Rasūlullāh ﷺ attacked the caravan of Abū Sufyān, and many of the Sarāyā, many of the dispatches that Rasūlullāh ﷺ would send, were with the purpose and objective of striking against the business routes of Quraish – [but] now because of the peace agreement, Quraish finally would be able to do business again, but they have this problem of Abū Basīr, so they sent messages to Rasūlullāh ﷺ. Subhān'Allāh, see how they turned into the situation of *begging* Rasūlullāh ﷺ now to change those conditions in the agreement. The conditions which they were insistent on having included, now they are begging Rasūlullāh ﷺ and they were asking him, "*Bisilatar Raham* – In the name of our relationship," the relationship that we have; we are relatives, "we ask you in the name of the relationship that we have, that you call these people in." So Rasūlullāh ﷺ sent a letter to Abū Basīr inviting them to come back to Madīnah and asking the men who belonged to the other Bedouin tribes around Madīnah to go back to their people. The letter arrived to Abū Basīr when he was in his last moments; he was dying, and he died with the letter of Rasūlullāh ﷺ on his chest. Allāh did provide for him a way out, and Abū Jandal returned with the other Muslims to Madīnah, and this is the promise of Rasūlullāh ﷺ that he promised them that Allāh will find a way out for you. The thing is that the Muslims need to follow the commands of Allāh ﷻ and Allāh ﷻ will provide a way out for them.

Sūrah Al-Fath

Rasūlullāh ﷺ Receives Revelation of the Opening

We move on to Sūrah Al-Fath; this Sūrah was revealed on the way back from Al-Hudaybiyyah, it was revealed in its entirety then, and when it was revealed, it says in Al-Bukhārī that Rasūlullāh ﷺ sent someone to call 'Umar, and when 'Umar heard that Rasūlullāh ﷺ was calling him he was afraid that it might be some Āyāt revealed reprimanding him for what he did; "*Fa Raja'tu Wa An Azunn Annahū Nazala Fīhā Shay'*" – he was afraid. And then Rasūlullāh ﷺ told him, "I received Āyāt that are better than everything in the world – *Nazalat 'Alayyal Laila Sūrah Hiya Ahabb Ilayya Minad Dunyā Wamā Fīhā, Innā Fatahnā Laka Fatham Mubīnā."* Then 'Umar Ibn Al-Khattāb ؓ asked Rasūlullāh ﷺ, "*Awa Fathun Huwa?* – Is it opening?" Rasūlullāh ﷺ said, "Yes. In the name of whom my soul is in His Hands, it is an opening."

Fath and Nasr

Now, just an explanation of what the meaning of *Fath* is and what the meaning of the word *Nasr* is; Fath is opening, and the original meaning is used in Arabic when something is locked and opened, that is Fath. So when a key is put into a lock and it unlocks it [then] that is called Fath. This meaning was borrowed to also mean when a land is opened, because the land is locked against the army and it is now opened, because it is not like you just walk into the territory of the enemy; it is locked, it is locked in front of your face and you have to fight to open it. Therefore the word Fath is used to refer to a victory that involves taking over land, while Nasr could be used to refer to victory in a battle. So for example, if you are talking about the victory of Badr, you say *Intasarnā Fī Badr* – we were victorious in Badr, but you do not say *Fatahnā Badr* – we opened Badr, because that was just a battlefield, it was not opened, but you can say Fath Khaibar or Fath Makkah. You can say Fath Makkah, that Makkah was opened, because there was land that was taken over in the process. So this is the differentiating meaning

between Fath and victory. So Fath has an additional meaning over victory and that is taking over land.

How Al-Hudaybiyyah is a Fath

The question is, how could Al-Hudaybiyyah be a Fath when there was no land taken over? One of the Mufassirīn says, "It was called Fath because it is the event that led to the Opening of Makkah," it was because of Hudaybiyyah that Makkah was opened. And Ibn Mas'ūd said, "You think that the Opening is the Opening of Makkah, but we used to believe that the Opening was the Opening of Hudaybiyyah." Why was it an opening? Az-Zuhrī says, "Al-Hudaybiyyah was the greatest of openings, that is because Rasūlullāh ﷺ came to Al-Hudaybiyyah in a force of 1400, and when the truce was reached, people started mixing with each other and they learned and they heard about Allāh, and anyone who wanted to become Muslim was able to become Muslim," because there is now no more threat and fear of becoming Muslim. So by the time the two years were over, the Muslims entered into Makkah in an army of 10,000. So in two years see how the Muslims multiplied; 13 years in Makkah, and then after that we have six years until Al-Hudaybiyyah, so a total of 13 and six [gives] 19 years, and the number was 1400; in just over two years, the number jumped from 1400 to 10,000. So this is the blessing of Sulh Al-Hudaybiyyah, that it gave the Muslims a chance to practise Da'wah, because it was a time when there was no risk in becoming Muslim and Muslims could travel freely now, there was no fear, so the Da'wah spread; while in Makkah even though there was no fighting, but the Muslims were persecuted, and that was why the Da'wah had a difficult time in spreading. Now the Muslims had the ability to speak with the people and the people freely could listen to Islām.

Allāh ﷻ says: **Indeed, We have given you, [O Muhammad], a clear conquest. That Allāh may forgive for you what preceded of your sin and what will follow…**[343] So Allāh gave Muhammad ﷺ victory, and this victory will be the moment in which Allāh will forgive for Muhammad ﷺ

[343] Al-Fath: 1-2

all of his sins. Now, what sins did Rasūlullāh ﷺ commit? We need to understand [and] put this into perspective; the status of a Messenger is very high and therefore shortcomings that would come from them, which for us would seem like doing a great good deed, but because of the high status of Ambiyā', what is referred to here as sins could be things that are not appropriate for the high status of Nubuwwah, and these are the things which Allāh ﷻ will forgive; we should not understand these to mean literally sins. I hope that meaning is clear; it is different than what we understand to be sins.

…and complete His favour upon you and guide you to a straight path.[344] Well, Rasūlullāh ﷺ was already guided, but what is meant here is that there is going to be more laws of Sharī'ah that are [going to be] revealed, and the Āyāt will continue being revealed to Muhammad ﷺ and that is the guidance.

And [that] Allāh may aid you with a mighty victory.[345] And this great victory is the Opening of Makkah and what came after that; all of the other victories that the Muslims enjoyed after that because of the blessing of Sulh Al-Hudaybiyyah.

It is He who sent down tranquillity into the hearts of the Believers that they would increase in faith along with their [present] faith.[346] You see, the Muslims came with the intention of 'Umrah and they were returned back, [and] at a particular moment they gave pledge to die, so they prepared themselves mentally to fight and then there was no fighting, and then suddenly now we have to go back without making 'Umrah, so there are a lot of changes that are very difficult to bear that went out within that short period. Because if you prepare yourself mentally for something [then] you want to do it, you are prepared to do it, and then you are prevented from doing it, [then] you try to do something else and then you are prevented from doing that; that causes a state of insecurity. Allāh ﷻ says that this state

[344] Al-Fath: 2
[345] Al-Fath: 3
[346] Al-Fath: 4

of insecurity was replaced with *Sakīnah* – tranquillity came down. This tranquillity was the understanding that the Muslims now had in the promise of Allāh ﷻ that we are coming back victorious, that Allāh ﷻ has opened for us.

And then Allāh ﷻ says: **And to Allāh belong the soldiers of the heavens and the earth, and ever is Allāh Knowing and Wise.**[347] He is reminding the Believers that to Allāh belong the forces of the heavens and the earth; soldiers of Allāh. Angels are soldiers of Allāh that came down on the Battle of Badr, wind is a soldier of Allāh that was sent on the enemy in the Ghazwatul Khandaq, rain is a soldier of Allāh that was sent on the Muslims in Badr. You do not know who the soldiers of Allāh are; ***Wamā Ya'lamu Junūda Rabbika Illā Hū* – And none knows the soldiers of your Lord except Him.**[348] Only Allāh knows who His soldiers are. When the Mu'minīn heard the first Āyāt of Sūrah Al-Fath that are promising Rasūlullāh ﷺ those great promises, they said, "That is for you, what about us?" They were happy for what Allāh ﷻ gave Rasūlullāh ﷺ and now they wanted to know what Allāh has promised them, Allāh ﷻ says:

[And] that He may admit the Believing men and the Believing women to gardens beneath which rivers flow to abide therein eternally and remove from them their misdeeds - and ever is that, in the sight of Allāh, a great attainment.[349] Now, the Āyah here specifies *Mu'minīn* and *Mu'mināt* even though when Mu'minīn, when the masculine form of plural is used, it usually refers to both men and women, but here specifically women were mentioned because [although] the actions that occurred in Sulh Al-Hudaybiyyah were actions of men – it was men that were going to fight because the battles are fought by men – but because Muslim women accompanied [them], and Muslim women are the ones who have Sabr when their husbands leave, and it is Muslim women who take care of the families when the husband is absent or when he is killed Fee Sabeelillāh, [therefore]

[347] Al-Fath: 4
[348] Al-Muddaththir: 31
[349] Al-Fath: 5

Allāh ﷻ is telling the Muslim women that they will receive the high status along with the men.

We talked about what Allāh has given the Believers, and now here Allāh tells us what He has given their enemies, Allāh ﷻ says: **And [that] He may punish the Hypocrite men and Hypocrite women…** So also here the women were mentioned because they are supportive of their men **…and the Polytheist men and Polytheist women - those who assume about Allāh an assumption of evil nature. Upon them is a misfortune of evil nature; and Allāh has become angry with them and has cursed them and prepared for them Hell, and evil it is as a destination.**[350] So here we see that the women of the Munāfiqīn are mentioned and the women of the Mushrikīn are mentioned too, because they are the ones who keep their secrets, they are the ones who support them, they are the ones who take care of their families in their absence, so they share the burden.

And now Allāh repeats the Āyah again: **And to Allāh belong the soldiers of the heavens and the earth. And ever is Allāh Exalted in Might and Wise.**[351] So this was mentioned with the Believers and now it is mentioned with the Non-Believers; with the Believers Allāh has soldiers fighting for them, and here with the Non-Believers Allāh has soldiers fighting against them.

And then Allāh says: **Indeed, We have sent you as a witness and a bringer of good tidings and a warner.**[352] Here we see three characteristics of Rasūlullāh ﷺ; number one, *Shāhid* – witness, and what is a witness? A witness is someone who approves or disapproves a claim that is made by someone else. So if someone goes to court and he makes a claim, you bring a witness to approve that claim or disprove it, and this is the role of Rasūlullāh ﷺ; he will approve the claims of the Believers and he will disapprove the claims of the Non-Believers. And then the next characteristic

[350] Al-Fath: 6
[351] Al-Fath: 7
[352] Al-Fath: 8

is *Mubasshir* – he gives glad-tidings to the Believers, [and then] *Wa Nadhīr* – he delivers the warnings to the enemies of Allāh.

[Then Allāh says:] **That you [people] may believe in Allāh and His Messenger and honour him and respect the Prophet and exalt Allāh morning and afternoon.**[353]

And then Allāh ﷻ talks about Bay'at Ar-Ridwān: **Indeed, those who pledge allegiance to you, [O Muhammad] - they are actually pledging allegiance to Allāh. The Hand of Allāh is over their hands...** Subhān'Allāh, Allāh is telling the Believers that you did not give your pledge to Rasūlullāh but you gave it to Allāh, and the Hand of Allāh is above their hands. **…So he who breaks his word only breaks it to the detriment of himself…** And the Mufassirīn say that none of these Sahābah violated their oath. All of these 1400 who gave the pledge to Rasūlullāh ﷺ, none of them violated their oath. **…And he who fulfills that which he has promised Allāh - He will give him a great reward.**[354] And that is why the ones who gave the Bay'ah to Rasūlullāh ﷺ under the tree hold a very high status. Now, notice here that *Yubāyi'ūnak* [in ***Innalladhīna Yubāyi'ūnaka Innamā Yubāyi'ūnallāh***] is used in the present form even though it was a past event, and that is to bring this image to us alive to shows us the importance of what occurred at that moment.

Those who remained behind of the Bedouins… The desert Arabs [or Bedouins] – *Al-A'rāb*, they are the ones who did not come with the Believers in Sulh Al-Hudaybiyyah. Why did they not come? They felt that Quraish are too strong and the Muslims will be killed, so they stayed behind. Allāh ﷻ says: **Those who remained behind of the Bedouins will say to you, "Our properties and our families occupied us…"** So this is the excuse they came forth with; we stayed behind because of our families and because of our wealth. Now Subhān'Allāh, the 1400 who went with Rasūlullāh ﷺ did not have any wealth or did not have any families?! So this is not a suitable excuse in the Eyes of Allāh ﷻ. The fact that you have a family does not

[353] Al-Fath: 9
[354] Al-Fath:10

excuse you from going out Fee Sabeelillāh, the fact that you have business to take care of and a job to attend to does not excuse you from going Fee Sabeelillāh, so it is an invalid excuse. And then Allāh says [they will say to you]: **"…so ask forgiveness for us."…** They were asking Rasūlullāh ﷺ to [ask Allāh to] forgive them. **…They say with their tongues what is not within their hearts. Say, "Then who could prevent Allāh at all if He intended for you harm or intended for you benefit? Rather, ever is Allāh, with what you do, Acquainted..."**[355] And then Allāh tells us the real reason why they stayed behind: **"…But you thought that the Messenger and the Believers would never return to their families, ever, and that was made pleasing in your hearts. And you assumed an assumption of evil and became a people ruined." And whoever has not believed in Allāh and His Messenger - then indeed, We have prepared for the Disbelievers a Blaze. And to Allāh belongs the dominion of the heavens and the earth. He forgives whom He wills and punishes whom He wills. And ever is Allāh Forgiving and Merciful…**

…Those who remained behind will say when you set out toward the war booty to take it, "Let us follow you."… Now Subhān'Allāh, they refused to join Rasūlullāh ﷺ in Hudaybiyyah because they thought that Rasūlullāh ﷺ and the Sahābah would be defeated, they saw that things were contrary to their beliefs; now Allāh has promised the Believers *Ghanīmah* – spoils of war, so these A'rāb want to join; for Dunyā they are willing to join, when it is for Allāh they do not want to join. As a punishment for them, they were prevented from going out with the Muslims in Khaibar; [this was] as a punishment for them. When they were told not to join in Khaibar, they said, 'You are jealous, you want to take the spoils for yourself – ***Yurīdūna Ayyubaddilū Kalāmallāh***.' So Allāh says: **…Those who remained behind will say when you set out toward the war booty to take it, "Let us follow you." They wish to change the words of Allāh. Say, "Never will you follow us. Thus did Allāh say before." So they will say, "Rather, you envy us." But [in fact] they were not understanding except a little.**[356] These are people who do not have understanding, they do not have Fiqh,

[355] Al-Fath: 11
[356] Al-Fath: 12-15

their understanding is limited to Dunyā, they measure things in dollar sign – that is how they see things. Everything for them is worldly, they are attached to Dunyā, their hearts are not attached to Allāh and not attached to Ākhirah. They do not think about the unseen, they do not think about the future; what happens to us after death, they are limited to the understanding of this Dunyā – a secular way of thinking.

You see, they will be punished from attending Khaibar only, but after that they can join. So now Allāh says: **Say to those who remained behind of the Bedouins, "You will be called to [face] a people of great military might;… *Ulī Ba'sin Shadīd* –** they are very tough in fighting. **…you may fight them, or they will submit. So if you obey, Allāh will give you a good reward; but if you turn away as you turned away before, He will punish you with a painful punishment."**[357] This tough enemy that Allāh told them that they will meet, some say it is talking about the Murtaddīn who followed Musailamah Al-Kadhdhāb, and some say it is talking about the Persians and the Romans – Wallāhu A'lam.

There is not upon the blind any guilt or upon the lame any guilt or upon the ill any guilt [for remaining behind]… These are excuses from fighting in Jihād. **…And whoever obeys Allāh and His Messenger - He will admit him to gardens beneath which rivers flow; but whoever turns away - He will punish him with a painful punishment.**[358]

And Allāh says again about the ones who pledged allegiance under the tree: **Allāh's Good Pleasure…** and that is why this Bay'ah is called the Bay'ah of Pleasure – Ar-Ridwān. **…was on the Believers when they swore Fealty to thee under the Tree: He knew what was in their hearts, and He sent down Tranquillity to them; and He rewarded them with a speedy Victory.**[359] This tree was a tree that was known after that and some Muslims would come and pray next to this tree because of the special occasion that occurred there and this tree is mentioned in Qur'ān, so 'Umar Ibn Al-Khattāb

[357] Al-Fath: 16
[358] Al-Fath: 17
[359] Al-Fath: 18

ﷺ ordered that this tree be cut down because 'Umar Ibn Al-Khattāb was worried that this could lead to Shirk, it could end up being like *DhātAnwāt* which existed in the time of Jāhiliyyah; the people of Jāhiliyyah used to think that this tree, DhātAnwāt, would give them Barakah. So 'Umar Ibn Al-Khattāb ordered [for] this tree to be cut down even though it was a special tree – Rasūlullāh ﷺ sat under it and the tree is mentioned in Qur'ān – but in Islām it is substance and not symbols that count.

And much war booty which they will take. And ever is Allāh Exalted in Might and Wise.[360] So Allāh promised the Believers bounties; the first of them was Khaibar, and then many other gains will they acquire, and this is talking about the Ghanā'im that the Muslims will win over until the Day of Judgement.

Allāh has promised you much booty that you will take [in the future] and has hastened for you this [victory] and withheld the hands of people from you - that it may be a sign for the Believers and [that] He may guide you to a straight path. And [He promises] other [victories] that you were [so far] unable to [realize] which Allāh has already encompassed. And ever is Allāh, over all things, competent. And if those [Makkans] who disbelieve had fought you, they would have turned their backs [in flight]. Then they would not find a protector or a helper.[361] So if the Disbelievers are going to retreat, why did the Muslims not fight them? Because Allāh says that if they would have fought you, they would have been defeated.

***Sunnatallāhillatī Qad Khalat Min Qablu Walan Tajida Li Sunnatillāhi Tabdīlā* – [This is] the established way of Allāh which has occurred before. And never will you find in the way of Allāh any change.**[362] So it is a law of Allāh that the Believers will win; they might lose in a battle but eventually they win, because Allāh ﷻ says: ***Wal 'Āqibatu Lil Muttaqīn* – And the [best] outcome is for the righteous.**[363] You see, it is the law of

[360] Al-Fath: 19
[361] Al-Fath: 20-22
[362] Al-Fath: 23
[363] Al-A'rāf: 128

nature, just like we have laws of physics or laws of chemistry, this is a law; Believers will win – they might lose a battle but they win the war. Allāh ﷻ says: ***Walayansurannallāhu Mayyansuruh* – And Allāh will surely support those who support Him.**[364] And Allāh ﷻ says: ***Wal 'Āqibatu Lil Muttaqīn* – And the (blessed) end is for the Muttaqūn [pious].**[365] And Allāh ﷻ says: **O you who have believed, if you support Allāh, He will support you and plant firmly your feet.**[366] So the Muslims, yes they lost in Uhud, but eventually they won the war against Quraish. The Muslims might have lost some battles against the Romans but eventually they won. They might have lost in some battles with the Persians but eventually they conquered the entire domain of the Persian Empire. So this is a promise from Allāh ﷻ; as long as they are fulfilling the commands of Allāh, and as long as they are Believers, and as long as they are giving Nusrah to the Religion of Allāh, Allāh ﷻ has promised them with victory.

If this is the case, that the enemy would flee, why did they not fight them? Allāh ﷻ says: **And it is He who withheld their hands from you and your hands from them within [the area of] Makkah after He caused you to overcome them. And ever is Allāh of what you do, Seeing.**[367] We talked about this incident when the Kuffār sent 40 men in order to take prisoners from the Muslims, [and] they ended up falling as prisoners in the hands of the Muslims, and then Rasūlullāh ﷺ released them. So here, Allāh is telling us that Allāh prevented war, it was prevented by the Muslims discovering these Kuffār beforehand and that prevented the Kuffār from taking prisoners, because if they took prisoners then war would have occurred. And then Allāh ﷻ stopped the war by Rasūlullāh ﷺ freeing the 40 men from the Kuffār, because if he did not then that could have possibly led to war. So why all of this? Why was war prevented? Allāh ﷻ says: **They are the ones who disbelieved and obstructed you from Al-Masjid Al-Harām while the offering was prevented from reaching its place of**

[364] Al-Hajj: 40
[365] Al-A'rāf: 128
[366] Muhammad: 7
[367] Al-Fath: 24

sacrifice... [And] see here: **…And if not for Believing men and Believing women whom you did not know - that you might trample them and there would befall you because of them dishonour without [your] knowledge - [you would have been permitted to enter Makkah]…** It was because there were some Mu'minīn in Makkah; Allāh ﷻ prevented war from happening to save those Mu'minīn, because if the Muslims made their way through Makkah by force there would have been bloodshed, and some Muslim men and Muslim women would have been killed, and that is why the Qadr of Allāh was to hold back the Muslims and the Kuffār from war. And also Allāh ﷻ had a plan for the people of Makkah, Allāh says: **…[This was so] that Allāh might admit to His mercy whom He willed...** Many of the people of Makkah were admitted into the mercy of Allāh ﷻ; they became Muslim. **…If they had been apart [from them],…** if the Believers had been apart from the Non-Believers **…We would have punished those who disbelieved among them with painful punishment.**[368] So this was a Qadr of Allāh that prevented war; it was not a command of Allāh to the Muslims. This is not *Amr Shar'ī*, it is not a command from Allāh to the Muslims not to fight, but it was *Amr Qadarī*, it was a decree of Allāh to the Muslims not to fight.

When those who disbelieved had put into their hearts chauvinism - the chauvinism of the time of ignorance. But Allāh sent down His tranquillity upon His Messenger and upon the Believers and imposed upon them the word of righteousness, and they were more deserving of it and worthy of it. And ever is Allāh, of all things, Knowing.[369] If the Believers would have acted in haste, then these things that Allāh ﷻ mentions, the *Ma'arra* could have happened, but they were restrained and they were patient and this was good for them in the long-term.

Certainly has Allāh showed to His Messenger the vision in truth... You remember we talked about the vision that Rasūlullāh ﷺ saw that he is making Tawāf around Al-Ka'bah? So Allāh is saying that that will happen, however it did not happen at that particular time, but it will happen in the

[368] Al-Fath: 25
[369] Al-Fath: 26

future and it did. **…You will surely enter al-Masjid Al-Harām, if Allāh wills, in safety, with your heads shaved and [hair] shortened, not fearing [anyone]…** And Subhān'Allāh, when they did make Hajj with Rasūlullāh ﷺ they were not fearing anyone when that happened in Hajjatul Wadā' – the Farewell Hajj. **…He knew what you did not know and has arranged before that a conquest near [at hand].**[370]

And Allāh ﷻ says: **It is He who sent His Messenger with guidance and the religion of truth to manifest it over all religion. And sufficient is Allāh as Witness.**[371] So Allāh ﷻ tells us that the Religion of Allāh ﷻ that was sent through Muhammad ﷺ, and the guidance that was sent with Muhammad ﷺ, will manifest over all religion.

And then in the last Āyah, and this is an Āyah that continues with virtues for the Sahābah ؓ, Allāh ﷻ says: **Muhammad is the Messenger of Allāh; and those with him are forceful against the Disbelievers, merciful among themselves...** Remember we said that the Disbelievers *refused* to write down Muhammad Ar-Rasūlullāh, that he is the Messenger of Allāh, they refused to testify and witness that he is the Messenger of Allāh, so Allāh revealed it in Qur'ān that Allāh has sent Muhammad ﷺ as a Messenger and Muhammad is Rasūlullāh. And here we have characteristics of the Sahābah:

[…*Ashiddā'u 'Alal Kuffār* – …and those with him] are forceful against the Disbelievers…

…*Ruhamā'u Baynahum* – merciful among themselves… Unfortunately we find that there are some Muslims who are the total opposite of this description, so they are forceful against the Believers and they are very merciful towards the Disbelievers.

…You see them bowing and prostrating [in Prayer], seeking bounty from Allāh and [His] pleasure... So one of their most prominent characteristics is their Salāh; you look at them [and] you will see that they are in Sujūd or they are in Rukū'.

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[370] Al-Fath: 27
[371] Al-Fath: 28

…Their mark is on their faces from the trace of prostration... So prostration leaves a trace on the faces. It is not talking about the dark mark that is on the forehead, it is talking about the light that shines from the face because of Sujūd.

…That is their description in the Torāh. And their description in the Gospel is as a plant which produces its offshoots and strengthens them so they grow firm and stand upon their stalks, delighting the sowers - so that Allāh may enrage by them the Disbelievers. Allāh has promised those who believe and do righteous deeds among them forgiveness and a great reward.[372] So the analogy or the similitude of the Believers in the Gospel is like a plant that grows until it is firm and it is unbreakable, and that angers the Disbelievers.

These are the Āyāt of Sūrah Al-Fath that were revealed after this great opening of Sulh Al-Hudaybiyyah.[xxxviii]

Betrayal of Bedouins who Came to Rasūlullāh ﷺ Seeking Help

We will begin Inshā'Allāh with some events from the sixth year of Hijrah before we move on to the story of Ibn Al-Akwa'. This event is mentioned in Sahīh Al-Bukhārī and in Muslim and in some other books of Hadīth, and it is also mentioned in the Books of Seerah by Ibn Is'hāq and Al-Wāqidī, so the narration is authentic. Some men from the tribe of 'Ukl, and in one narration [from] 'Urainah, these men – some narration say that there are eight of them – they were *extremely* poor suffering from malnutrition. They were Bedouins from outside of Madīnah, so they came to Rasūlullāh ﷺ in Madīnah and they accepted Islām and they were asking for Sadaqah. They became Muslim in Madīnah and they stayed with Ahl As-Suffah. Ahl As-Suffah, I think we talked about them before in the initial stage of Madīnah. Towards the back of Al-Masjid An-Nabawī there was a place that was shaded from the sun in which the homeless or poor of the Sahābah from the Muhājirīn who had nowhere to stay would stay in that place, and the Ansār would bring food to them or would invite them, so you would have one

[372] Al-Fath: 29

Ansārī take one of them with them, some of them would take two, and then you have people like Sa'd Ibn 'Ubādah who would take 10; they would take 10 of these men from Ahl As-Suffah and would invite them. So these eight men became Muslim and they stayed with Ahl As-Suffah. They were feeling unhealthy, and this is something well-known about Madīnah; at the time, the climate of Madīnah was unhealthy. In one narration, 'Ā'ishah ﵂ said [that] when they first made Hijrah to Madīnah, they suffered bouts of fever, and she said that this area called Bat'hān was full of stagnant water, so Allāhu A'lam is this malaria related fever or is it typhoid, or what exactly is it? Is it bacterial infections, viral infections? Allāhu A'lam, but diseases were endemic to Madīnah. And by the way, we also talked about some lines of poetry from Abū Bakr and Bilāl; when they came to Madīnah they all became *extremely* ill with very strong fevers.

These eight men who came into Madīnah did not like the climate, it was not befitting of their constitution, so they asked Rasūlullāh ﷺ and said, "We are people who are shepherds and we are not urban people who are settled, and Madīnah is unhealthy for us." So Rasūlullāh ﷺ told them, "Well then I will give you permission to go out with my shepherd outside of Madīnah, and I order you to drink from the milk and urine of the camels of Sadaqah." So they went out and they started drinking from the milk of the camels and the urine of these camels until they became healthy, and it says in one narration, "*Fa 'Ādat Ilaihim Alwānuhum* – So their natural colour came back to them." This might be one indication that they were suffering from jaundice or some liver disease which caused their colours to change, Allāhu A'lam, and now after drinking the milk and urine of these camels they became healthy again. Well, after becoming healthy, they were ungrateful; what they did was that they killed the shepherd of Rasūlullāh ﷺ, and they stole the camels, and they became Murtadd – they had given up Islām, and they fled; this was in return to the generosity of Rasūlullāh ﷺ. The news reached to Rasūlullāh ﷺ and by the time the sun was rising they were already brought back. And it says that Rasūlullāh ﷺ made a Du'ā' against them; *Allāhumma 'Ammī 'Alaihim Tarīq Waja'alhā 'Alaihim Addiyaqa Min Miski Jamal* – Rasūlullāh ﷺ made a Du'ā' against them [asking Allāh] to

blind them and to make their paths narrow, so they became lost and they were brought back. And in one narration from Seerah, it says that when the news reached to Rasūlullāh ﷺ, he was sitting with 20 young men from Al-Ansār, and these are the ones whom Rasūlullāh ﷺ dispatched to bring back these robbers.

What did Rasūlullāh ﷺ do? How did he treat them? It says in this narration by Bukhārī, "*Fa Amara Bi Masāmīr Fa Uhmiyat Fa Kawāhum Bihā* – He ordered that their eyes be branded by hot iron nails, *Wa Qatta'a Aydiyahum Warjulahum* – and he severed their arms and their legs, *Wa Alqāhum Fil Harrati Yastasqūna Falā Yusqawn* – and he left them in Al-Harrah." Al-Harrah is an area next to Madīnah [with] volcanic tracks, covered with black volcanic rocks; this is Al-Harrah, it is right next to Madīnah. "They were left there and they would ask for water to drink and they would not be provided with it, *Hattā Mātu* – until they died, *Walam Yahsimahum*." *Al-Hasm* [is] when a limb was severed they would use boiling oil to stop the flow of blood, to stop the bleeding; in their case this was not done to them so they bled till death.

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Lessons from Hadīth of the Bedouin Robbers

Three points to make on this Hadīth:

Using Urine

Number One: Using urine. Is urine Najis or Tāhir? So what is the Fiqh of it? Without going into much detail – one could refer to the books of Fiqh for this – some scholars, based on this Hadīth, [give] the Hukm that the urine and dung of edible animals is Tāhir, and this is the opinion of Al-Imām Ahmad and Imām Mālik, while the rest of the 'Ulamā' see that it is Najis.

Using Urine as Medicine

Number Two: Using urine as a cure, as a medicine. This has been a controversial issue and the Non-Believers have used this as a gate in which

they would attack Hadīth through, and also the ones who reject Hadīth and try to discredit Bukhārī and Muslim, they also use this Hadīth as an attacking point against the Hadīth of Rasūlullāh ﷺ. And the Disbelievers made a big deal about this issue of using urine as medicine. Now, I do not want to go into a lot of details regarding this point because it is outside the context of Seerah, but just briefly, I would like to say that urine *has* been used as medicine in many cultures around the world, and even in modern medicine it is used as an ingredient in some drugs, for example, there is a drug called *Premarin* which is, and this quote I am reading from Wikipedia, "The commercial name for a compound drug consisting primarily of conjugated estrogens isolated from mare's urine. It is manufactured by Wyeth Pharmaceuticals and has been marketed since 1942." So from 1942 until today this drug is widely prescribed and it is still used, and it says, "Premarin has been one of the most widely used drugs in the United States." So if there are medicinal[373] benefits in a particular ingredient in urine, then modern medicine does not see any problem in using it, but because it is mentioned in Bukhārī and Muslim and attributed to Muhammad ﷺ, it is a big deal. Without testing the validity of the prescription, without looking into whether it is beneficial or not, they are attacking with preconceived notions. Now, as a Muslim, we should believe in it as long as the Sanad of it is authentic and that is the case; we do not have to test it pharmaceutically to prove the benefit of it; as long as Rasūlullāh ﷺ said so we believe it, that is the position of the Muslims. But with the Non-Muslims, they should have put this to trial and experimented with it before attacking the Muslims for it, and there are some research papers that were done on the anti-viral qualities of camel urine and the effect that it can have on the liver, and one can refer back to these research papers for more details. The thing is that it says in the Hadīth that they were cured from the disease that they had, and someone with a medical background can use the different narrations to try to find leads to what particular disease these people suffered from. I recall that in one narration, I think it is in Muslim, it says that they suffered from a digestive disease, but in another one it says that their colours changed, so it

[373] Changed from 'medicational' to medicinal.

could be jaundice or it could be hepatitis or some problem with the liver. Anyway, one can compile all of the different narrations and try to find out what the disease is and then make an experiment on the different ingredients of camel urine to see how it healed them from that particular disease that they suffered from.

The Extreme Punishment These Men were Subjected to

The third point is the *extreme* punishment that these men were subjected to. Brothers and sisters, we never find in the Seerah of Rasūlullāh ﷺ, before this event or after this event, any punishment similar to the punishment that these men were subjected to. So the question is why? Why was this particularly severe punishment prescribed by Rasūlullāh ﷺ? And also this is a point that the Disbelievers use against Muhammad ﷺ to try to prove the so called violence that is in the Sunnah in Islām. Well, as I mentioned, we never find anything similar to it before or after, this is the only time in which we find such a severe punishment occurring. Abū Qulābah, one of the narrators of the Hadīth which is in Bukhārī, he said after mentioning the Hadīth, "*Fa Hā'ulā'i Qatalū Wa Saratū Wa Kafarū Ba'da Īmānihim Wa Hārabullāha Wa Rasūlah* – These men murdered and they stole and they disbelieved after believing and they fought against Allāh and His Messenger." So all of these crimes combined justify that punishment, because all of these are severe crimes; murder, and then you have stealing, and then you have *Riddah*, and then you have *Hirābah* which is armed robbery, and this carries a very severe punishment which is mentioned in Qur'ān that one arm should be cut off and one foot should be cut off. And in Hadīth Muslim he says that the reason why their eyes were branded was because *they* branded the eyes of the shepherd of Rasūlullāh ﷺ, Yasār. So in Muslim it says that the reason why their eyes were branded was because they branded the eyes of the shepherd so they were treated *Bil Mithl*, they were treated equally; *Qisās* – retribution. Also, Ibn Hajar comments that some of the 'Ulamā' see that this Hukm, this punishment, is abrogated – *Mansūkh*. Qatādah used to say, "We were told that Rasūlullāh ﷺ, after that, if he gave a Khutbah, he would encourage people to give Sadaqah and he would prohibit them from mutilation, from maiming." But this is not an

agreed upon opinion, it is one opinion that this has been abrogated, some of the 'Ulamā' say that it is not abrogated but Rasūlullāh ﷺ treated them that way as Bil Mithl – equally, as they had treated the shepherd of Rasūlullāh ﷺ. And we know that in Islām if a hundred people gather together to kill one person then all of them are subjected to the Qisās – retribution. 'Umar Ibn Al-Khattāb says, "If the residents of San'ā' come together to kill one man then all of them will be executed for that." This is the Hukm of Sharī'ah in *Hudūd*.

So these are some comments on this Hadīth in Bukhārī, and as Ibn Kathīr mentions, it occurred within the period of the sixth year of Hijrah.

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Other Sarāyā that Occurred in Sixth Year of Hijrah

Some other events that occurred during this year [the sixth year of Hijrah], these are small Sarāyā – dispatches:

'Ukāshah Bin Mahsan Sent to Ghimr Marzūq

In Rabī' Al-Awwal of that year, Rasūlullāh ﷺ sent "Ukāshah Bin Mahsan with a force of 40 men to Ghimr Marzūq. The enemy fled from him and he encamped at their wells, he then sent some men in pursuit of them and took 200 of their camels which he led to Madīnah, these were taken as Ghanīmah.

Abū 'Ubaidah Dispatched to Dhul Qissah

Also that year was the dispatch of Abū 'Ubaidah to Dhul Qissah. He had with him 40 men. He made for them on foot, reaching them in the morning while it was still dark. They fled from him into the mountain heights. He captured one of their men and brought him to the Messenger of Allāh.

Dispatch of Muhammad Ibn Maslamah

And then there was the dispatch of Muhammad Ibn Maslamah with a force of 10 men. The enemy hid from him until night, and then all of the men of Muhammad Bin Maslamah were killed except [him], he escaped but he was

wounded. *Al-Ayyām Duwal* – one day you win the next day you lose, that is the Sunnah of Allāh ﷻ in Dunyā, so one cannot stop the struggle just because of suffering a setback. Muhammad Ibn Maslamah was the only one from this group who escaped alive.

Zayd Bin Hārithah Sent to Three Sarāyā

And then Rasūlullāh ﷺ sent Zayd Bin Hārithah to Al-Jamūm. He also sent Zayd Ibn Hārithah to Banū Tha'labah, [and] he sent Zayd Ibn Hārithah to Al-'Īs. Here we see Zayd Ibn Hārithah ؓ sent to lead three Sarāyā within one year, and this shows us the level of the trust Rasūlullāh ﷺ had in Zayd Ibn Hārithah who was his former slave and Rasūlullāh ﷺ freed him, and then Rasūlullāh ﷺ married him to a woman who belonged to the nobility of Makkah, Zainab Bint Jahsh ؓ, we talked about her story. And this shows us again the trust that Rasūlullāh ﷺ had in Zayd Ibn Hārithah, a man who without Islām would never imagine in his life that he would lead an army, he would not even imagine that he would be a free man honoured in the society let alone *lead* an army that had some of the great men of Quraish or Al-Khazraj or Al-Aws. And then Rasūlullāh ﷺ would appoint him some time later, as we will talk about, to lead in one of the great battles of Islāmic history – Ghazwat Mu'tah, only to be honoured by Allāh ﷻ and die as a Shahīd.

'Alï Ibn Abī Tālib Sent to Banī Sa'eed Bin Bakr

Rasūlullāh ﷺ sent 'Alï Ibn Abī Tālib to Banī Sa'eed Bin Bakr, and they were sent because Rasūlullāh ﷺ heard that these people were planning on giving the Jews of Khaibar some assistance, so Rasūlullāh ﷺ wanted to prevent that and he sent 'Alï Ibn Abī Tālib them. They did not fight; they fled from 'Alï Ibn Abī Tālib. He captured one of their men and this man admitted to being a spy for them, and they retrieved some information from him. So you can see from this story that Rasūlullāh ﷺ was very aware of what was happening around him, he had very strong intelligence of everything that was going on in Arabia. He had, for example, Khuzā'ah acting as intelligence officers for him getting information from Quraish, he had information from the areas in which the Jews were living, he had

intelligence coming to him for what was happening in Ghatafān; Rasūlullāh ﷺ was not taken by surprise, in fact he would take his enemies by surprise. We can see that not only were the Muslims strong in the battlefield, but they were very strong in reconnaissance and gathering information.

‘Abdur Rahmān Ibn ‘Awf ؓ Sent to Dawmatul Jandal

‘Abdur Rahmān Ibn ‘Awf ؓ was sent to Dawmatul Jandal, and the instructions were to go and give them Da’wah to Islām. If they accept Islām, then offer to marry the daughter of their king. And that did happen, and ‘Abdur Rahmān Ibn ‘Awf married the daughter of their king Al-Usbagh Al-Kalbī, her name was Tamādur and she was married to ‘Abdur Rahmān Ibn ‘Awf ؓ.

These are some scattered events that occurred in the sixth year of Hijrah. We [now] move on to the seventh year.

26
The Battle of Al-Khaibar

Muslims March Out to Khaibar

Now, Rasūlullāh ﷺ came back from Al-Hudaybiyyah. Mūsā Bin ‘Uqbah – and by the way, Mūsā Bin ‘Uqbah was an author of Seerah, and the scholars say that his narrations are among the best when it comes to the Seerah of Rasūlullāh ﷺ, however, the book that he authored does not exist with us today, what exists with us today are narrations from him by other scholars, so other scholars like Ibn Is'hāq, like Al-Wāqidī, they would narrate from Mūsā Bin ‘Uqbah – Mūsā Bin ‘Uqbah says that 20 days after the arrival of Rasūlullāh ﷺ to Madīnah from Al-Hudaybiyyah, he set out to Khaibar. Now, Al-Hudaybiyyah was a truce between Rasūlullāh ﷺ and Quraish, and the agreement was that they would stop fighting for 10 years. Now, rather than the Muslims taking rest from a very difficult five years of continuous fighting with Quraish and the allies of Quraish, no, they did not take rest; only 20 days after the arrival in

Madīnah, Rasūlullāh ﷺ is marching out to Khaibar. Rasūlullāh ﷺ now has a peace agreement with Quraish, but there is the big problem of Al-Yahūd who were continuously conspiring against the Muslims, so Rasūlullāh ﷺ saw this as the appropriate moment to once and for all stop the Yahūd from their conspiracies against the Muslims, and the only remaining stronghold of Al-Yahūd – there was still another community of Yahūd in Taimā, but this was the only remaining stronghold of Al-Yahūd – and this was Khaibar, in fact it was the strongest area of Al-Yahūd in the Arabian Peninsula. On the way, ‘Āmir Bin Al-Akwa’ ؓ was asked to make Nashīd for them; the Bedouin way of singing poetry, and this is *Hidā*, and Subhān'Allāh, this had an effect on the camels; the camels would become active and faster and stronger in their march if they [had] become tired when they heard these Anāshīd. So ‘Āmir was told to make this Nashīd and he said,

Allāhumma without You we would not have been rightly guided
Nor would we have given alms nor prayed
We beseech You to forgive what we have done wrong
May we be sacrificed for You
We beseech You to send down Your serenity upon us
To make our feet secure when we meet our enemies
And if they cry out trying to subvert us, we will refuse
Already have they loudly sought others help against us

When Rasūlullāh ﷺ heard these wonderful words from ‘Āmir Bin Akwa’, Rasūlullāh ﷺ said, “*Yarhamuhullāh* – May Allāh have mercy on him.” And the Sahābah knew that when Rasūlullāh ﷺ singles out an individual for mercy, that means he will die as a Shahīd. Subhān'Allāh, that is the understanding they had, as if Shahādah and mercy are related. So when Rasūlullāh ﷺ would say Yarhamuhullāh – May Allāh have mercy on him, when Rasūlullāh ﷺ would make that Du‘ā', the manifestation of this Du‘ā' would come in the form of Shahādah, in the form of martyrdom. So ‘Umar Ibn Al-Khattāb said, “*Wajabat Yā Rasūlullāh* – It has become inevitable. *Lawlā Matta’tana Bih* – I wish you had allowed us to enjoy his company longer.” So they are not protesting that ‘Āmir would become a Shahīd, they

are happy for him that he would receive this blessing from Allāh ﷻ, but they just wanted to enjoy him longer because they enjoyed his company, and they would have desired that they would have spent more time with him.

Muslims Reach Khaibar and Al-Yahūd Panic

The Muslims reached to the Yahūd of Khaibar, and as we said, Rasūlullāh ﷺ would take his enemies by surprise. They set out in the morning to go out of their fortresses into their farms, so they came out with their farming equipment ready for work, and they suddenly see the army in the horizon. They ran back into their fortresses saying, "*Muhammad Wal Khamīs! Muhammad Wal Khamīs!"* Muhammad Wal Khamīs; Al-Khamīs means the army. "Muhammad and the army! Muhammad and the army! Muhammad and the army!" These were their words when they were fleeing and running away from Muhammad ﷺ. Now, these Yahūd of Khaibar used to brag and say that fighting us is not like fighting the rest of the Arabs, and they were proud and happy and content with their fortresses and their strong training and the famous fighting men among them such as Marhab and others, but when they saw the army of Muhammad ﷺ, they fled and ran away, and this is because Rasūlullāh ﷺ says, "*Nusirtu Birru'b Nasīrat Shahr* – I was given victory through fear." Allāh ﷻ puts fear in the hearts of the enemies of Muhammad ﷺ.

Rasūlullāh ﷺ Lays Siege to Fortresses

Rasūlullāh ﷺ laid siege to the fortresses of Khaibar; we are not talking about one fortress but many fortresses scattered around on hilltops and mountains – very well protected area. The news spread and the Arabs knew very well the strength of the location and the strength of Al-Yahūd in that area, and Huwaitib Ibn 'Abdil 'Uzzā who was one of the members of the envoys who met with Rasūlullāh in Hudaybiyyah, when he went back to Makkah, he narrates this and he said, "When I left from Al-Hudaybiyyah, I knew that Muhammad and his followers would be victorious." This is the impression that people [had]. When people would come and meet with Rasūlullāh ﷺ and see him and hear him, and they would see the conduct

of the Muslims, they would carry a certain impression, as we see with ‘Urwah Bin Mas‘ūd, the impression he had was that the way Rasūlullāh ﷺ was treated by his followers was like no other in the world, it was unique, and he also came back with the impression that his followers were never going to give him up no matter what happened. Huwaitib Ibn ‘Abdil ‘Uzzā came back with the impression that these people are going to definitely win, so he and some other men from Quraish had a bet. Some of the people of Quraish like Safwān Ibn Umayyah, they were for Al-Yahūd, they said the Yahūd will win because of the reputation that they had, while Huwaitib said [that] Muhammad ﷺ will win, and the wager was a hundred camels; that was the bet, a hundred camels. So the news had spread and it had gained the interest of people all over to the extent that they would have a bet about it in Makkah.

‘Āmir Ibn Al-Akwa’ ؓ Becomes Shahīd

During the siege of one of the fortresses, one of the fighters of Al-Yahūd, I think it is Marhab, he came out asking for a duel, challenging the Muslims, so ‘Āmir Ibn Al-Akwa’ is the one who came out to meet him. They exchanged a few blows with their swords and then Marhab struck ‘Āmir with his sword, but the sword got stuck in the shield that ‘Āmir had; it was leather or wood, so it held this sword in it and Marhab was unable to pull it out. So ‘Āmir took this as an opportunity to strike at Marhab and kill him, but his sword was short so it came back on him and it struck the upper part of his knee, and it hit an artery or a vein and ‘Āmir bled to death and he died. So now some people started saying that ‘Āmir has lost all of his deeds because he has committed suicide. Salamah, who was his nephew, was very upset with that and depressed with what the people were saying, and Rasūlullāh ﷺ saw that on his face so he asked him, “What is wrong with you?” He said, “People are claiming that my uncle ‘Āmir, *Batula ‘Amalun* – that he lost all of his deeds.” Rasūlullāh ﷺ said, “*Kadhabū* – Whoever said that lied, he will receive a double reward,” and then he raised both of his fingers to signify double the reward. “*Innahū Jāhidun Mujāhid, Qallamā Mash‘a' ‘Arabiyun Mithlih* – He was a Mujāhid who struggled his best and a few Arabs have matched him.” So this is a badge of honour that ‘Āmir Ibn

Al-Akwa' ﷺ received from Rasūlullāh ﷺ. And what we just talked about earlier, when Rasūlullāh ﷺ said, "Yarhamuhullāh," the Du'ā' was accepted and it was accepted very soon; he was killed in the same battle, Ghazwat Khaibar.

'Alī Ibn Abī Tālib ﷺ – A Man who Loves Allāh and His Messenger and Allāh and His Messenger Love Him

There was a particular fortress that was giving the Muslims a hard time; one after another Rasūlullāh ﷺ would appoint leaders to open it and they would all fail. And then Rasūlullāh ﷺ, one evening, said, "*La'u'tiyannar Rāyata Ghadan, Rajulan Yaftahullāhu 'Alā Yadaihi, Yuhibbullāha Wa Rasūlah, Wa Yuhibbuhullāhu Wa Rasūlah* – Tomorrow I will give the banner to a man whom Allāh will open for him, he loves Allāh and His Messenger, and Allāh and His Messenger love him." What a wonderful – what a *wonderful* – honour! Allāh will open this fortress for him, he loves Allāh and His Messenger and Allāh and His Messenger love him. Sahl Ibn Sa'd said, "Next day in the morning, all of the Sahābah went to Rasūlullāh ﷺ showing themselves in front of him to turn his attention towards them! Because every one of them wanted that honour for himself," and this is in Bukhārī. And I want you to pay attention to this statement by 'Umar Ibn Al-Khattāb, it is a striking statement, he said, and this is in Muslim, "*Famā Ahbabtul Imārata Qatt Illā Yawma Idhin* – I never loved position of authority, ever, except on that day."

Loving to be an Amīr, loving to be in a position of authority, is something that everyone has; the love of being famous, the love of being known, the love of being in authority, the love of being in power, this is something natural to humans. However, in Islām, we are not supposed to seek for positions of authority, to be dominant over others, to give orders; that is something that is discouraged. When Al-'Abbās came to Rasūlullāh ﷺ, being the uncle of Rasūlullāh ﷺ, asking him to appoint him in a position of authority, Rasūlullāh ﷺ said, "*Innā Lā Nu'tī Hādhal Amr Ahadan Sa'alahū Aw Harasa 'Alaih* – We do not give this to someone who asks for it or someone who is eager to have it." This is the Tarbiyah of Rasūlullāh ﷺ,

this is the Tarbiyah of Islām, and it reached to the level that 'Umar Ibn Al-Khattāb does not even desire it, so it is not like he is suppressing his desire for it, he does not want it; he had reached to the level where he was able to force himself into not even wanting it, and it moved on from that level of suppressing this desire into the level of genuinely not seeking it and not loving it, except that day he wanted it; why? Because of the honour and the promise of Rasūlullāh ﷺ that this is a man who loves Allāh and His Messenger and Allāh and His Messenger love him; this was something that every Sahābï wanted to have. So brothers and sisters, this is an opportunity for us to remind ourselves on this danger of *Hubb Al-Imārah* – of love of leadership. Rasūlullāh ﷺ says in a Hadīth narrated by Tirmidī, and it is Hasan Sahīh, "If you send two hungry wolves on some sheep, they will not corrupt the sheep more than the eagerness that a person has for wealth and position of authority for his religion." The meaning of this Hadīth is that if a person has the love and eagerness to have money and to have authority, these two things are dangerous on his religion just like the danger of sending two hungry wolves on sheep. Now, if you send two hungry wolves on sheep, what would they do? They would ruin them! And the same thing would happen to your religion if you allow the love of money and the love of authority to take over. So these are two things that we have to make *Mujahādah* against – we have to struggle against, and it is a continuous struggle; it is not something that you do for a while and then you leave, it is a continuous struggle that we have with our Nafs. And in Al-Bukhārī [Rasūlullāh ﷺ says], "*Innakum Satahrisūna 'Alal Imarāh Wa Innahā Nadāmah Yawmul Qiyāmah* – You will have love of authority and you will regret it on the Day of Judgement." It will be regret on the Day of Judgement. So we need to be careful, brothers and sisters, we need to be very careful.

Whom did Rasūlullāh ﷺ give the *Rāyah*, whom did he give the banner to? Rasūlullāh ﷺ said, "Where is 'Alï Ibn Abī Tālib?" They told him, "*Innahā Armad Yā Rasūlullāh* – He is suffering a disease in his eyes." Rasūlullāh ﷺ said, "Bring him," so they brought him. His eyes were shut, so they had to hold him by the hand and bring him to Rasūlullāh ﷺ. Rasūlullāh ﷺ

put some of his saliva in the eyes of ‘Alï Ibn Abī Tālib and they were immediately cured; this is one of the many miracles of Rasūlullāh ﷺ. Then ‘Alï Ibn Abī Tālib was handed the banner and he told Rasūlullāh ﷺ, “*Uqātiluhum Yā Rasūlullāh Hattā Yakūnū Mithlanā?* – Should I fight them until they become like us?” And this is interesting; ‘Alï Ibn Abī Tālib did not say ‘Should I fight them until they become Muslim,’ what did he say? He said, ‘Should I fight them until they become like us,’ so they were the living example of Islām, they and Islām were synonymous. So whether he said, ‘Should I fight them until they become Muslim,’ or ‘Should I fight them until they become like us,’ it does not make a difference, they mean the same thing – something we cannot say today, something we cannot claim today. In Bukhārī, Rasūlullāh ﷺ told him, “Go to them until you reach the area in front of them and then invite them to Islām and inform them about their duties towards Allāh.” And then Rasūlullāh ﷺ said, “In the name of Allāh, if Allāh guides through you one man, it is better for you than the best of camels.” You are hearing an example of Ghanīmah and guidance; if Allāh guides one man through you, it is better for you than Ghanīmah, it is better for you than the greatest Ghanīmah, and this points out to us the purpose of Jihād Fee Sabeelillāh. The paramount, the most important goal of Jihād Fee Sabeelillāh, is to spread the truth, it is to invite others to Islām, it is to save them from Hellfire, it is to benefit them with the greatest benefit, it is to provide them with the best thing, and that is Islām, and this is what makes war in Islām *completely* different than any other type of war, any other war that happens in the world; other wars are fought for booty, they are fought for hunger for power, they are fought for revenge, they are fought for different reasons, but here we see the noble idea of fighting in order to save people, and that is why Rasūlullāh ﷺ says, “I am amazed by people who are dragged into Paradise in chains,” meaning people sometimes are forced into Jannah against their will, and this is because they were fought and then they became Muslim. And Rasūlullāh ﷺ is turning the attention of ‘Alï Ibn Abī Tālib [to the fact] that you should first give them Da’wah before fighting them, and that if one man becomes Muslim, that is better for you than the best of Ghanīmah.

Slogan of the Muslims

The Muslims used to have different slogans in different battles; in this particular battle it was, "*Yā Mansūr, Amit! Amit!* – O Victor, Kill! Kill!" or "Put to death! Put to death!" and this is something that they would repeat. Ibn Is'hāq says that Salamah narrated, "'Alï Ibn Abī Tālib carried the banner and walked to them with confidence, and we were following him until he reached next to their fortress and posted the banner in a pile of rocks under the fortress. So a Jew looked down at 'Alï Ibn Abī Tālib from on top of the fortress and said, 'Who are you?' He said, '*Ana Alï Ibn Abī Tālib* – I am 'Alï the son of Abū Tālib.' The Jew said, '*'Alaitum Wamā Unzila 'Alā Mūsā* – You will rise in the name of what has been revealed on Mūsā.'" Because the name 'Alï is from '*Uluẅ* and that is something that is high and exalted, so when this Yahūdī heard the name of 'Alï, he said that you will rise, he took this as a bad omen because of the name of 'Alï Ibn Abī Tālib which means 'Uluẅ, which could mean overcoming, exalting, high; so all of the meanings are meanings that were bad omen to this Yahūdī. [Salamah continues,] "By the time he returned, 'Alï Ibn Abī Tālib opened that fortress," as Rasūlullāh ﷺ had promised.

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Lessons and Examples from the Battle of Khaibar

Some spotlights from the Battle of Khaibar, examples of Sahābah ﷺ and other examples too, examples of good and bad.

The Good Fighter

There was this man who was doing a very good job in fighting the enemies of Allāh. Rasūlullāh ﷺ pointed towards him and said, "He is one of the people of Hellfire." And this was kind of shocking to the Sahābah because of the strength of this man and the good work that he was doing, it says in one narration, "*Hattā Kāda Ba'duhum An Yartād* – Some of them were going to have doubts," because on one hand Rasūlullāh ﷺ says that he is

from the people of Hellfire, and on the other hand they see a Mujāhid Fee Sabeelillāh who is fighting – at least that was what they saw, because they did not know what was in the heart of this man, but they saw that he was a very strong fighter, and these Sahābah understood the *Fadā'il* – the virtues of fighting Fee Sabeelillāh, so they saw it as something very striking and strange, ironic. So one of them said, "I am going to follow this man and see what happens." So if he speeded up he would speed up after him, if he slowed down he [too] would slow down; he was tailing him, following him wherever he went. And then the man was injured; it was painful and the man did not have Sabr, he did not have patience, so he took an arrow from his quiver and he slit his throat. The Sahābī who saw that went rushing to Rasūlullāh ﷺ and said, "O Rasūlullāh, what you said became true." Rasūlullāh ﷺ said, "Go and announce to everyone that only a Believer will enter into Paradise and that Allāh could support this Religion through a corrupt person." This was a corrupt person whose deeds gave support to Islām, because he was a good fighter, so definitely what he did was supportive of Islām even though he was a corrupt person, so not everyone who is supporting the Religion is a Believer. And then Rasūlullāh ﷺ is saying, "Announce to the people and let them know that only the Believer will enter into Jannah," so not everybody whom you think [or] whom you see as being good is a person who would go to Jannah. This does not mean that we should start doubting the intentions of people; no, that is not what is meant by this, but we cannot make a judgement for *certain* that such and such person is in Jannah, that is something that we do not know, that is something that *only* Allāh ﷻ knows and we cannot judge and make a definite opinion that a particular person is entering into Jannah except if Rasūlullāh ﷺ has given us that Shahādah, such as the Shahādah that he gave to the 10, and the Shahādah that he gave to Bilāl ؓ, and the Shahādah that he gave to 'Abdullāh Ibn Salām, and the Shahādah that he gave to some other Sahābah ؓ.

The Simple Bedouin's Refusal of Ghanīmah

The next example; there was a Bedouin – *A'rābī*; he became Muslim and then he went out with Rasūlullāh ﷺ in the Battle of Khaibar. The Muslims

won in the Battle of Khaibar and it was a great booty, so Rasūlullāh ﷺ divided the booty among the Sahābah, and after a long period of poverty now they had something to live on; one of the best Ghanā'im that they ever had was the Ghanīmah of Khaibar. So Rasūlullāh ﷺ told some Sahābah to take this and give it to the Bedouin; this is his share of the Ghanīmah. So his share was brought to him. He said, "*Mā Hādhā?* – What is this?" They said, "This is your share of the booty." He went back to Rasūlullāh ﷺ and said, "*Mā Hādhā?* – What is this?" He was told [that] this is the Ghanīmah, this is your share. He said, "*Mā 'Alā Hādhat Taba'tuk* – This is not why I became Muslim and followed you. *Innamat Taba'tuka 'Alā An Urmāhā Hunā Bisahmin Fa Uqtal Fa Adkhulul Jannah* – I followed you so that I would be hit right here (and he pointed to his neck) with an arrow and then I would be killed and I would enter into Paradise." Subhān'Allāh! Look at the purity of his Fitrah.

Ghanīmah is Halāl for him, it is in fact the best of Rizq because Allāh ﷻ has made Ghanīmah the Rizq of Rasūlullāh ﷺ; Rasūlullāh ﷺ was a shepherd before Prophethood and he was a businessman before Prophethood, but after Nubuwwah his Rizq came from the booties of war, he discontinued his former professions and gave his time, full time, to spreading the Da'wah of Allāh. So how did he survive? He survived through his share of Al-Ghanīmah. Rasūlullāh ﷺ says in the Hadīth, "*Bu'ithtu Bissayf Bayna Yadayis Sā'ah, Wa Ju'ila Rizqī Tahta Dhull Rumhī* – I was sent with the sword before the hour, and my sustenance comes from under the shade of my spear." So if Allāh ﷻ has made it the Rizq of Rasūlullāh ﷺ, it is the best form of sustenance according to the opinion of Al-'Ulamā' such as Ibn Rajab Al-Hanbalī when he commented on this Hadīth. So it is the best form of Rizq and this Bedouin said, 'I do not want it' – something that all of the Sahābah are accepting and he voluntarily said, 'I do not want this.' So this is a man who is not looking for the bottom line, this is a man whose heart has absorbed Islām and he has reached to the level where he is only thinking about Jannah, he is only thinking about meeting Allāh. And he is a Bedouin, a simple man who does not have a lot of knowledge, but his Fitrah was clean, he told Rasūlullāh ﷺ, "*Mā 'Alā Hādhat Taba'tuk* – I did

not follow you for this, I followed you so that I would be struck with an arrow right here and enter into Jannah." Let us go back and see what Rasūlullāh ﷺ said when he made that statement, Rasūlullāh ﷺ told him, "*In Tasduqallāh, Yasduq* – If you are true with Allāh, Allāh will be true with you," meaning Allāh will give you what you desire, and Subhān'Allāh we find that all over in Qur'ān and Hadīth: ***Walladhīnahtadaw Zādahum Hudā* – And those who are guided - He increases them in guidance.**[374] The ones who seek guidance, Allāh will give it to them. ***Walladhīna Jāhadū Fīhā Lanahdiyannahum Subulanā* – And those who strive for Us - We will surely guide them to Our ways.**[375] *Wa In Taqarraba Ilayya Shibran Taqarrabtu Ilayhi Dhirā'ah* – And if he draws near Me by the span of a palm, I draw near him by a cubit. *Wa In Atāni Yamshi Ataytuhū Harwalatan* – And if he walks towards Me, I rush towards him.[376] So it depends on your effort; Rasūlullāh ﷺ told him, "If you are truthful with Allāh, Allāh will be true with you." And this man, you can see in this his statement truth, you can see honesty, you can see the willingness to sacrifice.

In another battle, he was hit with an arrow in the exact place where he pointed his finger towards. So he was brought to Rasūlullāh ﷺ and Rasūlullāh ﷺ asked, "Is it him?" They said, "Yes, it is him." What did Rasūlullāh ﷺ do? Rasūlullāh ﷺ put his own garment over him to be put with him in his grave. Subhān'Allāh, the garment that has touched the skin of Rasūlullāh ﷺ. You know, we talked about [how] the Sahābah would fight over the hair of Rasūlullāh ﷺ, and they would fight over the droplets of Wudū' that would fall from his body so that they would rub it over themselves; they would fight to get that blessing from Rasūlullāh ﷺ and this Bedouin is getting it without any effort; Rasūlullāh ﷺ is wrapping him in his own garment, the garment that has touched the skin of Rasūlullāh ﷺ. And then Rasūlullāh ﷺ put him in his grave and he made Du'ā' for him, a long Du'ā'. The narrator of this Hadīth – and this Hadīth is authentic, it is in Bayhaqī – the narrator said, "The part that I remember or the part that

[374] Muhammad: 17
[375] Al-'Ankabūt: 69
[376] Al-Bukhārī, Kitābul-Tawhīd

I heard from the Du'ā' of Rasūlullāh ﷺ was, '*Allāhumma Hādhā 'Abduka Kharaja Mujāhidan Fī Sabīlik, Qutila Shahīdan Wa Ana 'Alā Dhālika Shahīd* – O Allāh, this is Your servant, he came forth Mujāhid – struggling in Your Path, and he was killed as a Shahīd and I am a witness of that." Allāhu Akbar, Subhān'Allāh! Rasūlullāh ﷺ is saying [that] I am a witness that this man is a Mujāhid and he is a Shahīd. What a great witness, what a great badge of honour that was given to this simple Bedouin with little knowledge, but because of his *Sidq*, because of his truth, he was rewarded this great reward.

Abul Yusr ؓ

The example: Abul Yusr, a Companion of Rasūlullāh ﷺ. He said, "I was with Rasūlullāh ﷺ in Khaibar one day when we saw sheep belonging to one of the Yahūd and the sheep were entering into their fortress and we were besieging that fortress." So Rasūlullāh ﷺ saw these sheep and the Muslims apparently were hungry, so Rasūlullāh ﷺ said, "*Man Rajul Yut'imunā Min Hādhihil Ghanam?* – Who will feed us from these sheep?" Abul Yusr said, "Me, O Messenger of Allāh." Rasūlullāh ﷺ said, "Then go ahead." [Abul Yusr says,] "*Fakharajtu Ashtadd Mithlaz Zalīm* – I set out running like an ostrich." Now, Az-Zalīm is the name that Arabs give to the male ostrich. The ostrich used to live in the Arabian Peninsula, it was indigenous to the Arabian Peninsula, but now it has become extinct, Allāhu A'lam when, but we do not hear from any of our forefathers that they have seen any ostriches so it must be a while since they became extinct, but there are a lot of poetry and stories from Old Arabia that talk about the ostrich. They used to eat the egg of the ostrich and also they used to feed on its flesh and it is Halāl. The feathers of ostrich were very expensive and the knights used to decorate their armour with feathers of the ostrich, and you might have heard that Hamzah Bin 'Abdil Muttalib ؓ, in the Battle of Uhud, had an ostrich feather, [and] also in Badr he had an ostrich feather decorating his chest. And the ostrich is very fast; they say that the speed of an ostrich could reach to between 65 kilometres per hour to 80 kilometres per hour which is pretty fast. So this Sahābī said, "I set out running like an ostrich," meaning that he was very fast, "and when Rasūlullāh ﷺ saw me running, he said,

'O Allāh, let us enjoy his company.' So I reached to the sheep when the first of them had already entered the fortress." So he was only able to catch the last of them. "So I took two of them, I hugged them under my arms and I came back running as if I was carrying nothing with me." Subhān'Allāh, running while he is holding two of these sheep! He said, "I was so light in my running [it was] as if I had nothing with me, until I dropped them under the feet of Rasūlullāh. They slaughtered them and they had a feast." Abul Yusr was one of the last of the Sahābah to die; why? Because of the Du'ā' of Rasūlullāh ﷺ, Rasūlullāh ﷺ said, "O Allāh, let us enjoy his company." When Abul Yusr would mention this Hadīth he would cry, he would say, "They enjoyed my company until I became one of the last of them to die!" He was kind of sad that he was the one left behind while all of his friends and Rasūlullāh ﷺ had passed away before him.

'Abdullāh Ibn Mughaffal ؓ Makes Rasūlullāh ﷺ Smile

Then we have the incident that occurred with 'Abdullāh Ibn Mughaffal ؓ, one of the Companions. When they opened one of the fortresses in Khaibar, they found dried fat; [this was] fat of animals [which] they would cut into pieces and dry in the sun for future use. So there was a sack filled with this dried fat, and 'Abdullāh Ibn Mughaffal grabbed it, he put it on his shoulder and he started walking with it towards his company to feed on it. So they must have been quite hungry without sufficient food. Now, the man responsible for dividing the booty saw 'Abdullāh Ibn Mughaffal walking away with this sack, so he walked up to him and he held the sack from one end and he tried to pull it away saying, "Give it to me so that it be split among the Muslims," according to the laws and regulations of dividing the booty. 'Abdullāh Ibn Mughaffal refused [and] so they were pulling; 'Abdullāh Ibn Mughaffal is pulling from one end and this other Companion is pulling from the other end and it is tugging between them, and Rasūlullāh ﷺ saw this and smiled! And then Rasūlullāh ﷺ told the man responsible for the Ghanīmah, "Just let him go." Leave it, let him take it, *Lā Abālak* – just let him have it, and Rasūlullāh ﷺ was laughing at 'Abdullāh Ibn Mughaffal. 'Abdullāh Ibn Mughaffal said, "I was quite embarrassed by

that." Having this incident happen in front of Rasūlullāh ﷺ is quite embarrassing! But he said, "I took it away and I went to my Companions and we ate it all." Scholars derive from this a Hukm that you are allowed to eat from Al-Ghanīmah food on the spot but not take anything with you back; gold, silver, weapons, clothes, all those other valuables need to be put with Al-Ghanīmah and they need to be split, and the punishment for taking from Al-Ghanīmah is very severe, however Rasūlullāh ﷺ allowed for 'Abdullāh Ibn Mughaffal to have this, because as the scholars have derived the Hukm, that food is an exception; you are allowed to eat but not take anything with you; all you can eat just like a buffet; all you can eat but you are not allowed to take anything out of the restaurant.

Al-Mar'ah Al-Ghafāriyyah – The Ghifāri Woman

Then we have the Al-Mar'ah Al-Ghafāriyyah, and this story is mentioned by Ibn Is'hāq. She is mentioning her story, she said, "I came to Rasūlullāh ﷺ along with some women from Ghifār." Ghifār were Bedouins who were close to Madīnah and they were famous for stealing Pilgrims; that was their reputation in Arabia before Islām, they would attack the Pilgrims and rob them. Many of them became Muslim, and eventually all of them became Muslim because of the Barakah of the Da'wah of Abū Dharr Al-Ghifārī رضي الله عنه. So [this was] a tribe with such a bad reputation, nevertheless Allāh ﷻ guided them; *Allāh Yahdī Mayyashā'* – Allāh guides whomever He wills. This woman came to Rasūlullāh ﷺ and she came with some other women from Ghifār and she told Rasūlullāh ﷺ, "We want to go forth with you in order that we can take care of the wounded and attend to the other needs of the Muslims." Rasūlullāh ﷺ told her, "*'Alā Barakatillāh* – Go with the blessing of Allāh," he allowed her to accompany him. And Rasūlullāh ﷺ not only allowed them to accompany the army, but Rasūlullāh ﷺ had this young girl ride on the same camel with him, so Rasūlullāh ﷺ was sitting on *Ar-Rahl* – the seat, and then behind him was the luggage and he had her sit on top of the luggage; she was a young girl then. Now, they arrived at their destination and the camel sat down and this girl came down from the camel to see that on the luggage was some blood of hers, so she curled herself next to the camel and she was *so* embarrassed; this was her first

period. She was quite embarrassed by what happened, because of the blood on the luggage of Rasūlullāh ﷺ, and she just sat there next to the camel doing nothing. Rasūlullāh ﷺ saw that she was upset, and then he also saw the blood on the luggage, so he asked, "*Mā Laki? La'allaki Nafist?* – What is wrong with you? Have you had your period?" She said, "Yes." Rasūlullāh ﷺ told her, "Clean yourself, and take a vessel of water and put some salt in it and then wipe out the blood from the baggage." So use water with salt [and] clean the blood from the luggage. She said, "I did that, and then we participated with Rasūlullāh ﷺ in the battle, and when the booty was divided…" – Now, the 'Ulamā' say that women and children are not given a share of the booty even if they join in fighting, but the Amīr of the army can give them what is called *Razgh*, he can give them something but it is not equal to the share, he can give what he sees appropriate but they are not counted as exact shares – so she said, "…when the booty was divided, Rasūlullāh ﷺ called me and he had a necklace with him, and he gave me the necklace and said, 'This is yours.'" And she said, "He, with his own hands, put it around my neck." Now, after that she said, "Whenever I would have [my] menstrual period, I would always wash myself with water and salt." And, in fact, in her will, she asked that she should be washed with water and salt. And she said, "In the name of Allāh, I will never part with this necklace that was put around my neck by the own hands of Rasūlullāh ﷺ." And when she died, the necklace was left on her neck.

I am going to leave this story as it is without tampering with it with my own comments, I think it is beautiful enough to leave as it is for you to derive the amazing examples of companionship and love that the Sahābah ﷺ had for Rasūlullāh ﷺ. Rasūlullāh ﷺ did not tell her to permanently use salt for cleansing, she did that out of love of Rasūlullāh ﷺ, she did that to remember Rasūlullāh ﷺ. Rasūlullāh ﷺ did not tell her to wash herself when she dies with water and salt, but she did that because of the memories of Rasūlullāh ﷺ that she had. And the whole story of Rasūlullāh ﷺ calling her and allowing her to ride with him on his same mount, this young girl, and the fact that she offered her help and she was at that young age and she was a Bedouin woman, the love that they had for Islām, the love that

they had for Rasūlullāh ﷺ, the willingness to sacrifice, the willingness to help, where are these meanings now? We have lost a lot of these meanings. And the embarrassment that she had when she would have her first period, because she messed up with the luggage of Rasūlullāh ﷺ! So she was so ashamed of that, and the kindness of Rasūlullāh ﷺ and the instructions that he gave her, and then the fact that Rasūlullāh ﷺ would call her after that and remember her, and she was just a member of this *large* army following Rasūlullāh; he calls this girl by name and he has a necklace and he puts it around her neck with his owns hands – the gratitude that Rasūlullāh ﷺ had for his Companions and the love and attention that he gave them, all of these are wonderful and amazing examples. I think there is a lot to learn from this story if we would contemplate and think about it, and that is how we should deal with the Seerah of Rasūlullāh ﷺ; we should not just listen to these stories to entertain ourselves, we should learn the lessons from them.

Zainab Bint Al-Hārith

Then we have the story of the two Jewish women. The first is Zainab Bint Al-Hārith; this woman belongs to the nobility of Al-Yahūd. After the Battle of Khaibar and the defeat of Al-Yahūd, she held an invitation, a Walīmah, she hosted Rasūlullāh ﷺ and some of the Sahābah, and she roasted for them sheep, and she filled it with poison. She asked about the particular parts that Rasūlullāh ﷺ loves and she added the poison in those pieces. Rasūlullāh ﷺ accepted the Da'wah, he accepted the invitation, and he came with the Sahābah, and she offered them their meal and they started eating. Bishr Bin Barā' was the first to swallow a bite from this meat. Rasūlullāh ﷺ had the meat in his mouth but he did not swallow it yet, and then Rasūlullāh ﷺ dropped it and said, "This bone is telling me that it is poisoned." Then he called the woman and asked her, "You poisoned this for me?" She said, "Yes." He asked, "Why did you do so?" She said, "If you are a king then you would be killed and we would be at rest because we have ridden ourselves from you, but if you are a Prophet, Allāh would tell you and you would know about it." Then Rasūlullāh ﷺ told her, "*Mā Kānallāhu Yūsawwitak 'Alaih* – Allāh ﷻ would not give you the ability to

overcome me (or to kill me)," and Rasūlullāh ﷺ forgave her. The Sahābah asked, "Should we kill her?" He said, "No, leave her." But then Bishr Bin Al-Barā' died because of the mouthful that he had, so it shows you that this was powerful poison, so in some narrations it says that Rasūlullāh ﷺ ordered that she be executed.

Rasūlullāh ﷺ survived for three years after that, and in his final days when he was suffering from fever, and this Hadīth is in Bukhārī, 'Ā'ishah ؓ said, "Rasūlullāh ﷺ would say in his final days from the disease that he died because of, "O 'Ā'ishah, I still find the taste of the food that I ate in Khaibar. This was the time when my Abhur would be cut because of that poison.'" *Abhur* is an artery – I think it is called in English aorta – and Rasūlullāh ﷺ said [that] this is the time I felt that my Abhur would be cut because of the poison that I had in Khaibar. Ibn Hishām says, "The Muslims see that Rasūlullāh ﷺ died as a Shahīd in addition to being a Prophet." So Allāh combined for Rasūlullāh ﷺ the status of Prophethood and the status of Shahādah – Martyrdom. Now, some might see this as contradicting the fact that Allāh promised Rasūlullāh ﷺ that ***Wallāhu Ya'simuka Minan Nās* – And Allāh will protect you from the people.**[377] So some scholars said that Allāh did promise Rasūlullāh ﷺ that He will protect him from Fitnah, He will protect him from defeat, and He will protect him from being killed before he fulfils his mission, and when the Āyah was revealed: **This day I have perfected for you your religion and completed My favour upon you and have approved for you Islām as religion**[378], now it was time for Rasūlullāh ﷺ to leave this Dunyā and meet his Lord, so Rasūlullāh ﷺ died because of this poison even though it was three years later, because as Rasūlullāh ﷺ said, he told the woman that you will not have the ability to overpower me, being the Messenger of Allāh. But the pain and the effect of the poison came three years later when it was already the appointed time for Rasūlullāh ﷺ to pass away. This is the opinion of some of the 'Ulamā' based on the authentic Ahādīth, one of them which I just narrated to you from Al-Bukhārī.[xxxix]

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[377] Al-Mā'idah: 67
[378] Al-Mā'idah: 3

Safiyyah Bint Huyaÿ ؓ

We have talked about the story of one [of the two Jewish] women, she is Zainab Bint Al-Hārith who tried to poison Rasūlullāh ﷺ. So on the other side, let us talk about Safiyyah Bint Huyaÿ. Safiyyah Bint Huyaÿ ؓ recalls an incident that happened while she was a very young girl, she reported that when Rasūlullāh ﷺ made Hijrah from Makkh to Madīnah and he was welcomed and greeted by Al-Aws and Wal-Khazraj, the Ansār, she says that whenever her father or her uncle would see her, they would play with her and smile at her as you would do with a young child, beautiful child. However, that particular day when she went to them, and both of them were sitting under a tree, she said, "They did not welcome me as they usually did. And then I heard my uncle ask my father, 'Is it him?' My father said, 'Yes.' He asked, 'Are you sure it is him?' My father said, 'Yes.' So my uncle asked him, 'So what do you think about him?' He said, '*'Adāwatuhū Wallāhi Māhiyīt* – I will be his enemy as long as I live.'" And Huyaÿ Ibn Akhtab did live up to this vow of his and he was the enemy of Rasūlullāh ﷺ until he was killed. This was at the time of Hijrah; three years later, Rasūlullāh ﷺ would beseech fortresses of Banū Nadīr, the people of Huyaÿ Ibn Akhtab, whom he was their leader, and they would be evicted, so they would move to Khaibar, [and] Safiyyah at the time was a young girl. Then following that, in the fifth year of Hijrah, it is Huyaÿ Ibn Akhtab who convinces the third and last tribe of the Jews in Madīnah, Banū Qurayzah, to betray Rasūlullāh ﷺ and break this contract that Rasūlullāh ﷺ had with the Jews from the time he entered into Madīnah. He is the one who convinced them to betray Rasūlullāh ﷺ and commit this treason, and we know the story, they were defeated and they were all executed including Huyaÿ Ibn Akhtab.

Safiyyah grew up in Khaibar and she ended up marrying one of her cousins, Kinānah Ibn Abil Huqaiq. Now Rasūlullāh ﷺ defeated the people of Khaibar and the agreement between him and them was that all of their properties [were to be] confiscated by the Muslims and that they were to leave Khaibar. So gold, silver, women, children, land, houses; all of this is [to be] transferred into the hands of the Muslims. But the Jews then pleaded

with Rasūlullāh ﷺ to allow them to remain in Khaibar and serve as workers, farming and cultivating the land, and the narrator of this story says, "The Sahābah did not have time to take care of the lands themselves." So what would happen was that if the Jews left [then] these lands would stop producing because no one was taking care of them. Why? Because the Sahābah were busy with 'Ilm – knowledge, Da'wah – calling to Islām, and Jihād Fee Sabeelillāh. Rasūlullāh ﷺ agreed. Then the terms of the agreement were that they would remain in Khaibar and the harvest would be split in half, and he told them that they should not conceal anything from him; all of the currency that is in their possession needs to be handed over to the Muslims and they are not to conceal anything, and they agreed. And Rasūlullāh ﷺ told them, "If we find out that you have concealed anything, then we will punish you as we see fit and we are free from all obligations." They agreed to that. When they handed over their property to Rasūlullāh ﷺ, it was missing. Rasūlullāh ﷺ had some inside information about treasure that was taken by Huyaÿ Ibn Akhtab from Banū Nadīr to Khaibar, so he asked them, "Where is the treasure of Huyaÿ Ibn Akhtab?" Kinānah said, "*Adh'habatul Hurūq Wan Nafaqāt* – It was spent on war and provisions." Rasūlullāh ﷺ told him, "*Al-'Ahd Qarīt Wal Māl Akthar Min Dhālik* – This money could not have been spent because it is a large amount of money and this happened just recently." Kinānah insisted that there is nothing left and that particular money that belonged to Huyaÿ Ibn Akhtab was spent, but there was an old Jew who said, "I have seen Huyaÿ Ibn Akhtab roaming around in this particular area, in an area where nobody lives – Kharbah." So when the Sahābah dug in that particular area they found part of the money, they found some of it, some of this treasure. So Rasūlullāh ﷺ asked Kinānah, "Where is the rest of it?" Kinānah refused to admit, so Rasūlullāh ﷺ handed him over to Az-Zubair Ibn Al-'Awwām [and told him,] "Rough him up until you take what is left." So in the end, Az-Zubair Bin Al-'Awwām was able to extract information about where the rest of this treasure was located.

Now, Rasūlullāh ﷺ ordered that Kinānah be executed, and he was, and Kinānah was the husband of Safiyyah ؓ. Safiyyah was among the captives,

and Dihyah Al-Kalbī, one of the Sahābah, came to Rasūlullāh ﷺ asking for a slave, so Rasūlullāh ﷺ handed him over Safiyyah, because that was the rule at that time in the world; this is not something that the Muslims brought, that is the way things were. Muslims came on the international scene and this is how it was, that if women and children fall into custody after war, they were automatically enslaved. So Rasūlullāh ﷺ told him, "Go and choose a woman that you like." So he went and he took Safiyyah; she was described as being very beautiful so he ended up choosing her. So one of the Sahābah came to Rasūlullāh ﷺ and told him, "Dihyah has taken Safiyyah, the daughter of the noble man of Al-Yahūd, and she is only befitting to be yours O Messenger of Allāh." So Rasūlullāh ﷺ called Dihyah and told him, "Hand over Safiyyah and go and take someone else." Dihyah did so. When Rasūlullāh ﷺ saw Safiyyah ؓ, he offered her freedom as Mahr and he would marry her. So he did not take her as a slave, but he freed her and married her, so she is counted as a wife of Rasūlullāh ﷺ and not a woman who is in bondage, she was not *Min Mā Malakat Yamīnuh*. Rasūlullāh ﷺ saw some blue marks on her face; he asked her, "What is this?" She said, "One day I was sleeping, my head was on the lap of my husband, and I saw a dream; I saw the moon falling on my lap. When I woke up I told my husband about this dream, my husband slapped me in the face and said, 'You desire the King of the Arabs.'" So Kinānah interpreted this dream to mean that she was desiring to marry Muhammad ﷺ. It was not a desire that she had; this was a dream that was a true dream, it was from Allāh ﷻ, and it was telling her what would happen in the future, and it happened [just] as it was interpreted that she would marry Muhammad ﷺ. So those blue marks on her face were the traces of the slap from her husband Kinānah.

Anas Ibn Mālik ؓ narrates to us part of the story of Safiyyah, and there is this particular part that I found interesting, it gives us a glimpse into the private life of Rasūlullāh ﷺ and how he used to deal with his family. The camel is a pretty tall animal, so when a person is sitting on a camel he is quite high; it is higher than [when] riding on a horse, so when people would ride on a camel the camel must be sitting down, but even then it is still a bit

high. Anas Ibn Mālik said, "I saw Rasūlullāh ﷺ sit down with his foot on the ground, and then he raised up his knee and told Safiyyah to step with her foot on his knee in order to climb the camel." So I am sure you can sense the humbleness and the kindness and the compassion that Rasūlullāh ﷺ had. He being, as described by the Yahūd, the King of the Arabs – Rasūlullāh ﷺ refused kingdom; he was offered to be a Nabï and a king and he just chose to be a Nabï only – Rasūlullāh ﷺ, the greatest of human beings, the greatest man that ever set foot on this earth, he sits down on the ground and has his wife step over him in order to climb that camel. And Rasūlullāh ﷺ wanted to soften the heart of Safiyyah, because naturally Safiyyah [must have had some hard feelings because] her father was killed, her uncle was killed, and her husband was killed all by Rasūlullāh ﷺ, and she saw the complete annihilation of her people, the eviction of them from the Arabian Peninsula. All of these events occurred in front of her eyes during her lifetime and she was a young woman at the time, so she must have had some hard feelings because of that, and she said, "*Wa Kāna Rasūlullāhi* ﷺ *Min Abghadun Nās Ilaÿ* – Rasūlullāh ﷺ was the most despised of people to me, he killed my husband and my father. *Famā Zāla Ya'tadhiru Ilaÿ* – And he continued apologising to me and telling me, 'Your father is the one who mobilised the Arabs against me, and he is the one who did so and so and he did this and that,' until all of the pain in my heart was taken away." And this is how Rasūlllah ﷺ won the heart of Safiyyah ؓ. She is Umm Al-Mu'minīn, may Allāh be pleased with her. This is the story of Safiyyah.

A Mujāhid Burning from Cloth he Stole from Al-Ghanīmah

Another incident that occurred; there was a servant of Rasūlullāh ﷺ, he was struck by an arrow and he died. So the Sahābah said, "*Ash-Shahīd, Ash-Shahīd! Hanī Al-Law Bish-Shahādah*! – Congratulations on dying as a martyr." Rasūlullāh ﷺ said, "No! By the name of the One whom my soul is in His Hands, the cloak that he has taken on the Day of Khaibar from the Ghanīmah is burning on him flames!" and this is in Bukhārī. So that cloak is *burning* him, a single piece of cloth that was taken from Ghanīmah. This is a Muslim, a Mu'min, a Mujāhid, and a person who died Fee Sabeelillāh, but Rasūlullāh ﷺ refused to pray Janāzah for him and he said [that] no, he is

not a Shahīd; why? Because of that cloak that he has taken. So this is how dangerous it is to take anything from Al-Ghanīmah.

Flesh of Donkey Made Harām

Also in the Battle of Khaibar, when the Muslims were laying siege to some of the fortresses, they were very hungry, so they ended up slaughtering donkeys and cooking them. Rasūlullāh ﷺ asked them, "What is boiling in these pots?" They said, "*Humr Ahliyyah* – We slaughtered some donkeys." Rasūlullāh ﷺ said, "Throw it all away." And that is when Rasūlullāh ﷺ made the eating of the flesh of donkeys Harām; it was something that the Arabs would do before that but Islām made it Harām, so it is not allowed to eat the flesh of donkeys, it was made Harām during the Battle of Khaibar.

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Jews Resort to Bribery and Forgery

The Jews remained in Khaibar serving in the land, and the Muslims would send someone to collect the 50% of the harvest. So once 'Abdullāh Ibn Rawāhah went to them and they tried to bribe him, and this shows you the corruption of Al-Yahūd. 'Abdullāh Bin Rawāhah was very rough with them when they did this and he made it clear to them that I would not betray the trust of Rasūlullāh ﷺ no matter what you try to do, no matter what you give me. They remained in Khaibar until the time of 'Umar Ibn Al-Khattāb رضي الله عنه when he was Khalīfah. Al-Maqdād, Az-Zubair and Ibn 'Umar went to Khaibar to collect their shares and the Yahūd attacked 'Abdullāh Bin 'Umar at night and they pushed him from a roof he was sleeping on and he fell down and dislocated both hands. 'Umar Ibn Al-Khattāb رضي الله عنه said to the Muslims, "O people, the Messenger of Allāh had an agreement with the Jews of Khaibar that we should evict them if we wished." So the agreement that Rasūlullāh ﷺ had with them was that you stay and you serve in the farms, however, whenever we want – it is up to us – whenever we want to evict you, we can evict you. So 'Umar Ibn Al-Khattāb said, "O people, the Messenger of Allāh had an agreement with the Jews of Khaibar that we

should evict them if we wished. They have attacked ‘Abdullāh Ibn ‘Umar and dislocated his hands as you have learned, having attacked one of the Ansār before him. We have no doubt that it was they who did it; we have no enemies here besides them. Those who have properties at Khaibar should proceed to them. I am going to evict the Jews.” And they were forced to leave and they went to Ash-Shām. One of the reasons why ‘Umar Ibn Al-Khattāb did this was because of the Hadīth of Rasūlullāh ﷺ that no two religions should exist in the Arabian Peninsula, and the Hadīth, ‘Drive the Jews and the Christians out of the Arabian Peninsula’. And even though ‘Umar Ibn Al-Khattāb did not hear this Hadīth directly from Rasūlullāh ﷺ, he investigated it and found it to be authentic and true, and he acted upon it and drove the Yahūd of Khaibar out of the Arabian Peninsula to Ash-Shām.

300 years later, the descendants of these Yahūd who were in Ash-Shām wrote up a document stating that this was an agreement between them and Rasūlullāh ﷺ that they are Jizyah-free, [that] they do not have to pay Jizyah. Ibn Kathīr says, “And this document has fooled some of the scholars to believe it, and I have investigated it and found it to be a lie and a fabrication. There was no such document.” And this was 300 years later and they did not give up, 300 years later and they are still fabricating and claiming that Rasūlullāh ﷺ had an agreement with them that they should not pay any Jizyah. So the document was proven to be a fabrication. Then 700 years after Hijrah, they come up with the same document again, probably with some alterations and some changes, and again it was proven to be a lie.

Rasūlullāh ﷺ Receives Envoys

Asmā' Bint ‘Umais ؓ and the Reward of Two Hijrahs

While Rasūlullāh ﷺ was at Khaibar, he received four delegations or envoys; the first was Wafd Al-Ash‘ariyyīn. Al-Ash‘ariyyīn are people from Yemen, from the area of Zabīd, on the coast of the Red Sea, and we will read what Abū Mūsā Al-Ash‘arī says in this Hadīth from Bukhārī. Abū

Mūsā Al-Ash'arī ﷺ said, "We heard the news of the Prophet Muhammad ﷺ while we were in Yemen, so we went out to migrate to him; me and two brothers of mine – and I was their youngest – along with 52 or 53 men from my people." So this was quite a large group, they were all going for Hijrah Fee Sabeelillāh when they heard the news of Muhammad ﷺ. They took a boat, but this boat went off course and they ended up not in Madīnah but in Abyssinia, the land of An-Najāshī. [Abū Mūsā continues,] "So we found Ja'far Ibn Abī Tālib there. Ja'far Ibn Abī Tālib told us that he has instructions to remain there." So he was staying there according to the instructions of Rasūlullāh ﷺ. "And we stayed with him until we came together with Ja'far when Rasūlullāh ﷺ opened Khaibar." So the next group then is Ja'far Ibn Abī Tālib, the Muhājirīn of Al-Habashah. Why did the Muhājirīn of Al-Habashah return back? Ibn Is'hāq says, "Rasūlullāh ﷺ sent 'Amr Ibn Umayyah Ad-Damrī to An-Najāshī asking him to send the remaining Companions back to Madīnah." Ash-Sha'bī says, "When Ja'far Ibn Abī Tālib arrived at Khaibar, Rasūlullāh ﷺ kissed him on his forehead and embraced him." And this is what our scholars use as evidence of the permissibility of hugging, it is this incident, this is *Mursal*. Rasūlullāh ﷺ said, "*Mā Adrī Bi Ayyihimā Ana Asarr, Bi Fathi Khaibar Am Biqudūmi Ja'far* – I do not know which has brought me more joy, the opening of Khaibar or the arrival of Ja'far." Rasūlullāh ﷺ was *extremely* happy with the arrival of Ja'far Ibn Abī Tālib ﷺ, it had been a long time since he last saw his cousin Ja'far Ibn Abī Tālib ﷺ.

We carry on with the Hadīth of Bukhārī which we were reading from, narrated by Abū Mūsā, "And some people used to tell us (the people of the boat) that we have made Hijrah before you." Asmā' Bint 'Umais, who was one of the women who were Muhājirīn in Abyssinia, visited Hafsah, the daughter of 'Umar, the wife of Rasūlullāh ﷺ. 'Umar Bin Khattāb ﷺ came in and he saw this woman with his daughter Hafsah, so when 'Umar saw Asmā' he asked, "*Man Hādhih?* – Who is this woman?" Hafsah said, "Asmā' Bint 'Umais." 'Umar asked, "*A'Al-Habashiyyah Hādhih? A'Al-Bahriyyah Hādhih?* – Is this the Abyssinian woman? Is this the seafaring woman?" Asmā' said, "Yes." 'Umar Ibn Al-Khattāb said, "*Sabaqnākum Bil Hijrah Fa*

Nahnu Ahaqq Bi Rasūlillāhi ﷺ Minkum – We have made Hjirah before you therefore we have more right over Rasūlullāh ﷺ than you," meaning Rasūlullāh ﷺ is closer to us or we have more right to him than you. Asmā' was quite angry with this and she said, "*Kallā Wallāh! Kuntum Ma'a Rasūlillāhi ﷺ, Yut'imu Jā'i'ukum Wa Ya'idhu Jāhilukum Wa Kunnā Fī Dāril Bu'adā'il Bughdā'i Bil Habashah, Wa Dhālika Fillāhi Wa Fī Rasūlih* – No! In the name of Allāh, you were with Rasūlullāh ﷺ, he was feeding the hungry among you and he was advising the ignorant among you, and we were in a land that was disliked and far away, and all of that was for the sake of Allāh and the Messenger of Allāh. *Wa Aymullāh, La'at'amu Ta'āman Wala Ashrabu Sharāban Hattā Adhkura Mā Qulta Li Rasūlillāhi ﷺ* – And in the name of Allāh, I am not going to eat anything and I am not going to drink anything until I tell Rasūlullāh ﷺ what you said. *Wa Nahnu Kunnā Nu'dhā Wa Nukhāf* – And we were harmed and we were in a state of fear. *Wa Sa'adhkuru Dhālika Linnabiyyi ﷺ Wa As'aluhū Wallāhi Lā Akdhibu Walā Azīghu Wal Azīdu 'Alaih* – And I am going to tell him the exact truth, I am not going to add anything or subtract anything from what you said." So she went to Rasūlullāh ﷺ and she told him, "'Umar Ibn Al-Khattāb said so and so." Rasūlullāh ﷺ asked her, "And what did you say?" And she mentioned to Rasūlullāh ﷺ what her response was. What did Rasūlullāh ﷺ say? Rasūlullāh ﷺ said, "No, he does not have more right over me than you do. He and his Companions have one Hijrah and you have two Hijrah." Because the Muhājirīn of Al-Habashah made Hijrah to Al-Habashah and they made Hijrah to Madīnah, so Rasūlullāh ﷺ told her [that] they have the reward of one Hijrah and you have the reward of making Hijrah twice. Asmā' Bint 'Umais said, "After that, I would see groups and groups of the Muhājirīn who were in Abysinnia coming to me asking me to narrate to them the Hadīth of Rasūlullāh ﷺ, and nothing was more beloved to them in the *world* than the words of Rasūlullāh ﷺ." They were so *happy*, they were so happy with this reward that came to them from the tongue of Rasūlullāh ﷺ, that everyone else has the reward of one Hijrah while they have the reward of Hijrah twice, that they would come in groups asking her to narrate the Hadīth of Rasūlullāh ﷺ to them. And she said, "And I would remember Abū Mūsā Al-Ash'arī visiting me again and again

asking me to narrate the Hadīth to him." He was not satisfied with hearing it once, he wanted to hear it once and twice and thrice, to hear the Hadīth of Rasūlullāh ﷺ that gave them this great Ajr. Brothers and sisters, we should love the Ahādīth of Rasūlullāh ﷺ and we should love to hear it again and again just like Abū Mūsā Al-Ash'arī ؓ did. He had to probably travel and he had to come a long way to listen to this Hadīth from Asmā'; we have the books of Hadīth with us, all of them right next to us at our fingertips, we should listen to the Hadīth of Rasūlullāh ﷺ, we should bless our ears with listening to the words of Rasūlullāh ﷺ.

The Delegation of Ad-Dāriyyīn

Then there was the delegation of Ad-Dāriyyīn. Ad-Dāriyyīn were from Ash-Shām, from the tribe of Lakhm. They visited Rasūlullāh ﷺ while he was in Khaibar, among them was Tamīm Ad-Dārī. If you remember Tamīm Ad-Dārī, we talked about him in the series about the Hereafter, Tamīm Ad-Dārī is the one who narrated to Rasūlullāh ﷺ his story with Ad-Dajjāl, when they were in the sea and the winds carried them away to this island, and they went to this island and they found this beast covered with [so much] hair [that] they could not tell the front of it from the back, and they went into this temple and they saw this huge man chained up, and he asked them some questions and then said that he is Ad-Dajjāl; this is the one, it is Tamīm Ad-Dārī who told Rasūlullāh ﷺ this story.

The Delegation of Daws

And then there is the largest delegation which was the Waft of Daws. Daws are a tribe from Yemen, from Al-Azd, and these are the people of Abū Hurairah ؓ. Abū Hurairah is the one who narrates to us this story, he says, "*Thamānīna Baytam Min Daws,"* 50 houses or 50 families, Allāhu A'lam, from Daws, made Hijrah to Rasūlullāh ﷺ, and they arrived at Madīnah but they were told that Rasūlullāh ﷺ was in Khaibar. Abū Hurairah ؓ said, "Wherever Rasūlullāh ﷺ is, we will go to him." They did not want to wait until Rasūlullāh ﷺ comes back, they said wherever he is, we will go. So Sabā'ah Bin 'Urftah Al-Ghifārī, who was appointed Amīr on Madīnah, provided them with provisions, so they travelled and met Rasūlullāh ﷺ in

Khaibar, and therefore we can know from this that Abū Hurairah and Abū Mūsā Al-Ash'arī joined Rasūlullāh ﷺ at that particular time. This is an important thing for the scholars of Hadīth and the scholars of Fiqh because it tells them the date in which these two Sahābah, who narrated many Ahādīth of Rasūlullāh ﷺ, it tells them when they became Muslim. So they would know that the Ahādīth that were narrated by them are Ahādīth that were heard after the seventh year of Hijrah.

Rasūlullāh ﷺ and Sahābah Oversleep for Fajr

On their way back, Rasūlullāh ﷺ told Bilāl to wake them up for Fajr. Bilāl overslept, and so did Rasūlullāh ﷺ and so did the rest of the Sahābah; they only woke up due to the heat of the sun. So when Rasūlullāh ﷺ woke up – and he was the first among them to wake up – he asked Bilāl, "What happened to you?" Bilāl told him, "The same thing that happened to you." They prayed then, and Rasūlullāh ﷺ said, "*Man Nasiya Salāh, Fal Yusallihī Ayda Dhakarahā* – When you forget about the Salāh, pray it when you remember it." Same thing [with sleep]; if you sleep then you pray when you wake up. It is not like some people do; if they miss Fajr, they would not pray it when they would wake up, rather they would combine it with the Fajr of the next day; that is not the correct thing to do, the correct thing to do is to pray it as soon as you wake up, with *every* Salāh, whether it is Zuhr, 'Asr, Maghrib, 'Ishā'; if you sleep, then you pray it as soon as you wake up.

Rasūlullāh ﷺ Tells Sahābah to Make Dhikr Quietly

Also another event occurred while they were on their way back; they came on top of this mountain and there was this valley beneath them, so they started making Dhikr loudly, "Allāhu Akbar! Allāhu Akbar! Allāhu Akbar!" Rasūlullāh ﷺ told them, "O people, restrain yourselves. You are not calling one who is deaf or one who is far away, but you are calling the All-Hearing and the All-Seeing." And then Rasūlullāh ﷺ saw Abū Mūsā Al-Ash'arī and he was making Dhikr in his heart, he was saying Lā Hawla Walā Quwwata Illā Billāh. So Rasūlullāh ﷺ told him, "*Yā 'Abdallāh Ibn Qais, Qul Lā Hawla Walā Quwwata Illā Billāh Fa Innahā Kanzum Min Kunūzil*

Jannah – Say Lā Hawla Walā Quwwata Illā Billāh because it is a treasure from Paradise." So brothers and sisters, we should say Lā Hawla Walā Quwwata Illā Billāh if we want to own treasure in Jannah. We ask Allāh ﷻ to make us of the people of Jannah.

The Delegation from Fazārah in Ghatafān

These were the Muslim delegations that Rasūlullāh ﷺ received, and then there was one which was a different case, and these were from the people of Fazārah from Ghatafān. These were the allies of the Yahūd, and 'Uyaynah Ibn Hasan saw a dream, he saw that he was taking a mountain called Dhūr Ruqaibah. *Ar-Ruqaibah* is the small form of *Raqabah*; Raqabah means neck, so he interpreted it to mean that he would take hold of the neck of Muhammad ﷺ and defeat him. So he mobilised his people when he heard that the Muslims had attacked Khaibar and he came forth to give assistance to his allies Al-Yahūd. By the time he had reached, Rasūlullāh ﷺ had already conquered Khaibar and defeated the Yahūd. So this 'Uyaynah Ibn Hasan went to Rasūlullāh ﷺ and told him, "Hand me over the wealth of my allies because I took a neutral stand and did not fight you." Look at this liar, he is now saying that I *chose* not to fight you; that was not the reason, [but] he had come and it was all over. Rasūlullāh ﷺ told him, "You are a liar, you came because of the screaming that you heard in your dreams." 'Uyaynah Ibn Hasan said, "Give me something." Rasūlullāh ﷺ said, "Go and take Dhūr Ruqaibah." He asked, "What is Dhūr Ruqaibah?" He said, "The mountain that you saw in your dream." This is a barren dry mountain in the middle of nowhere; Rasūlullāh ﷺ told him [to] go and take it. 'Uyaynah Ibn Hasan left angrily, empty-handed, and then he met another leader from his people called Al-Hārith Bin 'Awf. Al-Hārith told 'Uyaynah, "Did I not tell you that you are wasting your effort for nothing? Muhammad ﷺ will conquer the east and the west, I was told that by the rabbis of the Jews. They told me that they see this in their books, that they would be defeated by Muhammad ﷺ. Did I not tell you that?" So Al-Hārith Bin 'Awf had more wisdom than 'Uyaynah Bin Hasan and both of them were chiefs of the people of Ghatafān.

Al-Hajjāj Bin ‘Alāt As-Sulamī

We will talk about Al-Hajjāj Bin ‘Alāt As-Sulamī. Al-Hajjāj became Muslim and he belonged to the tribe of Banū Sulaim, and as it says in the books of Seerah, he owned the rights of mining in the land of Sulaim, Now, here mining most likely, Wallāhu A’lam, would refer to the salt mines. Do not think that there were anything more developed than that; it was not known in the Arabian Peninsula that they used to mine for anything else, so this is referring to the rights of salt mining in his area. So he was a businessman, he was a wealthy man, and he had a wife in Makkah. When he became Muslim, he wanted to collect the money that was owed to him in Makkah. As a businessman he would have contracts with a lot of people and they owed him money, so he wanted to get his money back before the news spread that he had become Muslim, and he was worried that they would confiscate his money. So he came to Rasūlullāh ﷺ and said, “O Messenger of Allāh, the people of Quraish owe me money and I want to go and collect it. Would you allow me to speak against you if I need to?” Rasūlullāh ﷺ said, “*Qul Mā Bidhalak* – Say whatever you want.”

So Al-Hajjāj went into Makkah, and this was during the time of Ghazwat Khaibar. So he reached to the outskirts of Makkah and he already found some men of Quraish outside of Makkah waiting for travellers to come in order to ask them about what happened with Rasūlullāh ﷺ in Khaibar; they were so eager to know the news of this conflict. It was not like a given for them, they expected the Muslims to lose because of the fame of Khaibar; its fortresses, the fighters, the provisions. Because it was a wealthy area they had a lot of farms, they had many well-built strong fortresses, plus [they had] the strongest fighters among Al-Yahūd such as Marhab and Yāsir; the knights of the Jews were from Khaibar. So these men would go out during the daytime and wait for the travellers, for the caravans, in order to ask them what was happening; quite different to how things are today; all news is within reach of the whole globe within seconds, [whereas] with them in the Arabian Peninsula news would take days to travel. So they saw Al-Hajjāj [and] they knew him because he had a wife from Quraish, so they said, “This is the man we are looking for, he must have information about what

has happened." So they rushed towards Al-Hajjāj and they told him, "Tell us about Khaibar, what happened?" He said, "I have some very good news for you!" Al-Hajjāj said, "They came to me and they were stuck to my camel." You can imagine the scene of him riding on his camel and these men are so crowded around him to hear what he has to say that they were stuck to his camel and they are all looking up at him, and then they are saying, "*Īhiya Hajjāj* – Go ahead Hajjāj, tell us." He said, "Muhammad has been defeated as he has never been defeated before. His Companions were killed and he was taken as prisoner and the Jews said, 'We are not going to kill him but we are going to hand him over to his people in Quraish so that they kill him inside Makkah.'" Man, were the enemies of Allāh happy! They rushed back to Makkah to carry the news. And Al-Hajjāj told them, "The only reason why I came here is [because] I want to collect my money from you so that I can go back to Khaibar and buy the booty that the Yahūd won from the Muslims before all of the other businessmen arrive to Khaibar and compete with me." Because after war there is going to be a lot of spoils of war and there is going to be a market where all of that stuff will be sold, so [he was saying that] I want to be the first in order to buy what I can before the prices go up! They said, "Al-Hajjāj, do not worry, we are going to collect your money for you," and they rushed back to Makkah doing his work for him, collecting his money. Al-Hajjāj went to his wife and he told her the same thing as he told these Disbelievers, because she was still a Kāfir herself, and the news spread all over Makkah; the Disbelievers were in joy and the Muslims were in a state of depression. The news reached to Al-'Abbās Bin Muttalib who was Muslim, and he was *so* devastated by the news that he could barely stand up, and he sent one of his slaves to go to Al-Hajjāj and tell him, "What is this evil news that you brought? The promise of Allāh is better for you." So this slave came in to Al-Hajjāj and conveyed to him the message from Al-'Abbās. Al-Hajjāj told him, "Go back and tell your master that I have some good news for him, but he must wait for me in one of his houses alone and I will come and meet him." So the slave went back to Al-'Abbās and conveyed the message to him. Al-'Abbās was *so* happy that he jumped up and kissed him on his forehead and said, "You are free! – *A'taktuk!*" He freed his slave, he was *so* happy about this news! So you can

imagine, dear brothers and sisters, the state of *Ghurbah*, the state of loneliness and strangeness that these few Muslims who were living in Makkah were going through; they are living within the community that is *leading* the war against the Muslims, they are living among Quraish, and they are feeling strange, they are feeling the pressure of the society of Kufr around them. So you can see how following news for them was not a detached thing, it had so much effect on them; here you see, [as] it says in this narration, that he was barely able to stand up; that was because he heard the bad news about the battle of the Muslims, and now when he heard the good news he jumped up! And he kisses his slave and tells him, "You are free!"

Al-'Abbās Ibn 'Abdul Muttalib waited for Al-Hajjāj to come. Al-Hajjāj came and told him, "Abul Fadl, the news is not like what you heard, the reality of the situation is that Muhammad ﷺ and the Muslims have defeated the Jews and they have conquered their land and they are dividing the spoils of war amongst them, and Muhammad ﷺ has chosen the daughter of their king to be his wife, and the only reason why I said otherwise is because I wanted to get my money because I was worried that Quraish would confiscate it from me when they know that I am Muslim. Now, Al-'Abbās, keep this secret for three days, and then say whatever you want." Al-Hajjāj left from Makkah after he got all of his money, and then Al-'Abbās, after three days, came and visited the wife of Al-Hajjāj and asked her, "Where is your husband?" She said, "He already left." And then she was trying to offer her condolences to him, because even though the Islām of 'Abbās was secret, but the Kuffār of Quraish knew that deep in his heart he was a Muslim and his sympathies were with his nephew, so she tried to offer her condolences to him, she said, "*Lā Yahzunkallāhi Yā Abal Fadl, Laqad Shaqqa 'Alainalladhī Balaghak* – May Allāh not make you sad, and the news has been very difficult on us." He said, "Yes, Allāh will not make me sad, and Alhamdulillāh nothing happened but that which we like. Allāh has allowed Muhammad ﷺ to conquer Khaibar, and the spoils of Khaibar are divided among the Muslims, and Rasūlullāh ﷺ has chosen the daughter of their king to be his wife, and if you care for your husband [then]

you better follow him." She said, "*Azunnuka Wallāhi Sādiqā* – I think that you are telling the truth," and she left and followed her husband.

Then Al-'Abbās ﷺ put on some good clothes, special clothes, and then he passed by the gathering places of Quraish. When they saw him they said, "*Lā Yusībuka Illā Khairan Yā Abal Fadl* – May only good befall you O Abul Fadl." Abul Fadl was his Kunyah. He said, "*Lam Yusibnī Illā Khair Bihamdilillāh* – Only good has befallen me with the praise of Allāh. Al-Hajjāj has told me that Khaibar was conquered by Rasūlullāh and that the Muslims divided Khaibar amongst themselves and that Rasūlullāh ﷺ married Safiyyah, and he told me to keep this secret for three days because he only came here to take his money from you and then he was going to leave you." And now suddenly the depression that was on the Muslims was transferred to the Kuffār, and the joy that was with the Kuffār was transferred on the Muslims; they switched places. Al-Hajjāj Bin 'Alāt ﷺ tricked them; as Malcolm X used to they, "They have been bamboozled." Now, Al-Hajjāj Bin 'Alāt made it out with his wealth, and his wife followed him, and then the news after that obviously reached to Makkah about the details of what happened, and they realised that it has been a devastating defeat for Al-Yahūd, the only remaining stronghold of Al-Yahūd in Al-Hijāz. There were a few other small pockets of Al-Yahūd but they would constitute no threats on the Muslims, for example there were Yahūd in Taimā and there were Yahūd in Fadak, and Rasūlullāh ﷺ, after that, signed some treaties with them, but the strongest stronghold was Khaibar and now it was over. And the story of Al-Hajjāj Bin 'Alāt is authentic, it was narrated by Al-Imām Ahmad and it fulfils the requirements of Bukhārī and Muslim.

Sarāyā after Khaibar

We will talk about some Sarāyā, some dispatches that occurred after Khaibar. All of the Sahābah would participate in Jihād Fee Sabeelillāh and in going out in the Sarāyā, and there was a lot of activity of this sort going out throughout the year. If one looks into this it is really impressive at the amount of activity that was occurring, it is amazing to see how busy the

Sahābah were and how much Barakah Allāh ﷻ put in their efforts. Rasūlullāh ﷺ himself participated in about 19 battles; there is a difference of opinion among the scholars, some of them say 21, some say 19, some say 17. And then there is about 55 Sarāyā – special operations or smaller dispatches – and all of this within the period of 10 years, so there was a lot of activity going on.

Sariyyah of Abū Bakr As-Siddīq ؓ

This Sariyyah was led by Abū Bakr As-Siddīq ؓ and they were sent to Banī Fazārah, and this is narrated in Muslim and in Ahmad. They ambushed them, and Salamah Ibn Al-Akwa' is the one who is narrating, he said, "I saw a neck of people, within them women and children, running away from us." Now, were all of them women and children or was it a mixture of men and women and children, Allāhu A'lam. He said, "They were running away from us and they were rushing towards a mountain," they wanted to seek refuge in this mountain, "and I was pursuing them. I was worried that they would reach to the mountain before me, so I took an arrow and I struck it between them and the mountain," so this arrow dropped between them and the mountain. So Salamah did not want to hit them, he did not want to kill them, he wanted to take them as captives. So what he did was he shot an arrow between them and the mountain to let them know that they are within range, and if they do not stop [then] he is going to continue firing at them and he is going to hit them next time. So when they saw this arrow fly in front of their eyes they stopped, they froze in their tracks and Salamah brought all of them back to Abū Bakr As-Siddīq. He said, "There was a Bedouin woman wearing worn-out leather clothes and with her was a girl who was extremely attractive." He said, "Abū Bakr As-Siddīq ؓ gave me that girl. When we went back to Madīnah, I met Rasūlullāh ﷺ in the Souq, in the marketplace, and he told me, 'O Salamah, hand me over the woman.' I told Rasūlullāh ﷺ, '*'Ajabatnī Yā Rasūlullāh* – She attracts me.'" Salamah liked her, she was very attractive, so he said, "She attracts me O Messenger of Allāh," so Rasūlullāh ﷺ left him. Next day they met again in the marketplace and Rasūlullāh ﷺ told Salamah again, "O Salamah, hand me over the woman." Salamah told Rasūlullāh ﷺ, "O Messenger of Allāh, she

attracts me but I will give her to you," and he handed her over to Rasūlullāh ﷺ. What did Rasūlullāh ﷺ do with her? He sent her to Makkah in exchange for some Muslim prisoners who were in Makkah.

Dear brothers and sisters, Rasūlullāh ﷺ was concerned about Muslim prisoners, he says in a Hadīth in Bukhārī, "*Fukkul 'Āni* – Free the prisoner." And as we said before, Rasūlullāh ﷺ took hostages from the Kuffār in order to exchange them for Muslim prisoners. Rasūlullāh ﷺ, in this situation here, sent this slave-woman who was very beautiful and was going to fetch a very high price to Makkah in order that they send him back some Muslims who were taken as prisoners. And the Fuqahā' say that it is a duty, it is *Wājib*, it is mandatory on the Muslims to free their brethren from prisons, and the Fuqahā' say that if a Muslim is taken by the Disbelievers as a prisoner in the East then it becomes obligatory on the Muslims even in the West to spend their money to ransom him or to free him. So it is a duty on Muslims.

Sariyyah of 'Abdullāh Ibn Rawāhah

The next Sariyyah was led by 'Abdullāh Ibn Rawāhah, and they were sent to Yusair Bin Rizām Al-Yahūdī. This was a Jew, and there were reports that he was trying to work out a deal with Fazārah to attack the Muslims when they were in Khaibar, so Rasūlullāh ﷺ sent 'Abdullāh Bin Rawāhah to bring him. What 'Abdullāh Bin Rawāhah did [was] he went to Yusair and he told him that Rasūlullāh wants to appoint you as governor over Khaibar. Initially he resisted, [but] then 'Abdullāh Bin Rawāhah kept on trying to convince him until he agreed, and he came along with 30 men, 30 Yahūd. On the way back, Yusair regretted his decision and he tried to pull the sword of 'Abdullāh Bin Unais. 'Abdullāh Bin Unais was not taken by surprise and he was able to manoeuvre and get away from Yusair Bin Rizām, and then the Muslims saw the move of Yusair and realised what he was doing, so every Muslim turned around to his Jewish companion – because the Muslims were 30 and the Yahūd were also the same number, so every Muslim had a Yahūdī companion with him riding on the same camel – so now every Muslim turned around to his companion and executed him except

one of the Yahūd [who] succeeded in running away. So all of them were killed including their leader Yusair Bin Rizām.

Sariyyat Bashīr Bin Sa't

[The] next Sariyyah [is] Sariyyat Bashīr Bin Sa't. They were sent in 30 men to Banī Murrah, in an area called Fadak. They were surrounded by an overwhelming force and most of them were killed. Bashīr was able to retreat; he was injured but he was able to retreat and go back to Madīnah. Because of this defeat that Bashīr and his Sariyyah suffered, Rasūlullāh ﷺ sent out another Sariyyah led by Ghālib Bin 'Abdillāh. On the way, they met a man called Hārith Bin Mālik. Now, this man could be a spy, he could be a traveller, Allāhu A'lam, so Ghālib ordered that he should be arrested. Hārith Bin Mālik Al-Laythī said, "*Innamā Ji'tu Musliman* – I have come to accept Islām." Ghālib told him, "If you are telling the truth and you came to really become a Muslim, then being held a captive for a day and a night would not harm you," – because they only wanted to keep him for a day – "and if you have other motives, then we are going to take our precautions." Because if he as a spy then he would disclose their location and their numbers and would give out information to the enemy and allow them time to mobilise their forces and gather an attack. You see, these Sarāyā depended on the element of surprise because they were very small in number, and you can see that most of them were ambushes that were done suddenly either at night or early in the morning, and they [would] take the enemy by surprise. So now they were spotted by this man, so Ghālib held him as a captive. Now, there is a problem here; this man claims that he is a Muslim, and it is not allowed to take a Muslim for no sin and to arrest him, but this was a necessary move on part of the leader of this Sariyyah, and then he tried to explain it to this man and he told him, 'Listen, if you are a Muslim then it will not harm you if you are held captive for one day.' Obviously he did not want to take this man with them, he had to leave him in that spot, and he left with him, it says in the narration, *Rajulan Aswad* – a black man; he gave this man instructions and told him, "If he resists, then cut off his head." So they had to hold him where he was, on [that] spot, so that no information was

leaked. This shows you the *Hadhr* – precautions that the Sahābah ﷺ would take, they were very intelligent and wise and they would not be tricked.

They carried on, and Jundub Bin Makīf narrates that he was sent to scout, to spy on the enemy, because they reached at the time of ‘Asr. So Jundub climbed a hill or a mountain that overlooked the enemy, and he took a prone position lying down stretched on the floor in order that the enemy would not see him, but one of the men from among the enemy spotted Jundub. Now, Jundub was lying down in this position without moving, this man saw him and he told his wife, “I see some dark object on that hill, go and check if the dogs have taken any of our utensils.” So she went and checked and did not see anything missing, she said, “The dogs did not take anything.” He said, “Bring me my bow and my arrows.” So he took an arrow and he aimed at Jundub and he shot him, and it says the arrow hit him either in his *Jabīn* or his *Jamb*; Jabīn means forehead and Jamb means side, the narrator was not sure. Jundub says, “So I pulled out the arrow and put it down slowly without making any movements.” The man then aimed his arrow again and shot at Jundub another time and this time he hit him in his shoulder. Jundub said, “I pulled out the arrow and I put it down without moving.” So the man said, “*Laqad Khālatāhu Sahmāiy* – My two arrows have definitely struck him, *Law Kāna Rabī'atal Lataharrak* – If he was a scout he would have moved.” So you can see the discipline that Jundub had; being struck twice by these sharp arrows and he was not moving a bit, he was pulling them slowly without making any noticeable movement. So this man was quite content and comfortable that this object, whatever it was, was not a human being, and then he told his wife, “Tomorrow in the morning go and collect my two arrows lest the dogs chew on them.” So Jundub said, “I remained in my position until it was night time and their camels and shepherds came back, and then they had their dinner and they went to sleep and that is when we attacked.” So they attacked them when they were asleep. He said, “We killed some of them and then we took all of their camels and whatever [else] with us and we made it away with them.” And then the remaining men who were not killed gathered a force and they pursued the Muslims. Jundub says, “The forces that they gathered were overwhelming, *huge* numbers, and they

were pursuing us and they were getting very close to us, and there was no way we could fight such a number." He said, "*Fajā'ūna Bimālā Qibala Lanā Bih* – They brought forces to us that we could not handle." He said, "While we were running away from them, we crossed a valley. There was no rain and there were no conditions for rain, nevertheless Allāh brought a flood in this valley that separated us from them, and we would look back and see them all standing on the other side of the valley looking at us unable to do anything." And then they made it back safe to Madīnah.

Usāmah Kills Man who Says Lā Ilāha Illallāh

This story of Usāmah is also related within this Sariyyah (Sariyyat Bashīr Bin Sa't), and it is a famous story, you must have heard of it, and this is the story of Usāmah with the man who said Lā Ilāha Illallāh. There was this man, whenever the enemy would attack he would be ahead of them and whenever they would retreat he would be the last. In this *Karr* and *Farr* process of fighting, of attack and retreat, this man was ahead in attacking and the last in retreating, so he was causing the Muslims some problems. Usāmah said, "Me and one man from Al-Ansār, we both made it our objective to get him, so we attacked, and when we were within range, he said, 'Lā Ilāha Illallāh.'" So Usāmah said, "The Ansārī stopped and I carried on and I struck him with my sword and killed him." The news was carried to Rasūlullāh ﷺ so Rasūlullāh ﷺ was angry and he told Usāmah, "*Aqataltahū Ba'da An Qāla Lā Ilāha Illallāh?!* – Did you kill him after he said Lā Ilāha Illallāh?!" Usāmah said, "*Mā Qālahā Illā Muta'awwidham Minas Sayf Yā Rasūlullāh* – He only said it to seek refuge from the sword [O Rasūlullāh]." "*Aqataltahū Ba'da An Qāla Lā Ilāha Illallāh?!* – Did you kill him after he said Lā Ilāha Illallāh?" And he kept on repeating that again and again until Usāmah said, "I wish that I had never become Muslim except at that moment." And then Usāmah made a vow that he would *never* fight anyone in his life who says Lā Ilāha Illallāh. So there are two important lessons here:

The sanctity of Muslim Blood

Number One: The sanctity of Muslim blood. It is the greatest crime after

Shirk to shed the blood of a Muslim, and the Āyāt of Qur'ān and the Ahādīth show us the danger and the greatness of this sin. The one who is murdered would come on the Day of Judgement and would hold on to the one who murdered him and will say, "O Allāh, ask this man why did he spill my blood?" And there is no sin that our scholars debated [on] whether the Tawbah is accepted or not except with the sin of killing a Muslim. Now, obviously the majority view and the right opinion is that the Tawbah is accepted, however it shows you how *dangerous* this thing is that it reached to the level that some of them disagreed with this opinion. So the blood of one Muslim is sacred, and in the Hadīth it says that it is more sacred than the House of Allāh.

We Take People by what is Apparent

The next important lesson: *Al-Akhz Biz Zāhir* – We take people by what we see, we take them by what is apparent, because in another narration it says, "*Hal Lā Shaqaqata 'An Qalbih?* – Why did you not split his heart open to see what is in it?" Have you opened up his heart to know whether he was a Muslim or not? Whether he was honestly saying Lā Ilāha Illallāh or he was saying it just to seek refuge from the sword? How do you know? So we go by *Az-Zāhir*, we go by what we see. If a person claims to be a Muslim then we take him for his word and we leave *As-Sarā'ir*, we leave what is in the hearts to Allāh ﷻ on the Day of Judgement. Now, this applies both ways, this applies to Kufr and it applies to Īmān; if what we see from a person is Kufr then we judge them as being Disbelievers, if what we see from a person apparently is Īmān and Islām then we judge them to be Muslim, we do not dig into their hearts and try to find out what is in them. Same thing here; we can also look at the lesson of Jundub, when he took this man as a prisoner and the man said that I am a Muslim, Jundub did not try to argue with that and say you are lying, you are a spy, [etc.]; no, he told him [that] if you are a Muslim then have Sabr and patience for one day, if you are not [then] Allāhu A'lam.

Sariyyat Abī Hadrad

Next Sariyyah: Sariyyat Abī Hadrad. Abī Hadrad got married to a woman

from his people and he promised to pay a dowry of 200 Dirham. He offered to pay this Mahr but he did not have the money, so he came to Rasūlullāh ﷺ and said, "O Messenger of Allāh, I got married and I promised to pay 200 Dirham as Mahr, so help me." Rasūlullāh ﷺ said, "Subhān'Allāh! If you were picking up money from a stream you would not have paid more. In the name of Allāh, I have nothing to help you with." So Rasūlullāh ﷺ saw this as a lot of money to pay as Mahr and he said [that] if money was flowing in a stream, you would not have offered to pay more than what you have promised to pay. Later on, Rasūlullāh ﷺ told Abī Hadrad along with two men to go and check out what was going on with a particular man who was gathering a force to fight Rasūlullāh ﷺ. This man is Qais, he was gathering a force to fight Rasūlullāh ﷺ, and he sent Abī Hadrad along with two men to find out what was happening. [Abī Hadrad says,] "He gave us a weak old camel and told us, 'Make do with her.'" Now, the situation of this camel was pretty bad; the engine was not even working; when one of them was riding on the camel she could not even stand up, Abī Hadrad said that we had to push her from behind to have her stand up! So this camel was in a very bad situation; that was all that Rasūlullāh ﷺ was able to offer them! This weak old camel.

So the three of them travelled with this weak camel. They arrived at night and Abī Hadrad said, "I took my position and I ordered my two companions to hide in another spot." Then he gave them [the] orders, "When you hear my Takbīr, make your move." So he said, "I was waiting for an opportunity – *Gharrah*, and no opportunity came yet." And then, by the Qadr of Allāh ﷻ, their shepherd was late; the shepherd of these Kuffār was late. So Qais said, "I am going to go and try to find him." His people said, "Let us go." He said, "No! In the name of Allāh no one will go but me." They said, "Then let us come with you." He said, "No, I am going to go alone." Qadr of Allāh. He walked alone looking for his shepherd and he comes right in front of Abī Hadrad. Abī Hadrad said, "When he was within range, I shot an arrow at him piercing him in the heart." He said, "I swear, he did not utter a sound, he dropped down dead without making a sound. I jumped at him and cut off his head, and then I made my Takbīr and my two companions made their Takbīr

and we attacked. And the Kuffār were in a disarray, they were running in every direction, we took all of their camels and we made it. We went back to Madīnah [and] Rasūlullāh ﷺ gave me 13 camels so I concluded my marriage."[xl]

The Sariyyah with Muhallim Bin Jaththāmah

Another Saryyah, and the important part of it is the story of Muhallim Bin Jaththāmah. Muhallim Bin Jaththāmah was a Musilm in this Sariyyah. They were travelling and a man called 'Āmir Bin 'Azwat Al-Ashjā'ī passed them by and when he passed by he said, "Assalāmu 'Alaikum." This is the greeting of Muslims. Muhallim Bin Jaththāmah rushes out and kills this man! This man who just gave them Salām, he went and killed him, because he knew him from the time of Jāhiliyyah and there was a problem between them, so he sought revenge even though the man said Assalāmu 'Alaikum. So the chief of the tribe of the murdered, 'Uyaynah Bin Badr, came to Rasūlullāh ﷺ asking for the blood [money] for retribution, and the chief of the tribe of Muhallim, Al-Aqra' Bin Hābis, also came to Rasūlullāh ﷺ asking Rasūlullāh ﷺ [for] leniency. Rasūlullāh ﷺ wants to prevent Fitnah from occurring between these two tribes, because the society of Arabia was a feudal society, so Rasūlullāh ﷺ wants [to prevent Fitnah]. Because in a situation like this it is *Qatl 'Amd*; there are two options given to the *Awliyā'* of the deceased – the family members of the deceased; they can choose between asking for the execution of the one who murdered or accepting the blood-money which is one hundred camels. So Rasūlullāh ﷺ wants to convince them to accept the blood-money in order to prevent the Fitnah.

'Uyaynah Bin Badr said, "*Lā Wallāh! Lā Ādā'ahū Hattā Udhīqa Nisā'ahū Minal Huzni Mithl Mā Adhāqa Nisā'ī* – In the name of Allāh, I am not going to leave him alone until I have his women taste the sorrow that my women have tasted." He must be killed. Rasūlullāh ﷺ said, "Take 50 camels from me now and 50 camels when we return into Madīnah." They refused. He offered them a second time; Rasūlullāh ﷺ kept on trying to solve this problem until eventually they agreed and accepted the blood-money. So now

the people of Muhallim told Muhallim, "Go to Rasūlullāh ﷺ and tell him to ask Allāh to forgive you." So Muhallim came and he was already dressed in garments prepared for execution, he was prepared for death; so he came to Rasūlullāh ﷺ – he was described as being a tall heavyset man – he came to Rasūlullāh ﷺ and sat down and said, "O Messenger of Allāh, I am Muhallim. Ask Allāh to forgive me." Rasūlullāh ﷺ said, "*Allāhumma Lā Taghfirli Muhallim* – O Allāh, do not forgive Muhallim." He said, "O Rasūlullāh, ask Allāh to forgive me!" He said it again, "*Allāhumma Lā Taghfirli Muhallim* – O Allāh, do not forgive Muhallim." The narrator of the Hadīth says that Muhallim stood up covering his face to cover his tears. And this is another lesson in the sanctity of the blood a Muslim. And Allāh ﷻ revealed the Āyah: **O you who have believed, when you go forth [to fight] in the cause of Allāh, investigate; and do not say to one who gives you [a greeting of] peace "You are not a Believer," aspiring for the goods of worldly life;…** because Muhallim took over the camel of this man **…for with Allāh are many acquisitions. You [yourselves] were like that before…** Meaning there was a time when you were Disbelievers. …**Then Allāh conferred His favour upon you, so investigate. Indeed Allāh is ever, with what you do, Acquainted.**[379]

Sariyyah of 'Abdullāh Bin Huzāfah As-Sahmī ؓ

Then there is another Sariyyah, and this is the Sariyyah of 'Abdullāh Bin Huzāfah As-Sahmī ؓ. 'Abdullāh Bin Huzāfah ؓ, one of the Sahābah, was sent out in a Sariyyah. The members of his Sariyyah did something that angered him, so he was very upset. They had this bonfire; he told them, "Jump into it." He told the members of his Sariyyah to jump into the fire. He said, "I am the Amīr and you know that the *Tā'ah* of the Amīr is Wājib, following the Amīr is mandatory, so jump into the fire." They refused, the Sahābah refused. And then he calmed down after that, and when they returned to Rasūlullāh ﷺ they asked him about the situation; what did Rasūlullāh ﷺ say? He said, "*Law Dakhalūhā Mā Kharajū Minhā Innamat Tā'ah Fil Ma'rūf* – If they entered into that fire they would never have left it

[379] An-Nisā': 94

because obedience is in good." Rasūlullāh ﷺ is saying that if they jumped into that fire they would have remained in Hellfire because you should only obey the Amīr when he instructs you to do good, but if he orders you to do evil then you do not follow him, and this Hadīth is *Muttafaq 'Alaih*[380]. So the rule is "*Lā Tā'ati Li Makhlūqin Fī Ma'siyatil Khāliq* – We should not obey the creation in disobeying the Creator." As long as the Amīr gives instructions that are Halāl and allowed then we follow; as soon as they tell us to do something that is Harām, we refuse. So if the ruler orders that the women should take off their Hijāb, then that order should be disobeyed; if the ruler orders Muslims to not fast in Ramadān because it affects productivity, then we disobey; if the ruler bans Jihād Fee Sabeelillāh, then he should be disobeyed; if the ruler wants the Muslims to be loyal to the Yahūd and the Christians and to be disloyal towards the ones who are practising the Religion of Allāh, he should be disobeyed. So the ruler is obeyed when he instructs good and he is disobeyed when he is instructing evil.

'Umratul Qadā'

The time had arrived for Rasūlullāh ﷺ to make 'Umrah; one year had passed since the signing of the treaty of Hudaybiyyah, so the Muslims who were with him in Hudaybiyyah joined him now to make 'Umrah. The agreement that Rasūlullāh ﷺ had with Quraish was that he would only carry with him the weapons of the traveller; swords in their sheaths, but Rasūlullāh ﷺ brought with him other weapons; bows, arrows, spears. And when they reached close to Makkah, the news was carried that Rasūlullāh ﷺ had brought arms other than the swords so he must be preparing for war. Quraish said, "We have done nothing wrong, we did not break any of the agreements or the terms of the conditions of the agreement, why is Muhammad attacking us?" So some of them went to Muhammad ﷺ and they told him, "O Muhammad, you were not known, when you were young

[380] *Muttafaq 'Alaih* indicates that it is related by Al-Bukhārī and Muslim on the authority of the Sahābī who narrated the Hadīth from the Prophet ﷺ and both of them, i.e. Al-Bukhārī and Muslim, agreed on the authenticity of the Hadīth.

or when you were old, to betray. You want to enter with weapons into Haram against your people and you have given them the condition that you will only enter with the weapons of the travellers' swords and the sheaths?" Rasūlullāh ﷺ said, "*Innī La'adkhuluhā Bissilāh* – I will not enter with these weapons." Mikraz said, "*Hādhalladhī Tu'raf Bih, Al-Birr Wal Wafā* – This is what you are known to be; a man of good and a man of your word." *Birr* and *Wafā* is good and honesty, and *Wafā* is keeping one's word. So over here you can notice that this was the reputation of Muhammad ﷺ, and this is the Shahādah – witness of the Kuffār, that he is a man of truth and a man of his word, and this is an important thing brothers and sisters to practise. There is a Muslim character, there are Muslim morals, there is a Muslim standard of conduct; we should uphold these virtues in our dealings with Muslim and Non-Muslim, because we do it for the sake of Allāh and it is 'Ibādah. This is what the Kuffār knew about Muhammad ﷺ, that he was a man of truth, *As-Sādiq Al-Amīn* – the trustworthy and the truthful. And in peace and war, the conduct of Rasūlullāh ﷺ was the same; his character was that of a Muslim, the virtues of Islām, he was the living Qur'ān, and it is important for us to live up to this standard of morals in Islām.

Rasūlullāh ﷺ brought these weapons with him because he needed it as a protection, as a safeguard, but he was going to leave them outside of Makkah and enter into Makkah only with his swords. They entered into Makkah, and the people of Quraish had this hatred and this jealousy and animosity in their hearts, they could not even stand being around the Muslims so they vacated Makkah for three days to allow Muhammad ﷺ and the Muslims in there, and they did not want to be with them, but they were on top of the mountains surrounding and they were looking at the Muslims, and they were saying among themselves, "Now the Muslims are going to come and they are going to be weak, feeble, because of the fever of Madīnah." If you remember, we talked about how Madīnah was famous for these endemic diseases that existed in there. So the people of Quraish were saying that the fever of Madīnah has made them weak. So Rasūlullāh ﷺ cared about the reputation of Muslims and he wanted to give an image of strength, so he told the Muslims to uncover their right shoulder and not to

walk around al-Ka'bah as was the custom, but to do what is called *Raml*. Raml is walking fast with strength, it is like marching. So the Muslims would do that, but because between Ar-Rukn Al-Yamānī and Al-Hajr Al-Aswad they would be concealed from the Kuffār, the Kuffār could not see them, they would walk normally. So now brothers and sisters if you go to 'Umrah or Hajj, you would notice that the Sunnah is that in the first three rounds you would walk very fast in what is called Raml, it is like marching, but between Al-Hajr Al-Aswad and Ar-Rukn Al-Yamānī we would walk normally; why? Because that was the area where the Ka'bah would cover the Muslims from the eyes of the Kuffār, and Rasūlullāh ﷺ did not want to exhaust the Muslims, but at the same time he did not want the Kuffār to get the impression that the Muslims were weak, so he had them do this Raml around three corners or three sides of Al-Ka'bah while [on] the fourth side they would walk, and if it was not for the fact that it would truly exhaust the Muslims, he would have had them do it for the seven rounds. Even though this was done with that objective, but the Sunnah remained and we still do it until this day.

Rasūlullāh ﷺ sent one of the Sahābah to do the engagement, he wanted to get married to Maimūnah Bint Al-Hārith. Maimūnah agreed and she said, "My Walī to sign the contract would be Al-'Abbās." Al-'Abbās was married to her sister Umm Al-Fadl, and Rasūlullāh ﷺ wanted to hold the Walīmah in Makkah, but the three days were over so Huwaitib Ibn 'Abdil 'Uzzā came to Rasūlullāh ﷺ and said, "*Unāshidkallāh Wal 'Ahdalladhī Baynanā* – I ask you in the name of Allāh and the contract between us to leave." They had this hatred towards Rasūlullāh ﷺ [and] they could not stand the Muslims and they were waiting for the three days to finish and they immediately came asking the Muslims to leave. Rasūlullāh ﷺ told them, "I have married a woman from among you, it will not harm you if I finish my wedding to her and we prepare a feast and you can join us." You are welcome to come, you are welcome to come and join this Walīmah. They said, "We ask you in the name of Allāh to leave." Now, when they came to him, Rasūlullāh ﷺ was sitting with some of the Ansār, Sa'd Ibn 'Ubādah and other Ansār, and they said, "We want you to leave from our land." So

Sa'd Ibn 'Ubādah angrily responded back and said, "This is not your land or the land of your fathers!" Rasūlullāh ﷺ calmed him down and said, "We will leave," and they left. So Rasūlullāh ﷺ held whatever remained from the celebration of his wedding outside of Makkah in a place called Saraf, and Subhān'Allāh, Maimūnah later on would end up dying in this same place where she married Rasūlullāh ﷺ.

When Rasūlullāh ﷺ was leaving from Makkah, the daughter of Hamzah, a young girl, came running saying, "Yā 'Amm! Yā 'Amm! Yā 'Amm! – O Uncle! O Uncle! O Uncle!" So 'Alï Ibn Abī Tālib grabbed her and handed her over to Fātimah and said, "Take care of your cousin," [meaning] to take her back to Madīnah. Ja'far said, "No, I am going to take her." 'Alï Ibn Abī Tālib said, "I am her cousin." Ja'far said, "I am her cousin too." And then Zayd came in and said, "She is the daughter of my brother." So what happened was Rasūlullāh ﷺ came in to judge between them because of this conflict of who would take care of the daughter of Hamzah ؓ, and he handed her over to Ja'far because Ja'far was married to her aunt, to the aunt of the daughter of Hamzah. Zayd actually said, "She is the daughter of my uncle," because Zayd was the adopted son of Muhammad ﷺ and Hamzah is the uncle of Rasūlullāh ﷺ, but also Hamzah is the brother of Rasūlullāh ﷺ because of breastfeeding – the same woman breastfed both Muhammad ﷺ and Hamzah, so Hamzah is the brother of Rasūlullāh ﷺ and his brother in Radā'ah too – so that makes the daughter of Hamzah the cousin of Zayd. Rasūlullāh ﷺ handed her over to Ja'far and then Rasūlullāh ﷺ told 'Alï, "*Anta Minnī Wa Ana Mink* – You are from me and I am from you." And he told Ja'far Ibn Abī Tālib ؓ, "*Ashbahta Khalqī Wa Khuluqī* – You are similar to me in manners and in looks." And he told Zayd Ibn Hārithah ؓ, "*Anta Akhūnā Wa Mawlānā* – You are our brother and our companion." And then [it is narrated in Bukhārī that] 'Alï Ibn Abī Tālib ؓ told Rasūlullāh ﷺ, "Would you not marry Hamzah's daughter?" So Rasūlullāh ﷺ said, "She is the daughter of my brother from breastfeeding," which makes her a Mahram for him, he cannot therefore marry her.

We are done with the events of the seventh year of Hijrah, now we move on to the events of the eighth year of Hijrah, and this is a very busy year; we

have the Islām of Khālid, ‘Amr Bin Al-‘Aas and ‘Uthmān Ibn Talhah, then we have the Battle fo Mu'tah, the first proper battle between the Muslims and the Roman Empire, and then there is Fath Makkah, and the great battle of Hunain, and the siege of At-Tā'if, so it is a very busy year.

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The Islām of ‘Amr Bin Al-‘Aas and Khālid Ibn Al-Walīd

‘Amr Ibn Al-‘Aas ﷺ

‘Amr Ibn Al-‘Aas Stays Away from People

We will start with the story of the Islām of ‘Amr Ibn Al-‘Aas and Khālid. ‘Amr Ibn Al-‘Aas ﷺ said, “I fought against Rasūlullāh ﷺ in the Battle of Badr and Allāh saved me, and then I fought against Muhammad ﷺ in the Battle of Uhud and Allāh saved me, and then I fought against Muhammad ﷺ in the Battle of Khandaq and Allāh saved me.” Now, when was ‘Amr Ibn Al-‘Aas saying this? He was saying this after he became Muslim. So now he is looking back at his memories and he is thinking about it and saying, ‘Man, I was fighting the Messenger of Allāh! What in the world was I doing?!’ Then, being a Mushrik, being a

Disbeliever, the way he would think about things was different, and now when he looks back at it he was saying, 'Wait a minute, I was fighting against the Messenger of Allāh!' And these are the Sahābah ﷺ who loved Rasūlullāh ﷺ more than anything in the world. So after every battle he would say, "And Allāh saved me," meaning if I died then, I would have been in Hellfire. So he was going through his history [and] he said, "I fought against Rasūlullāh ﷺ in Badr and then I fought against him in Uhud and then I fought against him in Al-Khandaq. And I was beginning to feel that no matter what, Muhammad is going to win. His armies are getting better and better, his Da'wah is spreading more and more, and we are getting more constricted and narrowed in our movement day after day." So 'Amr Bin Al-'Aas was starting to feel this conflict and depression that a Kāfir would have when he sees the victory of Islām. There is so much envy, jealousy and hatred that builds up in the hearts of the Kuffār; you have to keep in mind that Shaitān is the one who is dominating the heart of the Disbeliever. So all of these feelings are bottled up inside the heart of 'Amr Bin Al-'Aas, so he just had enough of it and he decided that he was going to leave Makkah and go and stay in a place called Al-Wahd. He took his family, he took his wealth, and he went there and he said, "*Wa Aqlaltu Minan Nās* – And I stayed away from people." He just wanted to stay away from everyone.

'Amr Ibn Al-'Aas and his People Migrate to Abyssinia

When some of the Sahābah complained about Uhud, Rasūlullāh ﷺ reminded them about the early days of Islām and he told them, "Now Quraish have accepted peace from you." He was turning their attention to the developments, the great developments that were occurring, and we said that Al-Hudaybiyyah was a great victory for Islām. So then when the contract of Al-Hudaybiyyah occurred, when Quraish were forced to admit the existence of the Islāmic State and they were forced to admit the authority of Muhammad ﷺ, 'Amr Ibn Al-'Aas said, "Tomorrow Muhammad will enter into Makkah." It is inevitable; Muhammad ﷺ is going to come in. If it reached to the degree that Quraish have been unable to fight him when he is at the doorsteps of Makkah, and they accepted to sign a treaty with him, this is a sign of the fact that sooner or later Muhammad ﷺ will enter into

Makkah. So he ruled out staying in Makkah and he ruled out staying in At-Tā'if, and these are the two major cities of Al-Hijāz. He called some of the members of his clan, and 'Amr Ibn Al-'Aas was a man who was respected among his people, and they used to listen to him and they used to see him as being their guide. So he called these people who had trust in him and he told them, "*Innī Arā Amra Muhammad Ya'lul Umūra Kullahā 'Uluwwul Munkarā* – I can see that the affair of Muhammad is rising above all others in a horrible way." He is seeing the events unfolding in front of his eyes, and through his wisdom and intelligence he could read through these events in history and see that Muhammad ﷺ and Islām are slowly but surely rising and rising and rising against everything else; I can see this with my own eyes. And he was a Disbeliever but he could sense and feel that, he could see it, just like some of the Kuffār today can see it while unfortunately many of the Muslims are failing to see it, and they are *deep* in their sleep, and they cannot see what is happening and unfolding of the events of the Ummah today, and they are failing to see the victory of Allāh ﷻ that is on its way. So 'Amr Bin Al-'Aas told his people, "Therefore I do not think it is a good idea for us to stay in Makkah, rather I believe that we should go and stay with An-Najāshī in Abyssinia." 'Amr Ibn Al-'Aas had a good relationship with An-Najāshī, so he wanted to put that into use and he said [that] let us go and stay over there. [Then he continued,] "If Muhammad ﷺ is victorious then we are away from him, and if he loses and Quraish wins, then Quraish already know who we are and what our position is." And 'Amr Ibn Al-'Aas said about himself, "And I would see that if all Quraish became Muslim I would never become Muslim." That is how much hatred he had in his hearts towards Islām; if all of my people, every single one of them in Quraish becomes Muslim, I am not. So they agreed with his assessment and opinion and they decided to travel together and go to Abysinnia, to leave their land, to make Hijrah; what is the driving force behind that? It is hatred towards Islām. He said, "Let us take gifts for An-Najāshī," and the thing that An-Najāshī loved most was hide – leather. So his people gathered all what they could from the best hide they could find and they took a boat and went to An-Najāshī in Abyssinia.

Hidāyah of Allāh Reaches ‘Amr Ibn Al-‘Aas through An-Najāshī

They went to visit An-Najāshī, and who did they find coming out of the court of An-Najāshī? ‘Amr Bin Umayyah Ad-Damrī who was sent by Rasūlullāh ﷺ to perform the marriage of Rasūlullāh ﷺ to the daughter of Abū Sufyān, Umm Habībah, and also to call the Muhājirīn of Abysinnia to go back to Madīnah. So ‘Amr Bin Al-‘Aas saw him coming out from the palace of An-Najāshī. ‘Amr Bin Al-‘Aas entered – obviously he entered alone, the rest of his companions had to wait for him – and he went and made Sujūd to the King as was the tradition, and he was very well-received. An-Najāshī told him, “Welcome my friend! Have you brought me any gifts from your land?” He said, “Yes, I did O King, I have brought you some hide,” and then he presented the King with the pieces of hide that he had brought. The King was very happy and pleased with it, and right then and there he distributed some of it to his patriarchs, and then the rest he ordered that it be registered and recorded and then deposited and kept in a safe place. And then ‘Amr Ibn Al-‘Aas got carried away; he saw how well the reception was and how happy the King was with the gift, so he told the King, “O King, I have seen a man come out from your palace who is the messenger of our enemy, the man who has killed the noble among us. Would you hand him over to me so that we could kill him?” An-Najāshī immediately hit ‘Amr Ibn Al-‘Aas in the *face* and ‘Amr Ibn Al-‘Aas said, “I thought that my nose was broken, and blood started flowing out of my nostrils and I was covering it with my clothes. And I wished that the earth would swallow me because of the embarrassment I felt and the fear I felt from the King.” And then ‘Amr Ibn Al-‘Aas said, “O King, if I knew that you would dislike what I said, I would not have said it.” Then the King An-Najāshī said, “O Amr, you are asking me to hand you over the messenger of the man who receives An-Nāmūs Al-Akbar so that you may kill him?!” *An-Nāmūs Al-Akbar* is Jibrīl ﷺ. ‘Amr Ibn Al-‘Aas said, “Right then and there I had a change of heart and I told myself [that] the Arabs and the Non-Arabs recognise the truth and I do not?! And that is when my heart changed.”

Subhān'Allāh! Look at how Allāh ﷻ guided ‘Amr Ibn Al-‘Aas. He lived with Rasūlullāh ﷺ for 13 years in Makkah and he knew him *very* well and

he did not become Muslim then, and he becomes a Muslim in the court of An-Najāshī in a foreign land. In that particular moment, 'Amr Ibn Al-'Aas said, "I asked An-Najāshī, '*A'tash'had Bi Dhālik?* – Is that your witness, is that your testimony?'" An-Najāshī said, "*Na'am, Ash'hadu 'Indallāhi Bih* – [Yes,] I testify with that in front of Allāh." And then he said, "O 'Amr, listen to me and follow him, because in the name of Allāh he is on truth, and he will prevail against all of his enemies just like Mūsā prevailed against Fir'aun and his soldiers." An-Najāshī, in this faraway land, this is his testimony about Rasūlullāh ﷺ. An-Najāshī was a man of truth, he was a man who understood religion, he was a man who understood history, he was a man who understood the lives of the Prophets, and *he* is giving, *he* is giving Da'wah to 'Amr Ibn Al-'Aas; 'Amr Ibn Al-'Aas who knows about Rasūlullāh ﷺ, and knows about Islām, and knows about the Muslims, is receiving Da'wah from An-Najāshī. You know, the way Da'wah works, it defies all logic, therefore we should not have any fixed beliefs about it. And you can see throughout the Da'wah of Rasūlullāh ﷺ amazing things; Abū Tālib does not become Muslim while you have Abū Dharr Al-Ghifārī becoming Muslim, Abū Lahab, the uncle of Rasūlullāh ﷺ, does not become Muslim and Salmān Al-Fārsī comes all the way from Persia and becomes Muslim; it defies all rules. Hidāyah – Guidance is something that belongs to Allāh. ***Innaka Lā Tahdī Man Ahbabta Walā Kinnallāha Yahdī Mayyashā'* – Indeed, [O Muhammad], you do not guide whom you like, but Allāh guides whom He wills.**[381] 'Amr Ibn Al-'Aas said, "At that moment, I gave him Bay'ah to become Muslim, and An-Najāshī took my pledge to follow and obey Rasūlullāh ﷺ and become Muslim." Subhān'Allāh, 'Amr Ibn Al-'Aas came with one intention and is going back with another intention; he came for an objective and now he is coming [back] as a completely different human being. Subhān'Allāh, ***Wamā Ya'lamu Junūda Rabbika Illā Hū* – And none knows the soldiers of your Lord except Him.**[382] An-Najāshī was a soldier of Allāh and through him, 'Amr Ibn Al-'Aas, this *great* man – and you can read the history of 'Amr Ibn

[381] Al-Qasas: 56
[382] Al-Muddaththir: 31

Al-‘Aas and see what ‘Amr Ibn Al-‘Aas did for Islām – his Da’wah, his acceptance of Islām, came through An-Najāshī, and he was such a *great* enemy of Islām and now he becomes a Muslim. [‘Amr says,] “An-Najāshī then ordered some new clothes to be brought for me because my clothes were soaked in blood, and then I came out, and when my companions saw me wearing some new clothes they were quite happy and they felt that things were going well. Before I went in I told them that I am going to try to convince An-Najāshī to hand me over ‘Amr Bin Umayyah Ad-Damrī so that I could kill him and this would gain a good reputation for us with Quraish.” So now they asked him, “What did you do?” He said, “Well I did not feel that it was good to propose this to him in our first meeting, but I will do that next time.” They said, “That is a good idea.” ‘Amr Ibn Al-‘Aas said, “I said I am going to go for some business I have,” and he did not tell them what his plans were. ‘Amr Ibn Al-‘Aas left, he took a boat and went towards Madīnah; he just left them without a word. These men who he brought out with the intention of fleeing away from Muhammad ﷺ, as soon as he reaches he leaves them in Abyssinia and goes to Muhammad ﷺ! You know, Hidāyah is a strange thing.

‘Amr Ibn Al-‘Aas Meets Khālid Bin Walīd and ‘Uthmān Ibn Talhah on his Path to Madīnah

So ‘Amr Ibn Al-‘Aas reached to a place called Shu‘aibah and then he reaches to Marr Ad-Dahrān. When he gets to this place called Marr Ad-Dahrān and he is travelling towards Madīnah, he sees two men; one of them was in a tent and the other one was tying the camels. Who were these men? Khālid Ibn Walīd and ‘Uthmān Ibn Talhah. He walked up to them and asked, “What are you doing? Where are you going?” Khālid Ibn Walīd said, “There is no one worthy left and Muhammad ﷺ is prevailing, so we want to go and become Muslim.” ‘Amr Ibn Al-‘Aas said, “This is the same reason that brought me.” And I see this also as a striking thing that these men who were, [let us] say, among the leaders of the effort to fight Islām, [that they become Muslim]; ‘Amr Ibn Al-‘Aas, Khālid Ibn Walīd [and ‘Uthmān Bin Talhah]. Khālid Ibn Walīd belonged to the family of Banū Makhzūm who were enemies of Islām; many Āyāt were revealed about his father, and then also Abū Jahl

belonged to the same family. And then you have ‘Uthmān Bin Talhah; ‘Uthmān Bin Talhah belonged to Banū ‘Abd Ad-Dār, a very noble family in Quraish, they were the ones who carried the banner in war and they are the ones who hold the key of Al-Ka’bah, and by the way they still hold it until this day, the key was inherited from father to son all the way until this day, and Rasūlullāh ﷺ said, “The key should remain among you until the Day of Judgement. No one shall take it from you but a transgressor.” So these three men belonged to these prominent families in Quraish and they were very important figures, and Subhān'Allāh, they all meet, and what a coincidence, and nothing is a coincidence; everything happens through the Qadr of Allāh ﷻ, it is preordained. Now we are talking about 20 years [of] fighting Islām, and they meet along the path to Madīnah so that they would travel and enter Madīnah together, the three of them.

They reached to the outskirts of Madīnah and they heard someone say, “*Yā Rabāh! Yā Rabāh! Yā Rabāh!*” The derivative of *Rabāh* is *Ribh*, and that means profit – something that you gain. So ‘Amr Ibn Al-‘Aas said, “We took it as a good omen. And then someone saw us and said, ‘*Qad Alqat Makkah Ilaikum Maqālīdahā Ba’da Hādhain* – Makkah has handed over its reigns to you after these two men.’” And he was referring to ‘Amr Ibn Al-‘Aas and Khālid Bin Walīd. Meaning that what is left? Who is left in Makkah after ‘Amr Ibn Al-‘Aas and Khālid Bin Walīd became Muslim? It is as if Makkah has handed over its reigns to Rasūlullāh ﷺ after these men became Muslim. Now, as I said, these men constitute the second generation of leadership that was fighting Islām. You have the first generation and these are Abū Jahl, Abū Lahab, Umayyah Bin Khalaf, Ubaÿ Ibn Khalaf, Abū Sufyān, Al-Walīd Bin Mughīrah; these were the prominent personalities who were leading the effort to fight Islām in the early days up to the Battle of Badr. The Battle of Badr was the day in which the forces of evil were crushed and the entire first generation of leadership was exterminated. The only one who remained from those men was Abū Sufyān, he was the only man who survived and the reason he survived was because he did not attend Badr, because the whole reason why Badr occurred was to protect *his* caravan that he was leading. ‘Utbah Bin Rabī‘ah, Shaibah, Al-Walīd, Abū

Jahl, Umayyah Bin Khalaf, Ubaÿ Ibn Khalaf, they were all killed, and some of them already died before that like Abū Lahab; he did not die in the Battle of Badr [but] he died in Makkah. So the next generation that took over leadership were people like Khālid Bin Walīd, ‘Ikrimah Bin Abī Jahl, Safwān Bin Umayyah, ‘Amr Ibn Al-‘Aas; so they represented the new blood, the new leadership in Makkah. For these men to become Muslim was such a devastating blow to the people of Makkah, and that is why this man saw it as if Makkah had lost it and that was it, they were handing over the reigns of leadership to Rasūlullāh ﷺ after the Islām of these men.

Rasūlullāh ﷺ Delightfully Welcomes All Three of them into Madīnah

They came into Madīnah and Rasūlullāh ﷺ was *eagerly* waiting for them, smiling all the time while they were walking towards him. They could see this beaming smile on the face of Rasūlullāh ﷺ, he was *so* happy for their Islām, and this is the true Da’wah. Rasūlullāh ﷺ did not have anything against them even though they had fought against him in battlefields, they had spoken against him, they had harmed him, they had driven him out of his land, but Rasūlullāh ﷺ was looking at the interest of Islām and was happy because these men were now going to become soldiers of Allāh. ‘Amr Ibn Al-‘Aas said, “I told Rasūlullāh ﷺ, ‘O Rasūlullāh, I pledge my allegiance to you with the condition that Allāh forgives for me all my past sins.’ I forgot to ask him to forgive for me my forthcoming sins. Rasūlullāh ﷺ told me, ‘*Yā ‘Amr, Amā Ta’lam Annal Islāma Yajubbu Mā Qablah Wa Annal Hijrata Tajubbu Mā Qablahā Wa Annal Hajja Yajubbu Mā Qablah?* – O ‘Amr, do you not know that Islām erases everything before it, and that Hijrah erases everything before it, and that Hajj erases everything before it?’” So these three deeds, they erase everything. So you can see how important Hajj and Hijrah are; Rasūlullāh ﷺ equated them to Islām, that they erase *everything* that occurs before. ‘Amr Ibn Al-‘Aas said, “Rasūlullāh ﷺ took a lot of care of us and he used to put us ahead of many of the Companions, and that remained to be the case until he passed away. And then the same thing [happened] with Abū Bakr; he took a lot of care of me and Khālid Bin Walīd, and then in the time of ‘Umar Ibn Al-Khattāb, he

used to give a lot of attention to me and appoint me in important positions of responsibility,” however the relationship between ‘Umar and Khālid, as ‘Amr says, “*Kāna Kal ‘Ātib ‘Alā Khālid* – He was disapproving of some of the actions of Khālid Ibn Walīd.” So this is the story according to the narration of ‘Amr Ibn Al-‘Aas, we will see what Khālid Ibn Walīd ﷺ said.

Khālid Ibn Walīd ﷺ

Rasūlullāh ﷺ Attracts Khālid to Islām

Khālid said, “I have attended all of these battles against Muhammad, and in every situation I attended, I left with this feeling in my heart that I am putting my effort in something that is wasted and that in the end Muhammad will prevail.” So he had this deep feeling in his heart that what he was doing was wrong; there was something wrong with it, and that this man will be victorious and will prevail. He said, “Until Hudaybiyyah came; I led a contingent of Kuffār – 200 men – and Rasūlullāh ﷺ and the Muslims were praying Salātul Zuhr. I met Muhammad ﷺ *face to face* while they were praying and that was my opportunity to attack them in Salāh, but I was reluctant to do so.” Now, this word coming from Khālid Ibn Walīd ﷺ is strange because he was the furthest from being a reluctant person; he was a very decisive man, so for Khālid to say that I was reluctant to attack him [is strange], and he said, “That was good.” Allāh saved him, and he was reluctant at that moment because Allāh ﷻ wanted something good for Khālid Bin Walīd ﷺ. He said, “So Salāh finished. I did not take that opportunity so I decided that I am going to attack them in Salātul ‘Asr, [but] by the time they came to pray ‘Asr, Rasūlullāh ﷺ was already praying Salātul Khawf,” the Salāh where half of the army prays and half of them protects the rest. “*Fa ‘Alimtu Annar Rajula Manū’* – I knew that this man is being protected.” Khālid Ibn Walīd carries on with the narration and says [that] when Rasūlullāh ﷺ came the following year to do ‘Umrat Al-Qadā', his brother Al-Walīd Bin Walīd came looking for him. Now, Khālid Bin Walīd was among the Kuffār who vacated Makkah for the Muslims because they did not want to see them, they just left. So Al-Walīd came looking for

his brother Khālid and when he did not find him he left him a letter. What did he say? He said,

> Bismillāhir Rahmānir Rahīm. Ammā Ba’d: Fa Innī Lam Arā A’jab Min Dhahābi Ra'yika ‘Anil Islām. Wa ‘Aqluqa ‘Aqluq, Wa Mithlul Islāmi Mā Jahilahū Ahad? Waqad Sa'alanī Rasūlullāhi ﷺ ‘Ank, Wa Qāla Ayna Khālid? Faqult Ya'tī Bihillāh. Faqāl, Mā Mithluhū Jahilal Islām? Walaw Kāna Ja‘ala Nikāyatahū Wa Haddahū Ma‘al Muslimīn Kāna Khairallah, Walaqaddamnāhu ‘Alā Ghairih. Fastadrik Yā Akhī Mā Fātak, Faqad Fātaka Muwātun Salāh.
>
> In the name of Allāh, the most Merciful, the most Compassionate. I know of nothing more strange than your antipathy for Islām, being as intelligent as you are. Could anyone disregard something like Islām? Rasūlullāh ﷺ has asked me about you, he said, ‘Where is Khālid?’ I replied, ‘Allāh will bring him.’ He then asked, ‘Could someone like him disregard Islām? If he were to put his energy and bravery to work with the Muslims it would be better for him, we would certainly give him precedence before others.’ Take note brother of what good things you are missing.

Rasūlullāh ﷺ is asking about Khālid; where is Khālid? And then Rasūlullāh ﷺ is sending Khālid a message through his brother, he is telling him that it is not appropriate for someone like you, as intelligent as you are, to stay away from Islām, and if you become Muslim we will put you ahead of many others. This is true Da’wah dear brothers and sisters; the fact that Rasūlullāh ﷺ is asking about him, cares about him. Because Khālid said, “When Rasūlullāh ﷺ asked about me, that affected me a lot,” and this is what made Khālid decide to make his move and become a Muslim. It is the fact that Rasūlullāh ﷺ had him on his mind, it is the fact that Rasūlullāh ﷺ thought about him, gave him a thought. And even though he was a Kāfir, but to say that he is an intelligent man, how could this mind not understand and recognise Islām? And then also the fact that Rasūlullāh ﷺ said, “We will put him ahead of many others.” The status in Islām is according to how early you become Muslim; that was the status that

the Sahābah held. The earlier a Sahābï becomes Muslim the higher he is held, and that is only reasonable because *As-Sabq* – being ahead, shows a state of heart with a person. But here Rasūlullāh ﷺ is saying [that] even though Khālid may become Muslim late but we will put him ahead of many others; why? Because of the consideration that Rasūlullāh ﷺ had for the status of Khālid; his intelligence, his abilities. And this is an important thing for the leader and the Dā‘iyah; to recognise the abilities of people. People are not the same, they are different. Some people have qualities that others do not possess, some people have specialties that others do not possess, some people are strong, some people are weak, some people are intelligent, some people are less intelligent. You know, people are different, Allāh ﷻ has divided this Rizq among people and everyone has a different capability, and leadership is the ability to put the right person in the right place.

Khālid Decides to Make Hijrah

Khālid Bin Walīd ؓ decided that he was going to leave and he was going to become Muslim, and he had a dream; he saw himself in a very narrow, constricted place, and he was walking out of this place into a very vast and beautiful area. When he asked for the interpretation of this dream later on, Abū Bakr told him, “It means that this is you leaving Shirk and entering into Islām.” He wanted to talk to his close friend, Safwān Ibn Umayyah being one of them, so he went to Safwān and told him, “I want to become Muslim, would you like to join me?” Safwān said, “If no one but me remains, I am not going to become Muslim.” So Khālid Bin Walīd said, “Well, this is a man whose father and brother were killed by the Muslims.” So then he went to ‘Ikrimah Bin Abī Jahl [and] he told him, “Our situation with Muhammad is like a fox in a hole; you drop a bucket of water over him and he is going to come out running.” In other words, Muhammad ﷺ is surrounding us and we are like a fox in a hole, and all what Muhammad ﷺ and the Muslims have to do is douse us with a bucket of water and we are going to come out running, we have nothing left. [So Khālid asked,] “So what do you think about becoming Muslim?” ‘Ikrimah refused, so Khālid Bin Walīd told him, “Well, do not tell anybody about it.”

Khālid Bin Walīd Meets ‘Uthmān Bin Talhah and they Migrate

Then Khālid met ‘Uthmān Bin Talhah and said, “How about I talk to him?” And then he said, “No, I am not going to talk to him because he lost his family in Uhud.” Seven family members of ‘Uthmān Bin Talhah were killed under the banner of the Mushrikīn. So he said I am not going to speak to him, and then he said, “What difference does it make? I am leaving anyway so let me just talk to him.” And he went to ‘Uthmān and proposed the idea to him and Subhān'Allāh, he found him to be very receptive and he agreed to go immediately. And this tells us that we should not have pre-judgements about people. And again we go back to the issue of Hidāyah; we do not know who is going to be guided and who will not, and we should not rule out anything and we should never close the gates of hope for anyone. This is a man who Khālid thought in the beginning that he will not be receptive and then Subhān'Allāh he found him to be the most receptive among the three, even though he is the one who lost seven of his family members in the Battle of Uhud. So never give up on anyone. We spread out the message, our responsibility is to give *Balāgh* and then it is Allāh who guides; we are not responsible for the results. We have to do our part, we do it as an ‘Ibādah for Allāh ﷻ, but it is Allāh who controls the hearts of men. Khālid told ‘Uthmān, “We [will] meet in this particular place. If you arrive before me you wait until I come, if I arrive there before you I will wait for you until you come.” They travelled and then they met with ‘Amr Ibn Al-‘Aas – we already talked about that. When they reached the outskirts of Madīnah, Khālid said, “We stopped and then we changed our clothes and we put our best clothes on.” This is how they wanted to meet Rasūlullāh ﷺ; they were dressed up in their best clothes to go and meet Rasūlullāh ﷺ, preparing themselves for the greatest moment in their lives. When Khālid met Rasūlullāh ﷺ and he gave him his pledge, Rasūlullāh ﷺ told him, “Come here,” and then Rasūlullāh ﷺ said, “*Alhamdulillāh Alladhī Hadāk. Qad Kuntu Arā Laka ‘Aqlan Rajawt Allā Yuslimaka Illā Ilā Khair* – Praise be to Allāh who guided you. I used to see that you were intelligent and I hoped that your intelligence would only guide you towards good.” Khālid Bin Walīd said, “Rasūlullāh ﷺ put me ahead of many of his Companions

and took a lot of care of me," and we will see the manifestation of that in the rest of Seerah.

28
The Battle of Mu'tah

Rasūlullāh ﷺ Appoints Army of Three Thousand Strong

Rasūlullāh ﷺ appointed an army of 3000 strong to attack the lands of the Romans in Ash-Shām, and this was to be the first encounter between the Muslims and the Romans and also the first encounter between Muslims and Christians. There was something unique this time in the appointment of the *Umarā'* of this army – the leaders of this army. Usually the case was that Rasūlullāh ﷺ would appoint one Amīr for the army and that was it, [but] this time it was different, Rasūlullāh ﷺ said, "The Amīr is Zayd Ibn Hārithah. *Fa'in Usīb* – If he is killed, then Ja'far Ibn Abī Tālib. *Fa'in Usīb* – If he is killed, then 'Abdullāh Ibn Rawāhah." So Allāhu A'lam, it could have been that the risk and the danger of this encounter demanded that Rasūlullāh ﷺ take the additional step of appointing two Umarā' as backup for the first, or it could be that Rasūlullāh ﷺ knew beforehand that they would be killed, Allāhu A'lam, but we do

not find anywhere else in the Seerah of Rasūlullāh ﷺ that Rasūlullāh ﷺ appointed backup Umarā' in case the first is killed, so this is something unique with what we refer to as the Ghazwah of Mu'tah. There is something else that is unique with Ghazwat Mu'tah; this is the *only* time in Seerah where an army that is not led by Rasūlullāh ﷺ is called Ghazwah. Usually a Ghazwah is an army in which Rasūlullāh ﷺ participates and a Sariyyah is an army in which Rasūlullāh ﷺ does not participate; that is how it is in the books of Seerah. So whenever you see a Ghazwah, know that Rasūlullāh ﷺ was there, and whenever you see the title Sariyyah – Dispatch, know that Rasūlullāh ﷺ was not there. With Mu'tah, it is called Ghazwah in all the books of Seerah – that is what Al-Bukhārī calls it, that is what Ibn Hishām calls it, Ibn Is'hāq, Al-Wāqidī – they all agreed on calling this a Ghazwah even though Rasūlullāh ﷺ was not there. So why? What is the reason? Some scholars said because of its *huge* importance it was given this honourary title of being Ghazwah even though Rasūlullāh ﷺ was not there. And this is the largest of all Sarāyā, because Sarāyā, like we have seen in the past, were small in number; a few hundred maximum, [and] sometimes a Sariyyah would be as small as four or five, but here we have 3000.

‘Abdullāh Ibn Rawāhah Reprimanded for Delaying Going Out in order to Pray Jumu‘ah

There is a Hadīth in At-Tirmidī, however this Hadīth is *Munqata’*, and Munqata’ is one of the types of weak Hadīth, but there is another strong Hadīth which strengthens it even though they are not the same in terms of the wording but they are talking in principle about the same issue. This Hadīth in At-Tirmidī states that Rasūlullāh ﷺ sent out an army, and among the members of this army who were designated to go out with this army was ‘Abdullāh Ibn Rawāhah ؓ. This army was to leave on Friday, and Ibn Kathīr mentions this Hadīth as evidence that the Muslims left out Madīnah in Ghazwat Mu'tah on a Friday. ‘Abdullāh Ibn Rawāhah thought about it, he said [to himself] that well, I am one single person, so if I stay – because this army was supposed to leave at Fajr – if I stay and pray Jumu‘ah with Rasūlullāh ﷺ [then] I will be able to catch up with the army because

I am just one person. Because the army as a whole is slow, but one individual can speed up and catch up with the rest. Rasūlullāh ﷺ spotted him in Salāh, Rasūlullāh ﷺ saw him and asked, "How come you stayed behind?" 'Abdullāh Bin Rawāhah responded and said, "O Messenger of Allāh, *Aradtu An Ujammi'a Ma'ak* – I wanted to pray Jumu'ah with you." Rasūlullāh ﷺ told him, "*Law Anfaqta Mā Fil Ardi Jamī'an Mā Adrakta Ghadwatahum* – If you spend all the money on earth, you would not catch up with them." These few hours where 'Abdullāh Bin Rawāhah stayed behind between Fajr and Jumu'ah, Rasūlullāh ﷺ is telling him [that] if you spend *all* the money in the world, you will not catch up with them in terms of reward. We are not talking about if he stays behind completely, we are talking about if he catches up with them. Those few hours that he missed, he will never be able to make them up even if he spends all the money in the world.

The authentic Hadīth which I was talking about that witnesses for this Hadīth is the saying of Rasūlullāh ﷺ, "*Laghadwatun Aw Rawha Fī Sabeelillāh Khairum Minad Dunyā Wamā Fīhā* – Leaving early with an army or coming back with them is better than the earth and everything in it." Now, let us think about this for a moment; why did 'Abdullāh Bin Rawāhah stay behind? He did not want to stay behind because of fear, he did not want to leave Jihād Fee Sabeelillāh – that was not the case; he had the right intentions for staying behind, he wanted to seek knowledge, and seek knowledge from who? Not from a Sheikh – a great scholar, he wanted to seek knowledge from Rasūlullāh ﷺ himself. He wanted to stay behind to receive the Ajr of Jumu'ah, and Jumu'ah with whom? With Muhammad ﷺ. Nevertheless, Rasūlullāh ﷺ is telling him that what you did is wrong; those few hours that you missed, nothing can make them up for you. So Rasūlullāh ﷺ was teaching the Sahābah a lesson that you are not excused from staying behind. We know that fighting Fee Sabeelillāh can be with yourself, it can be with your wealth, or it can be with your tongue, because Rasūlullāh ﷺ says, "*Jāhidul Mushrīkina Bi Anfusikum Wa Amwālikum Wa Alsinatikum* – Fight the Disbelievers with yourself, and your wealth, and your tongues." However, fighting the Mushrikīn with one's

tongue alone is not enough, otherwise it would have been sufficient for the great scholars among the Sahābah to sit behind in Madīnah and not go out with Rasūlullāh ﷺ. But we know that the scholars of the Sahābah like Ubaÿ Ibn Ka'b and Mu'ādh Ibn Jabal and the poet of the Sahābah Hassān Bin Thābit, they all went out in Ghazawāt and their knowledge was not an excuse for them to stay behind, in fact Rasūlullāh ﷺ himself, whom the Ummah depends on for learning the Revelation, he did not stay behind and he said, "I wish that I can join with every army that leaves." 'Uthmān Ibn 'Affān and 'Abdur Rahmān Bin 'Awf who used to finance the armies, this support by their wealth was not sufficient for them, [but] they had to go out themselves, and no one tried to justify and make sense of this by saying that, 'Well if they go out they would be killed therefore it would be better for them to stay behind and just support with their wealth'. No, they had to go out themselves. And here Rasūlullāh ﷺ is telling 'Abdullāh Bin Rawāhah that no matter what you do you will not catch up with them. Even though you prayed Jumu'ah with me, even though you stayed behind with the intention of learning – *Talabul 'Ilm*, that is not an excuse, you should have went out.

Muslim Army of Three Thousand Faces Roman Army of Two Hundred Thousand Strong

The army reached to Ash-Shām – present day Jordan, and they received intelligence that the Romans have heard of their marching and they have mobilised an army. Now, the news that they received was not really that good; if they had received news that the army that they are meeting would be an army of 3000 like them that would have been fine. If they received intelligence that the army is twice their number, 6000, that would be fine. In fact we might speculate that if they received the news that the army is 10 times their number such as 30,000, they would have been fine with that. These are the Sahābah of Rasūlullāh ﷺ; courage and bravery and Īmān and Tawakkul on Allāh. But the news was that they are facing an army of 200,000 strong! 100,000 professional Roman soldiers in addition to 100,000 Christian Arabs; these are the allies of the Romans in the land of Ash-Shām. This is disastrous news! 3000 facing 200,000. So far the Muslims had never

ever heard of such numbers. In the past, the largest force that they would face, for example in the Battle of Al-Khandaq, was 10,000, [and] here they are facing an army of 200,000. And then who are we talking about? We are talking about the soldiers of the Roman Empire; they had a reputation, the Romans and the Persians had a reputation of having strong fighting forces; well-trained, well-armed, professional soldiers. We are not talking about tribesmen, we are talking about a professional army.

So this issue demanded a Shūrā, so the Amīr Zayd Ibn Hārithah consulted with the prominent Sahābah, "What should we do?" Some of them said, "Let us send a messenger to Rasūlullāh ﷺ and ask what should be done, let us wait." 'Abdullāh Bin Rawāhah ؓ said, "Men, what you dislike is what you have come forth to seek – martyrdom." Listen to this, "Men, what you dislike is what you have come forth to seek." 'Abdullāh Bin Rawāhah is reminding them with their original intentions; you are Companions of Rasūlullāh, you came out with the intention, *every* one of you, every single one of you wants to die Fee Sabeelillāh; that is our ultimate goal, ultimate desire. If that is what we want, how come now we are disliking it? What is the reason you are asking us to pause and wait? What is the reason you are asking us to not face the enemy? Is it fear of death? Well what is the point in that? We all came here with the intention of dying Fee Sabeelillāh. So he reminded them; ***Wa Dhakkir Fa Innadh Dhikrā Tanfa'ul Mu'minīn* – And remind, for indeed, the reminder benefits the Believers.**[383] 'Abdullāh Bin Rawāhah then told them, "We are not fighting by means of our numbers or strength, we are combating them only with this Religion with which Allāh has honoured us. Go forth! It will only result in one of the two good outcomes; either victory or martyrdom – *Ihdal Husnayayn! Imman Nasr* or *Immash Shahādah*." This is what every Muslim looks up to; either to win against the enemy in Dunyā or die Fee Sabeelillāh. That encouraged them and they said, "By Allāh, Ibn Rawāhah is right," and they decided to go forth no matter what the consequences are. And this tells us about the spirit of the Sahābah ؓ; their thoughts, their concern, was with Ākhirah – that is

[383] Adh-Dhāriyāt: 55

what they were concerned about; Ākhirah and not Dunyā. And we are facing Allāh ﷻ, let us go! On the other side of this Dunyā we will be meeting Allāh ﷻ.[xli]

Muslim Army Goes Forth

The army went forth. This deliberation happened in an area in Jordan called Ma'ān, and now they are moving forward toward the plains of Mu'tah; Al-Mu'tah is also in Jordan. With this army was a new Muslim; Abū Hurairah ؓ. Remember we just talked about him, we said that he became Muslim in Khaibar?[384] So Abū Hurairah tells us his experience in this battle. Abū Hurairah ؓ said, "I attended the Battle of Mu'tah. When the Mushrikīn came close to us, we saw what *no one* could face; weapons, preparation, silk, gold, so my eye became dazzled." Subhān'Allāh. Abū Hurairah ؓ is a new Muslim, and there are some things that a Muslim learns by experience; sometimes it is not all knowledge, sometimes it is experience. Remember here that Abū Hurairah is coming from a Jāhiliyyah background. An army of 3000 facing an army of 200,000 is something that you would find in no religion and no tradition. The Arab tribesmen could not think about that, and [nor] can anybody coming from any other culture or tradition, it is something that is incomprehensible, [they would be thinking] why should we do this? This is death. Not only were the numbers fearsome, but now when they faced the army [it was worse]. You see, before it was news that they heard with their ears, [but] now they were seeing it. *Laisal Khabar Kal Mu'āyanah* – Hearing something is not like seeing it. And then these armies played on the psychology of the enemy; the looks, the show of force, they knew that this played an important role on demoralising the enemy. So they came in a show, [and] probably there were drums beating. And then Abū Hurairah described the preparation and the weapons that they could see, and then the gold, and the *Dībāj* and *Harīr* – the thick cloth of silk that the army was dressed in; all of this puts fear in the hearts of the enemy. Abū Hurairah said, "*Fa Bariqa Basarī* – I became dazzled," and *Bariqa* is like lightning. He said, "My eyes were struck," as if he was saying my eyes were struck

[384] The story of Abū Hurairah ؓ may not have been picked up by the audio.

with lightning. Was this confusion? Was it fear? Was it surprise? Anyway [whatever it was], it was something that could be seen on the face of Abū Hurairah. Next to him was Thābit Bin Arqam. Thābit Bin Arqam saw what was going on! And he told Abū Hurairah, "*Ka'annaka Tarā Jumūʻan Kathīrah* – It seems that you are seeing a huge force!" Abū Hurairah said, "Yes, definitely!" Look at this! Are we meant to fight these people?! Thābit Bin Arqam here – and this is the role of the senior Muslim handing down his experience to the new Muslim, to the junior, the old handing down the experience to the young, Thābit Bin Arqam is *steeped* in Islām – he told Abū Hurairah, "*Innaka Lam Tash'had Maʻanā Badrā, Innā Lam Nunsar Bil Kafrā* – You were not with us at Badr, we are not given victory through numbers." Here he is handing down to Abū Hurairah a lesson that is learned by experience. You were not there at Badr; we Muslims – forget about the laws of nature and war that you had with you in the time of Jāhiliyyah, forget about that, now you are a Muslim, it is a new world, we view the world differently – we Muslims see things differently; you were not there at Badr. Now, the numbers at Badr were nothing like what we are talking about here, but at Badr it was the first encounter, and then the Muslims saw the interference through the soldiers of Allāh, they saw the angels come in and give them victory. It was not their numbers; the Muslims were a little over 300 and the enemy was 1000, so it was only three times the number. Here we are talking about 3000 against 200,000, so it is a completely different thing, but he is telling him that it is not numbers that give us victory it is our trust in Allāh. **And you threw not, [O Muhammad], when you threw, but it was Allāh who threw – *Wamā Ramayta Idh Ramayta Walā Kinnallāha Ramā*[385]** And these Āyāt were revealed when? After the Battle of Badr, and this is narrated by Al-Bayhaqī.

Rasūlullāh's ﷺ Three Appointed Leaders All Attain Shahādah

The battle started. Zayd Bin Hārithah, the leader, is ahead of the army and not behind them. He is carrying the banner with courage, leading his army, giving them example. He moved forth carrying the banner in his arms! And

[385] Al-Anfāl: 17

it says in the narration, "*Hattā Tāsha Fī Ramāhil 'Aduw* – Until he was lost amongst their lances." So Zayd Ibn Hārithah moved forward until you could not see him anymore because he was lost in a *sea* of lances! Spears covering him from every direction, *stabbing* him from every corner, until there was Zayd no more! Then the banner was carried by Ja'far Ibn Abī Tālib ﷺ who just came back from Abyssinia. Rasūlullāh ﷺ did not keep him next to him, Rasūlullāh ﷺ sent him to the army, sent him to battle. Ja'far Ibn Abī Tālib carried the banner, and in the heat of the battle, Ja'far Ibn Abī Tālib felt that his horse was hindering him, so he dismounted and he killed his horse, and this was used as evidence for example by the Ahnāf, Imām Abū Hanīfah, that you are allowed to kill your animal to prevent the enemy from taking advantage of it. Because the rule is that we should not kill an animal wastefully; if you are not going to eat it why kill that animal? But they use this as evidence. If it is with the intention of preventing the enemy from making use of it then it is allowed. So Ja'far killed his horse and then he moved on foot. It is said that his right arm was cut, so he carried the banner with his left [arm] and that was cut, so then he hugged the banner with what was left from his arms, and then he was eventually killed and he was *full* of stabs from ahead of him and from behind him. In Bukhārī it says that 'Abdullāh Ibn 'Umar used to call him 'The Man of Two Wings', because instead of his two arms which were cut off, Allāh replaced them with two wings after he died to fly in Jannah wherever he wants. And then 'Abdullāh Ibn Rawāhah took over the Imārah, the leadership of the army. He was handed a piece of meat to strengthen himself, so he started eating from that piece of meat, and then he heard an uproar from a certain corner of the battlefield, he said, "*Wamā Zilta Fid Dunyā?!* – And you are still in this world?!" And he jumped ahead and was killed Fee Sabeelillāh. Now, the three Umarā', the three leaders, who were appointed by Rasūlullāh ﷺ, were killed. Thābit Ibn Arqam ﷺ whom we just talked about, he carried the banner and he said, "Choose from among you O Muslims a leader to lead us!" They said, "You lead us!" He said, "No, I will not!" So they gave the banner to Khālid Bin Walīd and they said, "You are our leader." So it was the Muslims who appointed Khālid Ibn Walīd, they chose him to lead, and he was also a new Muslim and this was the first battle that he would lead.

The Sword of Allāh – Khālid Bin Walīd ﷺ Appointed Amīr

Rasūlullāh ﷺ would receive the news through Jibrīl ﷺ when he was in Madīnah, he would receive the news from the battlefield in Jordan. Rasūlullāh ﷺ said, and this is in Bukhārī "*Akhadhar Rāyata Zaydun Fa Usīb, Thumma Akhadhahā Ja'far Fa Usīb, Thumma Akhadhahā Ibn Rawāhah Fa Usīb, Hattā Akhadhar Rāyata Saifum Min Suyūfillāh Hattā Fatahallāhu 'Alaihim* – The banner was carried by Zayd until he was killed, and then it was carried by Ja'far until he was killed, and then it was carried by 'Abdullāh Ibn Rawāhah until he was killed, and then the banner was carried by a sword from the Swords of Allāh until Allāh gave them victory." Khālid Bin Walīd was a Sword of Allāh and the Muslims need a sword of Allāh! They needed a sword of Allāh yesterday and we need a sword from Allāh today. Khālid Ibn Walīd carried the banner and he was fighting, leading the Muslims. A new Muslim, but the spirit of Islām was strong. Khālid Ibn Walīd said, "*Takassarat Fī Yadī Tis'at Asyāf* – Nine swords broke in my hand." Subhān'Allāh! What was Khālid Bin Walīd doing with those swords?! He broke down nine swords, and then he said, "In the end, only a Yemeni broad sword survived with me." So the question is not weather Khālid can deal with the swords, the question is whether the sword can handle Khālid Bin Walīd. Nine swords were broken in one day on the enemies of Allāh and only a broad sword, a big piece of iron, Yemeni sword, survived in his hand until the end of the day. Rasūlullāh ﷺ said about the three leaders of the army, "*Wamā Yasurruhum Annahum Ma'anā* – And it would not please them to be with us." Zayd, Ja'far and 'Abdullāh Ibn Rawāhah are happier in Ākhirah than in Dunyā. They do not want to come back with us, they are happy where they are.

It is mentioned in one narration that at nightfall when the fighting stopped, what Khālid Ibn Walīd was doing was a slow retreat. He did not want to do a fast retreat because then the enemy would take advantage of that and destroy the army, so it was a slow retreat. They were holding on and he was doing it slowly until nightfall, trying to encourage the Muslims to hold on. At night what he did was he switched the left flank to the right and the right

to the left, so when they woke up in the morning and the Romans saw the army, the right flank of the Romans would see different people in front of them and the left flank of the Romans would see different people in front of them, [so] they were deceived to believe that the Muslims received reinforcements, so they told themselves [that] if the Muslims were able to hold ground when they were only 3000, what are they going to do today after they have received reinforcements? And this convinced the Romans to retreat, and this is the victory that Rasūlullāh ﷺ is talking about in Bukhārī, this is the Opening regarding which Rasūlullāh ﷺ said, "*Fa Fatahallāh 'Alaihim.*" When that happened and the Romans stopped, Khālid Bin Walīd immediately retreated with the army and they came back to Madīnah.

Rasūlullāh's ﷺ Love for Family of Ja'far Ibn Abī Tālib ؓ

Rasūlullāh ﷺ visited the children of Ja'far Ibn Abī Tālib ؓ, the cousin of Rasūlullāh ﷺ, the brother of 'Alï Ibn Abī Tālib, and Rasūlullāh ﷺ told their mother to bring the children. Asmā' said, "I have already cleaned them and oiled them, washed them and bathed them." So they came to Rasūlullāh ﷺ and Rasūlullāh ﷺ hugged them and tears were swelling in his eyes. So Asmā' asked, "Has something happened?" Rasūlullāh ﷺ said, "Yes, Ja'far was killed." She screamed when she heard the news, and Rasūlullāh ﷺ told her, "I am their Walī in Dunyā and Ākhirah." I am their friend in Dunyā and Ākhirah, I will take care of them in Dunyā and Ākhirah. This is an honour for the children of Ja'far Ibn Abī Tālib ؓ.

There are some lines of poetry Asmā' said lamenting the loss of her husband Ja'far Ibn Abī Tālib, Asmā' Bint 'Umais said:

Fa Ālaytu Lā Tanfakku Nafsī Hazīnatan
'Alaika Walā Yanfakku Jildī Aghbarā
Fa Lillāhi 'Ainan Marra'ā Mithlahū Fatā
Akarra Wa Ahmā Fil Hiyāji Wa Asbarā

I swear, my soul will never cease to be sad over you
And my skin will always wear dust

No one ever saw the like of him
A hero who persisted so valiantly in the fray

These words of Asmā' show her sorrow over the loss of her husband. After the end of her ‘Iddah – the waiting period which the wife is required to have after she becomes a widow before being allowed to marry again, she was approached by Abū Bakr As-Siddīq and she agreed to marry him. ‘Alï Ibn Abī Tālib was invited to the Walīmah [and] he asked Abū Bakr permission to speak to Asmā'; Asmā' is the wife of his deceased brother. Abū Bakr gave him permission so ‘Alï Ibn Abī Tālib spoke to her from behind a curtain, he said, “Who is the one who said, ‘I swear, my soul will never cease to be sad over you, and my skin will always wear dust?’” He reminded her with her lines that she said about Ja’far, because here she says that I will *continue* being sad for you and now here she is getting married to Abū Bakr! She said, “Away with you Abul Hasan, you are always joking!”

Abū Bakr had a child from Asmā', Muhammad, and then when Abū Bakr died, Asmā' Bint ‘Umais married ‘Alï Ibn Abī Tālib. So Muhammad Ibn Abī Bakr was brought up in the house of ‘Alï Ibn Abī Tālib, and they had a very strong relationship and Muhammad was a *staunch* supporter of ‘Alï Ibn Abī Tālib and he became a governor for ‘Alï Ibn Abī Tālib over Egypt. And then later on in the events that occurred after that in the war between ‘Alï Ibn Abī Tālib and Banū Umayyah, Egypt fell and Muhammad Ibn Abī Bakr was chased down to Sa‘eed Musr where he was eventually killed, but until the end he was a defender of ‘Alï Ibn Abī Tālib ﷺ.

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The Early Muslims Left No Muslim Sister Behind

One thing to notice over here is that with the early Muslims, no Muslim sister would be left behind. If she was divorced she would be married, if she was widowed she would be married; they would not leave a Muslim sister alone, and this tradition cannot be revived except if polygamy is promoted and accepted. It is important for every Muslim man and woman to be part of a family; that is part of our make-up, to be part of a

family. So the Muslims in those days would marry a Muslim sister whether she was divorced, they would marry her if she was widowed, they would marry her if she was old. Now we have so much taboo about a lot of issues; first of all polygamy has become unacceptable, marrying an older sister is something that many brothers see as unacceptable, marrying a woman who is divorced or widowed is also avoided, and this is not the proper acceptable social life for Muslims.

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The Three Commanders

Let us talk about the three commanders a little bit.

Zayd Ibn Hārithah ﷺ

The first one: Zayd Ibn Hārithah ﷺ. Zayd Ibn Hārithah is from the tribe of Qudā'ah; Qudā'ah is a Yemeni tribe that moved into Hijāz and moved into Ash-Shām. He was taken by his mother to visit her family and they were ambushed by horsemen from Balqīn, another Arab tribe. So they took them as slaves and sold them – that was how it was in the wild life of pre-Islāmic Arabia; you [would have] raids and they would take the families and take the children and just sell them in the market. So Zayd Ibn Hārithah ended up being sold. Hakīm Ibn Hizām bought him and gave him as a gift to Khadījah, the wife of Rasūlullāh ﷺ, and she gave him as a gift to Rasūlullāh ﷺ, so Zayd Ibn Hārithah ended up as the property of Muhammad ﷺ in the time of Jāhiliyyah; this was before Prophethood. Rasūlullāh ﷺ loved Zayd *so* much. The father of Zayd and his uncle knew about his whereabouts so they came asking Rasūlullāh ﷺ to give them their son back. Rasūlullāh ﷺ told them, "Fine, how about we give Zayd the choice?" Let us leave it to Zayd. Zayd now is an adult, he can make the choice for himself. His father was very happy with this, [thinking] *definitely* he is going to choose us over slavery. Rasūlullāh ﷺ asked Zayd, "Who do you want to stay with?" Zayd said, "I want to stay with you." Subhān'Allāh. This tells us volumes about the personality and the character of Rasūlullāh

ﷺ. Zayd would rather stay with Rasūlullāh ﷺ as a slave than go back with his father. Rasūlullāh ﷺ immediately said, "And I free you and I adopt you as my own son, and from now on your name is Zayd Bin Muhammad and not Zayd Bin Hārithah." Rasūlullāh ﷺ loved him so much, and he married him to Umm Ayman who also was a slave-woman; Rasūlullāh ﷺ married her to Zayd Bin Hārithah and they had a child, Usāmah Bin Zayd. And then Rasūlullāh ﷺ married Zayd Bin Hārithah to his own cousin Zainab Bint Jahsh ؓ, [and] we talked about this; the marriage did not work out so he divorced her.

When Rasūlullāh ﷺ appointed Usāmah to lead an army, some of the noble men were not very happy that Usāmah, who comes from a slavery background, should be the leader over them, plus Usāmah was 18 years old – very young in age. So they talked about it a little bit [and] the news reached to Rasūlullāh ﷺ. Rasūlullāh ﷺ said, "*In Ta'anu Fī Imratih, Faqad Kuntum Tat'anūna Fī Imrati Abīhi Min Qabl. Wa Aymullāh! In Kāna La Khalīqal Lil Imārah Wa In Kāna Lamin Ahabbin Nāsi Ilaÿ. Wa Inna Hādhā Lamin Ahabbin Nāsi Ilayya Mim Ba'dih* – If you dispute his leadership, you were disputing the leadership of his father before him. And in the name of Allāh! He is an appropriate person for leadership and his father was an appropriate person for leadership, and he is from among the most beloved people to me, and his father was from among the most beloved people to me!" This Hadīth is in Bukhārī and Muslim.

There is an additional virtue of Zayd Ibn Hārithah, and that is that he is the *only* Companion mentioned by name in Qur'ān: ***Falammā Qadā Zaydum Minhā Wataran Zawwajnākahā* – So when Zayd had no longer any need for her, We married her to you.**[386] He is the *only* Sahābī mentioned by name in Qur'ān, in Sūrah Al-Ahzāb, in the Book of Allāh that will be recited until the Day of Judgement. We are reciting the name of Zayd Ibn Hārithah ؓ – what a great honour for this man!

[386] Al-Ahzāb: 37

Ja'far Ibn Abī Tālib ﷺ

[The second commander:] Ja'far Ibn Abī Tālib, the cousin of Rasūlullāh ﷺ. He is older than 'Alï Ibn Abī Tālib. He made Hijrah to Al-Habashah and he had some great positions over there. He was the spokesman of the Muslims with An-Najāshī and he was the one who would teach Najāshī about Islām. He participated in both Hijrah to Al-Habashah and Hijrah to Madīnah. And when he arrived in Khaibar, Rasūlullāh ﷺ said, "I do not know which causes me more joy, the opening of Khaibar or the arrival of Ja'far." And he is the one with two wings as we mentioned before.

'Abdullāh Ibn Rawāhah ﷺ

[The third commander:] 'Abdullāh Ibn Rawāhah ﷺ, one of the Nuqabā' who gave pledge to Rasūlullāh ﷺ in Bay'atul 'Aqabah. He was an excellent poet; he has a lot of poetry in support of Islām and in defence of Rasūlullāh ﷺ and [in] praising him.

Hadīth Mentioning Status of Ja'far, Zayd and Ibn Rawāhah ﷺ

There is a Hadīth, and I will read this Hadīth to you. Abī Umāmah ﷺ narrates, "I heard Rasūlullāh ﷺ say, 'When I was asleep, two men came to me and they took me to a rugged mountain and they told me, 'Climb.' I said, 'I cannot.' They said, 'We will help you.' We heard some loud voices screaming, an uproar. I asked, 'What are these voices?' They said, 'This is the groaning of the people of Hellfire.' And then we moved on and I saw people hanging from their tendons and their mouths were split open and blood was streaming out. I asked, 'Who are these?' They told me, 'These are the people who break their fast before the right time.' And then we moved on and I saw people who were bloated and a stench would come out from them – a horrible smell – and they had a very ugly look. I asked, 'Who are these?' They said, 'These are the killed from among the Disbelievers.' And then I saw people who were bloated and stench would come out of them, and their smell was so horrible it was like [the smell of] toilets. I asked, 'Who are these?' They said, 'These are the ones who commit fornication and adultery.' And then I saw women and snakes were eating from their breasts.

I said, 'What is wrong with these?' They said, 'These are the women who prevent their milk from their children – they do not breastfeed their infants.' And then we carried on and I saw children playing between two rivers. I asked, 'Who are these?' They said, 'These are the children of the Believers.' And then we climbed a high place and I saw three men drinking wine. I asked, 'Who are these?' They said, 'These are Ja'far, Zayd and Ibn Rawāhah.' And then we went to a higher place and I saw three men. I asked, 'Who are these?' They said, 'Ibrāhīm, Mūsā and 'Īsā and they are waiting for you.'" This Hadīth was narrated by Ibn Khuzaimah and Ibn Habbān in their Sahīh.

Ibn Kathīr, and we will close [Ghazwat Mu'tah] with this statement, he says, "So according to these authorities, the total killed should be 12 men." These are the Muslims who were killed in the Battle of Mu'tah; this battle that looked like a disaster, that looked like an annihilation of Muslims, *only* 12 men were killed. Then he says, "Two armies of opposing faiths, one consisting of those fighting for Allāh's cause and numbering 3,000 men, and the other of Disbelievers totalling 200,000 – 100,000 Romans and 100,000 Christian Arabs – could battle together with the resulting deaths of only 12 Muslims is truly great. And a large number of Unbelievers were killed; Khālid alone stated, 'Nine swords were broken in my hand and finally only a Yemeni broad sword persisted with me.' How many must he have killed with all those swords? Not to mention all the other brave bearers of Qur'ān like him who sentenced to death those crucifix worshippers upon whom be the curses of the most Merciful at that time and forever. This relates to the words of the Almighty: **Already there has been for you a sign in the two armies which met - one fighting in the cause of Allāh and another of Disbelievers. They saw them [to be] twice their [own] number by [their] eyesight. But Allāh supports with His victory whom He wills. Indeed in that is a lesson for those of vision.**[387]"

This is the end of Ghazwat Mu'tah. We move on to some Sarāyā that occurred in that year.

[387] Āl-'Imrān: 13

Sarāyā in Eighth Year of Hijrah

Sariyyah Dhāt As-Salāsil

There was a Sariyyah led by ‘Amr Ibn Al-‘Aas and this was the first appointment for ‘Amr Ibn Al-‘Aas. Remember, ‘Amr Ibn Al-‘Aas became Muslim with Khālid Bin Walīd, so he had just recently embraced Islām; Rasūlullāh ﷺ, very soon after their Islām, put them in these positions of leadership because they were capable men; Khālid Bin Walīd and ‘Amr Ibn Al-‘Aas were born leaders, they had the capability, and Rasūlullāh ﷺ recognised [this] in them and immediately started giving them this authority to promote the Religion of Allāh ﷻ. This battle was called Dhāt As-Salāsil because of the area in which this occurred; near to a well or river or source of water called Dhāt As-Salāsil. ‘Amr Ibn Al-‘Aas was sent into the land of Balī – this was an Arab tribe; they were his maternal uncles so Rasūlullāh ﷺ sent him to them. However, they gathered a force to fight, and because of the numbers of this force ‘Amr Ibn Al-‘Aas asked for reinforcements; Rasūlullāh ﷺ sent him Abū ‘Ubaidah among some Muhājirīn. When the reinforcement arrived, ‘Amr Ibn Al-‘Aas said, “I am the Amīr.” The Muhājirūn said, “No, Abū ‘Ubaidah is the Amīr.” ‘Amr Ibn Al-‘Aas said, “No, I am the Amīr because Rasūlullāh ﷺ appointed me to lead and you just came as a reinforcement.” Abū ‘Ubaidah, rather than argue on this issue, he said, “The last advice that Rasūlullāh gave me was, ‘*Fātatā Wa‘ā Walā Takhtalifā* – Agree with each other and do not disagree with each other.’” And Abū ‘Ubaidah was a very soft and lenient man, he said, “You are the leader.” At night time, ‘Amr Ibn Al-‘Aas ؓ had a wet dream – *Ihtilām*. When he woke up it was *very* cold, [so] rather than bathing – and that is the requirement – he just made Wudū'. Rasūlullāh ﷺ was told about that when they returned. ‘Amr Ibn Al-‘Aas said, “I feared for my safety, this water was going to kill me! It was very cold so I took precautions for my safety and that is why I just made Wudū'.” Rasūlullāh ﷺ smiled and did not say anything, so some scholars use this as an evidence that if there is risk and the water is too cold and the weather is too cold then one can make Tayammum or make Wudū' rather than bathing, because the requirement is Ghusl. This is the Sariyyah of Dhāt As-Salāsil.

Sariyyah of Abī ‘Ubaidah

Then there is the Sariyyah of Abī ‘Ubaidah, and Ibn Kathīr mentions it here and he says, “I mention it here because Al-Bayhaqī mentions it in this chronological order even though this Sariyyah must have occurred before Sulh Al-Hudaybiyyah.” Because Abū ‘Ubaidah was sent out *Liyarsud ‘Ira Quraish* – to spy on the caravans of Quraish, and we know that during the time of Hudaybiyyah there was a truce, and [since] now there is a truce then how could this happen? Now, I do not recall if I have covered this Sariyyah before, I am sure I have talked about it in one of my lectures but I am not sure if it was in Seerah or not. I will repeat it here briefly just because Ibn Kathīr mentions it in this position.

They were sent to Saif Al-Bahr and the appointment was to gather reconnaissance on the caravans of Quraish. They ran out of food so Abū ‘Ubaidah would give them one date a *day*. When this narration was heard later on by one of At-Tābi‘īn, he said, “And what would one date a day do?” The one who was telling them this story said, “When the dates ran out, then we knew the value of one date a day.” Now you are talking about what one date a day would do for us! What kind of meal is that? Yes, it is insignificant, but we knew how valuable and significant it was when we ran out of dates and we had nothing. Qais Bin Sa’d Bin ‘Ubādah was with them, he borrowed some camels from one Mushrik, he told him, “I am going to pay you,” and he would slaughter for them five camels a day until Abū ‘Ubaidah banned him and prohibited him from carrying on. Qais was *very* generous. Abū ‘Ubaidah stopped him because he was going to put himself in big trouble! Qais did not have any money; how are you going to pay back for all of these camels that you are slaughtering for us? So he stopped him by force. Now they had nothing.

Because these men are Mujāhidīn Fee Sabeelillāh, Allāh ﷻ provided them with Rizq. They saw what appeared like a hill of sand; a sand dune, but when they came close it was a whale, a dead whale. They said, “We cannot eat from this because it is dead.” And then Abū ‘Ubaidah told them, “We are the messengers of the Messenger of Allāh, we are Fee Sabeelillāh, and it is a

necessity so let us eat from it." They were *very* hungry and they started eating from this whale, in fact what they did [was] they set camp right there next to the whale for an *entire* month, feeding off this whale. Every day they would eat from it, one of them said, "Until the flesh on our stomachs started to fold," meaning their stomachs were so tight because first of all they were very fit and then also [because] they suffered a certain period of malnutrition because of having no food for some time, and in the desert [they were] very exhausted, [but] now they were eating every day – daily they are eating meat, meat, meat from this whale – until the flesh on their stomachs started to fold again. How many were they? Listen here, they were eating for an entire month, and how many were they? 300. 300 men eating daily; this must have been a *huge* whale! A sperm whale or a blue whale Allāhu A'lam, but it was one of those big whales. Abū 'Ubaidah wanted to experiment with the size of this whale so he stood up a rib bone from this whale, and he got the tallest camel, and the tallest man [to] ride on this tallest camel and go under this rib bone which was set like an arch, and he could not touch it. It must have been huge because a camel is a pretty high animal. And the narrator says, "We would tear out pieces of flesh as big as a bull." And then they would dry some of this meat; *Faja'alnā Minhu Wa Shā'ir* – they would cut off pieces or slabs from this meat and they would have them in the sun to dry in order to preserve it, otherwise it would rot. And they enjoyed their time very much next to this whale – Rizq from Allāh ﷻ that was sent for them. When they went back to Madīnah they told Rasūlullāh ﷺ about the story because they had some doubt whether they were allowed to eat it or not, and Rasūlullāh ﷺ said, "That is Rizq that was sent to you by Allāh, have you brought some of it with you so that I can have some of it?" Rasūlullāh ﷺ wanted to have some of this blessed Rizq that was sent to them by Allāh ﷻ, and they said, "Yes," and they gave some of it as a gift to Rasūlullāh ﷺ.

29
Letters to the Kings

Challenge to International Politics and Sovereignty of the Day

Rasūlullāh ﷺ climbed the Mimbar, and after praising Allāh ﷻ he said, "I wish to send some of you forth to foreign kings. Do not dispute among yourselves about me as Banū Isrā'īl did about Jesus son of Mary." The Muhājirūn ؓ said, "O Messenger of Allāh, we will never disagree about you over anything, order us to go forth." Now, dear listeners, does it strike you here how come Rasūlullāh ﷺ would tell them 'Do not dispute among yourselves over me' when he is just sending letters to the foreign kings? This letter affair is a major issue, is a serious affair. This is a challenge to the international politics and sovereignty of the day; Rasūlullāh ﷺ will be sending [letters to] the kings of the world, telling them to follow him, telling them to hand over the rule [of ruling] over creation to ruling with the Law of Allāh ﷻ, so it was a *major* step and an important event, and Rasūlullāh ﷺ wanted to warn the Muslims that this affair should not cause

a dispute among you like Banū Isrā'īl disputed about ʻĪsā son of Mary. You see, because Banū Isrā'īl in the time of ʻĪsā were living under kings, they were not living a semi-autonomous and independent life that the Arabs were living; they were living under tyrants, they were living under strict rules of kings, and Christianity was changed because of kings, and they attempted to kill ʻĪsā ﷺ because of kings, and the disputes that arose between Banī Isrā'īl and the different sects were because of the interference and the involvement of kings, and now Rasūlullāh ﷺ will be writing to these kings who are not very different than the kings of yesterday. So the Muhājirūn said, "O Rasūlullāh, we will never disagree about you over anything, order us to go forth." And it was a very risky business; it was a risky thing for a Sahābī to go alone, enter into the territory of these kingdoms and deliver a letter to the king telling him to follow Muhammad ﷺ – it is not an easy thing. So Rasūlullāh ﷺ was giving the Sahābah a warning.

Heraclius – Emperor of the Eastern Roman Empire

Rasūlullāh ﷺ appointed Dihyah Bin Khalīfah Al-Kalbī to carry his letter to the great emperor of the day, Hiraql ʻAzīm Ar-Rūm – Heraclius the Emperor of the Eastern Roman Empire. And by the way, I am using the title Eastern Roman Empire even though you would find that most of the contemporary sources would mention it as the Byzantion Empire – Byzantine, but I am not going to use the word Byzantine because that is not the word that they used to refer to themselves and it is not the title the Muslims used to call them. The Muslims used to call them Rūm and they used to call themselves Romans, so where did this Byzantion thing come from? Apparently it is only a century or two centuries old; the name was not used before that. So I am referring to it as the Eastern Roman Empire. In the beginning it was one empire and then they split into the Western Roman Empire, capital [being] Rome and Italy, and the Eastern Roman Empire, the capital being Constantinople, present day Istanbul.

Roman Empire on Verge of Defeat

A little background; Heraclius, [or] Hiraql, was a military commander from Carthage – Carthage is in Tūnis, present day Tunisia – and he became

emperor and supreme military commander of the Roman Empire in year 610 AD. He became emperor at a time when the Roman Empire was going through a very difficult, a *very* difficult time. A time when the Persian Empire was *pounding* them, and they were losing bit after bit, city after city, to the Persians; the Persians were rolling and the Romans were suffering defeat after defeat. Heraclius was a strong emperor, a good military commander, however the Empire itself was falling back; in 613 AD Damascus fell, a year later Jerusalem fell, and the Persians took over the True Cross. Now, what is this True Cross? This True Cross is a wooden cross believed by the Christians to be the Cross on which ʿĪsā ﷺ was crucified. Now, obviously as Muslims we do not believe that to be the case, but the Romans believe it to be the *most* important relic of Christendom. By the way, in the Seerah of Ibn Kathīr there is a translation by Professor Trevor LeGassick – I sometimes refer to his translation just to check my translation of the material of Ibn Kathīr and it is riddled with mistakes, however I have not brought that up in the past because I am assuming that Trevor LeGassick is not a Muslim so it is expected for someone not coming from a Muslim background to make many mistakes. However it is interesting to find out that he even made a mistake in the translation of the True Cross – Ibn Kathīr mentions it in Arabic as *As-Salībil A'zam* – The Great Cross, and LeGassick translates it literally as the Great Cross. Now, I do not believe that Christians call it the Great Cross but they call it the True Cross or the Holy Cross, so it is quite interesting here to find that he even makes a mistake in something that is out of his culture, the culture of Christianity, and mistranslates the term here; what we are talking about here is not just a cross, we are talking about the True Cross.

The Rise of Hiraql

So the Persians took over this most important relic of the Christians. In year 621 AD, Heraclius himself would lead the campaign, and this was something that for a very long time Roman emperors would not be involved in, but he led the army himself and started fighting back against the Persians and he took over one city after another until not only he gained back what was taken from him but he invaded Persia in its own land and he started

taking parts of Persia. **The Byzantines have been defeated. In the nearest land. But they, after their defeat, will overcome. Within three to nine years. To Allāh belongs the command before and after.**[388] Allāh ﷻ talks about this in Qur'ān and I already mentioned this story when we were talking about the Da'wah in Makkah. Qur'ān says that the Romans were defeated but they will win *Fī Bid'i Sinīn*; Bid'i Sinīn is between three and nine years. So even though it seemed impossible that the Romans would win because they were losing one part after another, now the rollback started and Heraclius was defeating the Persians and he was able to win Damascus back and Jerusalem also, and he entered into Persia itself, so the campaign took him a few years.

Hiraql, in year 630 AD, reaching the height of his power, he fulfilled his vow to march barefoot as a pious Christian pilgrim into Jerusalem, because he made a vow that if he is given victory then he will make pilgrimage to Jerusalem barefoot. So in year 630 AD he fulfilled that vow and he marched barefoot as a pious Christian pilgrim into Jerusalem and he restored the True Cross to the Church of the Holy Sepulchre. He was given a grand reception with people laying out carpets for him to walk on and saluting him with flowers and cheers, and there was a grand celebration organised for the return of the True Cross to its place, and this is when he receives the letter from Rasūlullāh ﷺ. And this would start an interesting series of events, a fall from grace; he would suffer defeat after defeat until he loses Egypt, Syria, Jordan, Palestine and Lebanon. Eventually the entire Eastern Roman Empire would fall to the Muslims centuries later; the closing chapter was the fall of Constantinople to Muhammad Al-Fātih in the Ottoman Empire.

Hiraql Receives Letter from Rasūlullāh ﷺ and Questions Abū Sufyān

When Hiraql received the letter from Rasūlullāh ﷺ, the letter was not hand delivered by Dihyah Al-Kalbī. Dihyah Al-Kalbī is one of the Companions of Rasūlullāh ﷺ from the tribe of Kalb and he was described as being a very handsome man, and that is why they say when Jibrīl would

[388] Ar-Rūm: 2-4

come to Rasūlullāh ﷺ he would come to him in the form of Dihyah Al-Kalbī; he was very handsome. Did that have something to do with Rasūlullāh ﷺ choosing him as an ambassador? Allāhu A'lam. But anyway, he did not hand deliver it to Hiraql but the letter was given to one of the governors of Hiraql and this governor in turn handed it over to Hiraql. When Hiraql read the letter he told one of his deputies, "*Qallib Liyash-Shām Zaharan Li Batn* – I want you to turn Syria upside down until you bring me a man from this man's people." He wanted someone from the people of Muhammad ﷺ, and he told his deputy [that] I want you to turn Syria upside down. So the forces of Hiraql were searching in Ash-Shām until they found Abū Sufyān and the merchants who were with him from Quraish in Ghazzah, in Falastīn. So they stormed in and they asked them, "Where are you from?" They said, "We are Arabs." "Where from?" They gave them their details. They said, "Come with us." So they were summoned in front of Heraclius, they ended up meeting the Emperor himself.

Abū Sufyān said, and he is now narrating the story, "My companions were told to stand behind me," because Heraclius asked, "Who is his closest relative from among you?" They said, "Abū Sufyān." He asked, "What is your relationship to him?" He said, "He is my cousin." Now, he is not literally the cousin of Abū Sufyān but he was the closest from among the group, because Abū Sufyān's name is Abū Sufyān Ibn Harb Ibn Umayyah Ibn 'Abd Shams Ibn 'Abd Manāf, and Rasūlullāh ﷺ is Muhammad Ibn 'Abdillāh Ibn 'Abdul Muttalib Ibn Hāshim Ibn 'Abd Manāf, so they meet in 'Abd Manāf, so the grandfathers are cousins. Hiraql said, "I want you to stand behind him (behind Abū Sufyān), and if he lies I want you to tell me so, make a sign." So he did not have them stand next to Abū Sufyān in order not to embarrass them with refuting Abū Sufyān in front of his face, but [he said] stand behind him and make me a sign, a gesture, if he lies; Hiraql wants to confirm the information. Abū Sufyān says, "I have never met a man *Ad'hā* – who was more astute and intelligent than this man." So Hiraql is going to question Abū Sufyān. Now, Abū Sufyān says about this, "I knew that they would not refute me even if I did lie," – they were loyal to him – "but I was a man of dignity and honour and would have been ashamed to lie.

I also knew that if I did, it was likely that they would report it to others and then people would talk about me in Makkah, so I did not lie to him." These men even in their Jāhiliyyah had dignity and honour and virtues; he did not want to lie.

Amazing Exchange between Hiraql and Abū Sufyān

It says that Hiraql started with a question, he asked, "Who is Muhammad ﷺ?" And Abū Sufyān said, "*Huwa Sāhirun Kadhdhāb* – He is a magician and he is a liar." What did Hiraql say? He said, "*Innī Lā Urīdu Shatmahū Walā Kin Kayfa Nasabah* – I am not interested in hearing curses, I want you to tell me about him." Hiraql wants an objective answer; leave these curses aside, I am not interested in hearing your curses, give me some valid news, give me valid information, do not give me curses. So the questioning began and let us see what questions Hiraql had in mind.

Hiraql: "What sort of family lineage has he among you?"

Abū Sufyān: "His ancestry is a distinguished one."

"Was any of his forefathers a king?"

"No."

"Has anyone among you come out with a similar claim before him?"

"No."

"Do the majority of his followers belong to the aristocracy or are they poor people?"

"They are poor."

"Do they increase or decrease?"

"They are on the increase."

"Does any one of them turn away from his religion after having embraced it?"

"No."

"Have you ever known him to lie before he started to make this claim?"

"No."

"Is he given to treachery?"

"No. We however have an armistice agreement with him for the time being and we do not know what he will do during this period."

Abū Sufyān said, "This is the only thing I was able to sneak in." The only thing he was able to say against Muhammad ﷺ without being a liar was this. He said [that] well, he never committed treachery before, but now we are in a truce and we do not know what he is going to do in the future. Abū Sufyān *wants* to speak against Muhammad ﷺ but he is bound by his word not to lie.

Hiraql said, "Have you ever fought him?"

Abū Sufyān: "Yes."

"How did your fighting go?"

"Sometimes he wins and sometimes we win."

"What sort of commandments does he give you?"

"He tells us to worship Allāh alone without ascribing divinity to anyone else. He tells us not to follow our fathers. He commands us to Pray and to be truthful and chaste and kind to our fellow human beings."

Hiraql said, "You have mentioned that he enjoys distinguished ancestry, and this is the case with all Prophets and Messengers. Since you say that no one else among you has made similar claims, I cannot say that he is imitating anyone. You also denied that any of his forefathers was a king, which means that he is not a claimant of a kingdom. You also say that he was not known to tell a lie before he came out with this Message. Well, I know that he would not start by lying to Allāh. You have stated that the poor are his followers, and this is the case with all Messengers from Allāh. The fact that his followers are on the increase again confirms a phenomenon which is always associated with true faith until it is completed. You have also mentioned that no one turns away from his religion after having embraced it; this is a characteristic of faith when its light shines in people's hearts. You also denied that he is treacherous, and no Messenger of Allāh was a treacherous person. You also said that he calls on you to believe in the Oneness of Allāh and to Pray and to be truthful and chaste. If what you have told me is true, then he will have the supremacy right here where I stand. I knew that his time was due, but I did not think that he would belong to your people. Had it been in my

power, I would certainly have taken the trouble to meet him and to wash his feet."

In these words of Hiraql, we see the intelligence and we see the understanding of history, and understanding of religion, and understanding of the Laws of Allāh, and understanding the distinguishing traits of truth from falsehood; who is a true Prophet and who is not. And then Hiraql is saying something, and he is telling these words to who? To Abū Sufyān, the man who was leading the war against Muhammad ﷺ. Heraclius, the Roman Emperor himself, is telling Abū Sufyān that if I meet Muhammad ﷺ I would wash his feet! Now, these words had an effect on Abū Sufyān.

Rasūlullāh's ﷺ Letter to Heraclius

The letter was brought and was read:

In the name of Allāh, the Merciful, the Beneficent.

From Muhammad – the Messenger of Allāh, to Heraclius – the Great one of the Romans.

Peace be to those who follow the Guidance.

I call you to believe in Islām. Adopt Islām and you will be safe, and Allāh will give you double the reward. If you decline, you shall bear responsibility of the Arīsiyyīn.

The *Arīsiyyīn*, as Ibn Hajar says, are the farmers. The Romans were a farming people, so Rasūlullāh ﷺ is telling him that you will bear responsibility for their Disbelief. After the letter was read, Abū Sufyān said, "When he said what he said and he finished reading the letter, the noises became loud, so we were driven out. I then told my companions when we were driven out, 'This Ibn Abū Kabshah (this is the name that they used to call Muhammad ﷺ with) has got to the point where he even scares the king of those of pale skin.' Thereafter I was convinced that he would prevail and eventually Allāh drew me into Islām." Because he saw that the Romans themselves were really worried about Muhammad ﷺ, and these are the

People of the Scripture, these are the people who understood about Prophethood.

The Letter in Detail

Let us look at the letter, and some comments from Ibn Hajar.

What title did Rasūlullāh ﷺ use to refer to Hiraql? He did not say the Roman Emperor, he said '*Azīm Ar-Rūm*. Ibn Hajar says, "He was referred to as 'the Great one' among the great one of the Romans. He was not given the title of king or leader because he is discharged according to the rule of Islām." Islām does not recognise his kingdom and does not recognise his authority and does not recognise the authority of any Disbeliever. Ibn Hajar says, "But he was given a title, a cordial title, of 'the Great one' of the Romans."

And then in the letter it says, "Peace be to those who follow Guidance – *As-Salām 'Alā Min Taba'al Hudā.*" [Ibn Hajar says,] "Rasūlullāh ﷺ did not give him Salām directly but said 'Salam on those who follow Guidance,' and since they do not follow Guidance then Rasūlullāh ﷺ did not give them Salām, and that is because Salām is not given to the Unbelievers."

And also Ibn Hajar mentions that when the letter of Muhammad ﷺ was read to Heraclius, Abū Sufyān said, "I saw sweat falling down his forehead." That was how *heavy* the letter of Rasūlullāh ﷺ was. He knew that this was the truth but he did not want to follow it. And there is a story that is mentioned in the books of Seerah that Hiraql called his patriarchs and told them, "We should become Muslim, this is the Prophet whom we were foretold about in our books," and they all *roared* and they became angry, and then Hiraql told them, "Calm down, I just wanted to test your faith." So Hiraql wanted to become Muslim, but when he saw the reaction of his people he told them, 'I was just testing you.' And then in another narration it says that he told the one who carried the letter, "If I knew that I would be able to reach to Muhammad ﷺ, I would have done so," but he feared for his kingdom, and therefore obviously his intentions do not help him because he did not truly become Muslim. This is the story of the letter to Hiraql.

Kisrā – The Persian Emperor

The next letter was sent to Kisrā, the Persian Emperor, and this letter was sent with ʻAbdullāh Ibn Huzāfah according to one narration. The letter was read in front of Kisrā:

> In the name of Allāh, the Merciful, the Beneficent.
>
> From Muhammad - the Messenger of Allāh, to Kisrā – the Great one of the Persians.
>
> Peace be upon him who follows right Guidance, believes in Allāh and His Messenger, and declares that there is no deity but Allāh – the only God Who has no partners, and that Muhammad ﷺ is His servant and Messenger.
>
> I wish to convey to you Allāh's call, for I am Allāh's Messenger to all mankind sent with the task of warning all those who are alive that doom will befall the Unbelievers. If you submit to Allāh you will be safe, if you refuse, you shall bear the responsibility for the Magians.

Kisrā was angry, he said, "How *dare* he write this sort of letter to me when he is my slave?!" And then he ordered his governor of Yemen to send two able-bodied men to arrest Muhammad ﷺ. Look at the *arrogance* and the pride! And look at how they used to view the Arabs as their slaves since they are not people who have a great kingdom like them. So he sent this letter to Bādhān who was a Persian ruler of Yemen; Yemen at the time was invaded by the Persians. So Bādhān sent two men, one of them his name is Abādhaway and the other one Kharkharah, to arrest Muhammad ﷺ. They did not march forth in an army, they just went alone; the reputation that they had was sufficient, they did not need to show force and to go out with soldiers, just the two of them alone travelled. When they reached to At-Tā'if, they asked, "Where is Muhammad?" They told them, "He is in Madīnah," and the people of At-Tā'if and Quraish were *very* happy, they said, "That is it, this is the end of the Muslims."

These two men came to Madīnah [and] they delivered their instructions to Muhammad ﷺ. They said, "Khosrow, [or] Kisrā, the king of kings –

Shāhinshāh, has written to Bādhān, the King of Yemen, commanding him to send us to take you to him. If you comply, Bādhān will write to the king of kings interceding on your behalf; this will spare you a great deal of trouble. If you reject his order, you know how powerful he is; he is sure to destroy you and your people as well as your country." Rasūlullāh ﷺ answered back and told them, "Who ordered you to shave your beards?" They had their beards shaven and Rasūlullāh ﷺ disliked that, [and] they had long moustaches, so Rasūlullāh ﷺ asked them, "Who ordered you to shave your beards?" They said, "Our Lord." Rasūlullāh ﷺ said, "But my Lord has commanded me to wear a beard and to trim my moustache." And then he told them to wait until the next day. This particular narration here is a narration from Seerah, it is not a narration from Hadīth. Next day when they came, Rasūlullāh ﷺ told them, "*Inna Rabbī Qad Qatala Rabbakumul Lailah* – My Lord has killed your lord this night." They said, "Do you realise what you are saying? Your arrest has been ordered for something much more trivial than this. Do you still wish us to write this down and inform King Bādhān of what you have just said?" Rasūlullāh ﷺ said, "Yes. Tell him also on my behalf that my religion and my kingdom will replace that of Kisrā and will sweep all before it. Tell him also that if he accepts Islām, I will give him what he has now under his authority and will make him a ruler in the area he now governs." And then he gave them a gift and ordered them to leave. Whenever a delegation was received, the tradition is that you give them something as a gift.

[So] like what we saw before, they told Rasūlullāh ﷺ, "What you are saying is very dangerous; to claim that Kisrā has been killed is very dangerous. We have instructions to arrest you for something less, and this crime is very grave; do you know the consequences of what you are saying?" Rasūlullāh ﷺ told them, "Yes, and also go and tell him this, that my kingdom will take over his." They went back to Bādhān, and Bādhān said, "These words are not the words of a king, these are words of a Prophet, but let us wait and see." Let us wait until we see if there is any news that will reach about Kisrā. A while later – because it takes a long time for a message to be dispatched – they received information that Kisrā was killed

the same *exact* night that was told by Rasūlullāh ﷺ. Bādhān became Muslim; he knew that this was a miracle from Allāh and this was Rasūlullāh ﷺ so he became Muslim and that was the beginning of the spread of Islām in Yemen.

The new Kisrā – this Kisrā that is now ruling – *he* is the one who killed his father. He sent a letter to Bādhān telling him, "I have killed my father because of what he has done to our noblemen, and I want you to stop doing anything regarding the Prophet whom my father sent you a letter to arrest." When Kisrā [the father] received the letter of Rasūlullāh ﷺ, what did he do? He tore it apart. Rasūlullāh ﷺ said, "*Mazzaqallāhu Mulkah* – Allāh will tear apart his kingdom," and that is what happened; the Muslims conquered the *entire* kingdom of the Persian Empire, the Empire of Kisrā.

Al-Muqawqas – The Ruler of Egypt

The next letter was sent to Al-Muqawqas, the ruler of Egypt, and this letter was sent with Hātib Ibn Abī Balta'ah. The letter read:

> In the name of Allāh, the Merciful, the Beneficent.
>
> From Muhammad Ibn 'Abdillāh to Al-Muqawqas – the Great of the Copts
>
> Peace be to those who follow right Guidance.
>
> I wish to convey to you the Message of Islām. Accept Islām and you will be safe. Accept it and Allāh will double your reward. Should you turn your back on it, you will bear the responsibility for the Copts.
>
> "O People of the Scripture, come to a word that is equitable between us and you - that we will not worship except Allāh and not associate anything with Him and not take one another as lords instead of Allāh." But if they turn away, then say, "Bear witness that we are Muslims [submitting to Him]."[389]

[389] Āl-'Imrān: 64

Al-Muqawqas said, “I have questions for you and would like you to help me reach understanding.” Hātib said, “Please ask.” Al-Muqawqas said, “Tell me about your master, is he not a Prophet?” Hātib said, “He is indeed.” Al-Muqawqas said, “Then why, if he is so, why did he not pray to have his people destroyed since they evicted him from his country to another?” He said since he is a Prophet why did he not make Du‘ā' to Allāh to destroy the people of Makkah when they had driven him out of Makkah? Hātib said, “Take Jesus, the son of Mary; do you not bear witness that he is the Messenger of Allāh?” Al-Muqawqas said, “Yes, indeed I do.” Hātib said, “Well what about him? When *his* people took him and wanted to crucify him, could he not have prayed for the destruction of his people when Allāh raised him up to the lower heaven?” Al-Muqawqas said, “You are a wise man who has come from a wise man. These are presents I am dispatching with you to Muhammad ﷺ, and I am sending with you a guard who will conduct you to safe haven.”

So his response was polite but he did not become Muslim. He sent with Hātib – according to some narrations two and according to some narrations three – slave-girls, very valuable and precious slave-girls from among the Copts. One of them was Māriyyah whom Rasūlullāh ﷺ married, and she gave birth to Ibrāhīm, the son of Muhammad ﷺ who died in young age. The other one was given to Hassān Bin Thābit. And he also gave Muhammad ﷺ his *Baghlah* – mule, her name was Duldul, and he gave Muhammad ﷺ some other valuable gifts.

These are the letters that were sent. There was also a letter that was sent to An-Najāshī, and another letter sent to the King of Ghassān. These are the letters that Rasūlullāh ﷺ sent to the kings in the surrounding area, and we have seen what the response was, each response was different; the response of Kisrā was the worst and the response of An-Najāshī was the best since he accepted Islām [as mentioned in the Makkan Period]. And then you have Hiraql and Al-Muqawqas; they were polite but they did not become Muslim.[xlii]

Banū Bakr Seek Revenge against Khuzā‘ah

During the time of Jāhiliyyah, [there was] a man from Banū Al-Hadramī who was an ally of Banū Bakr. Sometimes you had men who did not belong to a tribe and they would move and live with a certain tribe and then they would become their allies, and what is meant by allies is that the tribe would protect this person and would take care of them, and they would treat such a person as a member of the tribe in terms of protection that is offered by the tribe to its members. So this man from Banū Al-Hadramī was travelling in Hijāz and when he was deep in the land of Khuzā‘ah, Khuzā‘ah killed him and stole his money, so Khuzā‘ah had committed this crime against this man and they killed him to take away his money. So the people of Banū Bakr took revenge by killing a member of Khuzā‘ah.

Khuzā‘ah then targeted three from the family of Banū Al-Aswad Ad-Du'alī, and Banū Al-Aswad belonged to the tribe of Banū Bakr, but they considered themselves to be above everyone else and they considered themselves to be the noblest, and they were considered to be the noblest among them, in fact they used to charge double the *Diyah* – blood-money, so everybody else from Banū Bakr would take one Diyah while the children of Al-Aswad would take double the blood-money. Khuzā‘ah killed three of them. And then Islām came and you would recall from Sulh Al-Hudaybiyyah that we said one of the terms of the agreements was that whoever wanted to enter into an alliance with Quraish could do so, and whoever wanted to enter into an alliance with Muhammad ﷺ could do so. So Banū Bakr entered into an alliance with Quraish and Khuzā‘ah entered into an alliance with Muhammad ﷺ. Khuzā‘ah were allies of Banū Hāshim in the time of Jāhiliyyah and now they became allies of the son and the leader of Banū Hāshim, Muhammad ﷺ, even though many of them were Mushrik at that time; some of Khuzā‘ah were Muslim and some of them were Disbelievers, nevertheless they were all loyal to Muhammad ﷺ, even the Disbelievers among them were loyal to Muhammad ﷺ because of tribal tradition, not because of religion. They were the allies of Banū Hāshim before Jāhiliyyah and now they considered themselves to be allies of Muhammad ﷺ even though they were Kuffār.

Now, Banū Bakr wanted to seek revenge for the three of them that were killed, and we are not talking about any three, we are talking about some noble men among them. One of the leaders of Banū Bakr, his name is Mu'āwiyah Bin Naufal Ad-Du'alī; he was one of their leaders, [but] he was not the only leader. In tribal societies you find that every small clan from the tribe has a Sheikh or an 'Arīf or a leader; chief of the clan. So Mu'āwiyah Bin Naufal Ad-Du'alī, who is from the branch of Banū Bakr that lost the three men, he attacked some people from Khuzā'ah, and I am saying people and not men because in one narration it says that they were elderly and children and women. And these were, as it says in the narration, *Bijuwār Ansāb 'Arafāt* – the Haram had stone marks to indicate where the land of Haram is, so these were very close to those stone marks but they were outside Al-Haram. Mu'āwaiyah Bin Naufal told his men, "Let us attack," and rest of the tribe of Banū Bakr refused and some of their chiefs refused; it was *only* Mu'āwiyah Bin Naufal and his followers who did this, not *all* Banū Bakr. It is important to keep this in mind because of the implications of it in when can war be waged against an enemy. So here it is clearly stated that not all of Banū Bakr were involved in this betrayal, because it *is* a betrayal; there was a peace treaty with Muhammad ﷺ between Quraish and Muhammad ﷺ – Sulh Al-Hudaybiyyah – and Banū Bakr and Khuzā'ah are part of that treaty because they are both in alliance with the two parties of the agreement. So what Mu'āwiyah is doing is a breach of this agreement, it is a breach of the truce of Al-Hudaybiyyah, therefore many of his tribe refused to join in, and as I also mentioned, the other chiefs of the tribe also did not participate in this.

Mu'āwiyah Bin Naufal Transgresses Boundaries of Al-Haram

So they killed some of the people of Khuzā'ah. Khuzā'ah fled and entered into Al-Haram, so now they were within the sacred bounds, and the Haram is recognised by the people of Jāhiliyyah; they used to consider it to be a *grave* sin to kill anybody inside Al-Haram or to kill anybody during the Holy Months. There were four months of the year when no killing should happen, and there is the boundary surrounding Makkah where no one should

be killed, and that is all throughout the year, while within the four months, all over Arabia no killing should happen. So now the people of Khuzā'ah are already within Al-Haram, so the people of Banū Bakr who were killing the people of Khuzā'ah with Mu'āwiyah told Mu'āwiyah, "*Yā Mu'āwiyah, Ilāhak! Ilāhak! Al-Haram! Al-Haram!*" They were warning Mu'āwiyah and they were in fact amazed at what Mu'āwiyah was doing, they said, "*Inna Qad Dakhalnal Haram! Ilāhaka Ilāhaka Yā Naufal!* – We have entered into Al-Harām! Your God! Your God Mu'āwiyah!" They were reminding him. What did Mu'āwiyah say? And look at the answer that he gave them, he said, "*Lā Ilāhal Yawmi Yā Banī Bakr. Asību Tha'rakum Fali 'Amrī. Innakum Latasriqūna Fil Haram. Afalā Tusībūna Fīhi Tha'rakum?* – There is no God today O Banī Bakr. Seek your revenge! In the name of Allāh, you are stealing from people inside Al-Haram. Would you not seek your revenge therein?" Mu'āwiyah is justifying what he is doing and telling them [that] you already steal inside Al-Haram, how come now you are complaining that we are inside Al-Haram? Now we have a point of killing and that is [that] we are seeking our revenge. And the people of Khuzā'ah fled from Mu'āwiyah and his men until they entered into Makkah itself and they sought refuge in the house of Badīl Bin Warqā' Al-Khuzā'ī; this is a man from Khuzā'ah who used to live inside Makkah, so they went to him and sought refuge in him from this crime that was committed against them.

News Reaches to Rasūlullāh ﷺ

'Amr Bin Sālim Al-Khuzā'ī, one of the men of Khuzā'ah, immediately went to Madīnah to convey the news of what happened to Rasūlullāh ﷺ, and he delivered the news to Muhammad ﷺ in lines of poetry, reminding Muhammad ﷺ with their alliance and reminding him with the alliance that they had with his great grandfather Hāshim. What was the response of Rasūlullāh ﷺ? If such a situation was brought to the leaders of today, they would probably say, 'Let us take it to the United Nations,' or 'Let us see what the Security Council will say,' or 'Let us consult with international community,' or other ways of getting out of their responsibility. When 'Amr Bin Sālim presented this to Rasūlullāh ﷺ, Rasūlullāh ﷺ gave him a

clear and direct and decisive answer, he told him, "*Nusirta Yā 'Amr Ibn Sālim*." One word. Rasūlullāh ﷺ told him, "You have been helped 'Amr Ibn Sālim." That is it, you will get the help. He did not tell him how, he did not give him the details, he gave him this promise; *Nusirta Yā 'Amr Ibn Sālim* – You are helped, it is done, it is over. And then a cloud passed by and Rasūlullāh ﷺ said, "This cloud is giving me the glad-tidings of support and help to Banī Ka'b." Banī Ka'b are the people of Khuzā'ah.

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Covenant of Security is in Breach Even if Only Part of Government Takes Official Stance of Attacking Muslims

Back to something that I mentioned; you see, [in] the statement of Ibn Is'hāq he said, "Mu'āwiyah Bin Naufal Ad-Dailī[390] went out with his people and he was their leader, but not all of Banū Bakr followed him." Even though not all of Banū Bakr followed Mu'āwiyah, Rasūlullāh ﷺ considered what happened to be sufficient enough for the covenant to be ended and for war to be announced against the people of Makkah, and he also did not announce to the people of Makkah his intentions of attacking them, in fact it was done secretly, it was a clandestine operation. Rasūlullāh ﷺ made Du'ā' to Allāh, "O Allāh, conceal the news and blind their eyes from seeing us or knowing about our advance." And that is what happened; the people of Quraish only knew about the advance of the Muslim army when they were in the outskirts of Makkah. Therefore, not all of the population need to be supportive of what the government does for it to be considered a breach of covenant between them and the Muslims. For example, if people come out in demonstrations against war, or if some of the government is against war, as long as *part* of the government has taken the official stance of attacking the Muslims, the leader of the Muslims has the right to announce war and fight against this particular nation.

[390] Sheikh says Ad-Dailī instead of Ad-Du'alī although previously he said Ad-Du'alī.

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Rasūlullāh ﷺ Prepares for War

So Rasūlullāh ﷺ, *immediately* after that, started preparation. Abū Bakr ؓ visited his daughter ʻĀ'ishah and he saw her sifting and preparing wheat for the travel of Rasūlullāh ﷺ; it might have been a particular food that Rasūlullāh ﷺ would carry with him when he would travel in a Ghazwah. So when Abū Bakr saw her doing that he knew that Rasūlullāh ﷺ was intending on fighting someone but he did not know who. In one narration it says that he asked ʻĀ'ishah and he said, "Is Rasūlullāh ﷺ planning on a conquest?" So ʻĀ'ishah said, "Yes." Abū Bakr asked her, "Is it the Romans?" She did not answer. Then he asked her, "Is it such and such?" She did not answer, so she was keeping it secret. In another narration he asked her and she did not know, and then Abū Bakr waited until Rasūlullāh ﷺ came and he asked him and Rasūlullāh ﷺ told him; obviously Abū Bakr is the most prominent advisor of Rasūlullāh ﷺ and he confides his secrets to him. Rasūlullāh ﷺ told Abū Bakr, "I am going to attack Quraish." Rasūlullāh ﷺ said, "*Ka'annī Bi Abū Sufyān* – [It is] as if I can see Abū Sufyān coming to you to ask for a renewal of our pact." And Subhān'Allāh, that is exactly what happened; Abū Sufyān, after what happened, started his travel towards Madīnah.

Abū Sufyān's Desperation

Abū Sufyān Travels to Madīnah to Renew Pact of Al-Hudaybiyyah

When Banū Bakr were killing Khuzāʻah, it says that they [Quraish] provided, under the cover of darkness, support to the people of Banū Bakr, and they provided them with arms, and in fact it says that some of them participated in the killing, and they said, "It is night and no one will see what happened and therefore Muhammad ﷺ will not know about our participation." They are ignorant to the fact that Rasūlullāh ﷺ is the Messenger of Allāh and that he is receiving Wahī from Allāh ﷻ. The news was delivered to Muhammad ﷺ, and Abū Sufyān now became *extremely*

worried that Rasūlullāh ﷺ might attack so he immediately travelled to Madīnah to *beg* – literally beg – Rasūlullāh ﷺ to renew the pact and to increase in its time limit. The timeframe that we are talking about now; we are 17 or 18 months after the signing of Sulh Al-Hudaybiyyah, and Sulh Al-Hudaybiyyah was for 10 years, and now within a little over a year, they had already committed a breach to the agreement. So this is what the Kuffār had done and now they wanted to apologise for what happened, as if an apology would do.

On the way, Abū Sufayn met with Badīl Bin Warqā'. Who is Badīl? Remember we said he is the man in Makkah in whose house the people of Khuzā'ah sought refuge in. So Abū Sufyān asked him, "Where did you come from?" He said, "I just visited some people of Khuzā'ah on the coast." Badīl Bin Warqā' actually just came back from Madīnah, he also went there to tell Rasūlullāh ﷺ about what happened. So the Kuffār and the Muslims of Khuzā'ah were going to Rasūlullāh ﷺ seeking his assistance and help. Abū Sufyān was not sure of what Badīl was telling him and he had suspicions about it, so he waited until Badīl left and then he went to the place where Badīl's camel was and he took some of the droppings of the camel and he crushed it in his hands and he found in it crushed date-seeds, and this was something that is fed to the camels in Madīnah, because Madīnah is where the date palms are grown; they do not grow in other parts of Al-Hijāz such as Makkah or in the land of Khuzā'ah, because Badīl Bin Warqā' said [that] I just came back from visiting the people of Khuzā'ah. So when Abū Sufyān saw the crushed pieces of date-seeds in the droppings of the camel, he said, "Badīl has just come back from Madīnah."

Umm Al-Mu'minīn Umm Habībah ؓ Calls Father Abū Sufyān a Dirty Polythiest

So Abū Sufyān went to Madīnah. Where would he go? He would obviously go to the house of his daughter Umm Habībah who was the wife of Rasūlullāh ﷺ, Umm Al-Mu'minīn. When he entered into the house, there was a rug on the floor. He wanted to sit on that rug; Umm Habībah pulled it away from him and wrapped it. Abū Sufyān told his daughter, "*Mā Adrī,*

Araghabtī Bī 'An Hādhal Firāsh Am Raghabti Bihī 'Annī? – I do not know; did you take away and wrap this rug because you see it not befitting for me or you see me not befitting for the rug?" Umm Habībah said, "*Huwa Firāsh Wa Rasūlillāhi ﷺ Wa Anta Mushrikun Najis. Falam Uhibba An Tajlisa 'Alā Firāshih* – This rug belongs to Rasūlullāh and you are a dirty Polythiest (you are a dirty Mushrik). And I do not want you to sit on the rug of Rasūlullāh ﷺ." This is the loyalty that they had towards Rasūlullāh ﷺ. Umm Habībah is speaking to her father, her *own* father, but she did not even want him – and he is her father – to sit on the rug that belongs to Rasūlullāh ﷺ; why? Because she understands that Kufr is Najāsah; this is the Walā' and Barā' that the Muslim should have. And Umm Habībah is not dealing with a commoner from Quraish, she is dealing with the leader, the chief of the tribe of Quraish, and these were her words to him. Abū Sufyān was shocked and he said, "*Yā Bunaiyyah, Wallāhi Laqad Asābaki Ba'di Sharr* – O my daughter, in the name of Allāh, evil has befallen you since."

Rasūlullāh ﷺ Rejects Abū Sufyān's Request

And then Abū Sufyān went to Rasūlullāh ﷺ and he told him, "I want to renew the pact and increase the time of our truce." Rasūlullāh ﷺ asked him, "Did something happen from your end?" We already have an agreement and it is for 10 years, what is the point coming now after 17 or 18 months asking for it to be renewed? The agreement is already there so what is the point of coming here? So Rasūlullāh ﷺ asked Abū Sufyān, "Did anything happen?" Abū Sufyān said, "No, everything is fine." Rasūlullāh ﷺ walked away, Rasūlullāh ﷺ ignored him; Rasūlullāh ﷺ walked away from Abū Sufyān and did not respond back to him.

Abū Bakr ؓ Refuses to Help Abū Sufyān

Abū Sufyān then went to Abū Bakr and he told him, "I want you to intercede on my behalf and speak to Rasūlullāh ﷺ and ask him to renew the pact." Abū Bakr told him, "*Mā Ana Bi Fā'il* – I would not do that."

'Umar ؓ Humiliates Abū Sufyān

And then Abū Sufyān went to 'Umar. Now, they all know who 'Umar Ibn

Al-Khattāb is, they know the nature and the character of ʻUmar Ibn Al-Khattāb, but I want you to think about the state of humiliation and humbleness, and when I say humbleness [I say so] because the people of Quraish used to deal with the Muslims with such pride and arrogance, and now Abū Sufyān [was in this situation of begging]. We should not even use the word humbleness, it is humiliation; he came in a humiliated state, *begging*, begging the Muslims to renew the pact. I want you to think about this for a moment and compare [it] to the situation of the leaders of Quraish when the Muslims were in Makkah and see how low they had become a few years later. Now Abū Sufyān himself, who was a leader who used to see himself higher than the level of *speaking* to the Muslims, now he is going from house to house begging them to go to Rasūlullāh ﷺ, because Rasūlullāh ﷺ ignored him, Rasūlullāh ﷺ just walked away. So now Abū Sufyān goes to ʻUmar Ibn Al-Khattāb and he tells him, "I want you to intercede on our behalf and to ask Rasūlullāh ﷺ to renew the pact." ʻUmar Ibn Al-Khattāb said, "*Ana Ashfaʻu Lakum?!* – You want *me* to intercede on your behalf with Rasūlullāh?! *Ana Ashfaʻu Lakum 'Inda Rasūlillāh?! Wallāhi Law Lam Ajid Lakum Illadh Dharr Lajāhattukum Bih* – You want *me* to intercede on your behalf with Rasūlullāh?! In the name of Allāh, if I find nothing but ants to fight you with I would fight you!" If I have no men to fight you and I have to fight you with ants, then I would do so.

ʻAlï Ibn Abī Tālib ؓ Refuses to Help Abū Sufyān

Abū Sufyān left, and then he went to ʻAlï Ibn Abī Tālib. ʻAlï Ibn Abī Tālib told Abū Sufyān, "*Wayhaka Abā Sufyān! Wallāhi Laqad ʻAzama Rasūlullāhi ﷺ ʻAlā Amrin Mā Nastatīʻu Annu Kalimahū Fīh* – Woe to you Abū Sufyān! In the name of Allāh, Rasūlullāh ﷺ has made his decision to do something and we cannot talk to him about it." In other words, when Rasualullah ﷺ decides in a particular matter, we cannot go to Rasūlullāh ﷺ and ask him to change his mind; it is over with. Shūrā is before the decision is made; after the decision is made, it is done. ***Fa'idhā ʻAzamta***

***Fatawakkal 'Alallāh* – And when you have decided, then rely upon Allāh.**[391]

Abū Sufyān visited 'Alï Ibn Abī Tālib in his house, and this was before Hijāb, so Fātimah was there and she was playing with her son Al-Hasan; Al-Hasan was a child at that time and she was playing with him. When Abū Sufyān spoke to 'Alï Ibn Abī Tālib and 'Alï Ibn Abī Tālib told him that it is done, look at what Abū Sufyān did; he spoke to Fātimah and he said, "*Yā Binta Muhammad, Hallaki An Ta'murī Bunayyaki Hādhā Fayujīru Baynan Nāsi Fayakūna Sayyidul 'Arabi Ilā Ākhirid Dahr?* – O daughter of Muhammad, would you ask this son of yours to give protection between people and that would make him the leader of the Arabs until the end of time?" Abū Sufyān is talking to Fātimah to ask this child, Al-Hasan, who is playing, to give protection. She said, "*Wallāhi Mā Balagha Bunayya Dhālik Ayyujīra Baynan Nāsi Wamā Yajīru Ahadun 'Alan Nabï* ﷺ – In the name of Allāh, my son is too young to do that," and then she told him, "and no one can give protection in the presence of Rasūlullāh ﷺ." If Rasūlullāh ﷺ decides to fight, we cannot give protection contrary to his decision. Abū Sufyān is in a state of desperation; you can see [this] from his actions. Abū Sufyān is a wise, strong leader, but he is now acting in a way that [as if he] is confused. For Abū Sufyān to ask such a *foolish* request shows you the state of despair that Abū Sufyān and the people of Quraish reached. He said, "*Yā Abal Hasan, Innī Aral Umūr Qadishtaddat 'Alayya Fansahnī* – O Abul Hasan, I see that things are becoming tough, things are becoming tight; give me your advice." 'Alï Ibn Abī Tālib did not have anything to advise him [with] but he told him, "*Wallāhi Mā A'lamu Shay'an Yughnī 'Ank* – In the name of Allāh, I know nothing that would do you any good. *Walā Kinnaka Sayyidu Banī Kinānah, Faqum Fa'ajir Baynan Nāsi Thummal Haqq Bi Ardik* – But you are the leader of the children of Kinānah, so go to the Masjid and give protection among the people and then go back to your land." What did Abū Sufyān respond back? He said, "*Awa Tarā Dhālika Mughni 'Annī Shay'an?* – Do you think that that would do me any good?" 'Alï Ibn Abī Tālib told him, "No, *Wallāhi Mā Azunn* – I do not think that would do you

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any good, *Walā Killā Ajidu Laka Ghaira Dhālik* – but I find nothing else to tell you." [It is] as if 'Alï Ibn Abī Tālib is telling him [that] I have no advice to give you, and this advice that I gave you would not really do you any good; he was trying to get rid of him. Even though 'Alï ﷺ told him that this advice would do you no good, Abū Sufyān still followed the advice of 'Alï Ibn Abī Tālib and he went to the Masjid and he stood in there and he said, "*Innī Qad Ajartu Baynan Nās*."

Now, just a little bit of background on this issue of *Ijārah* – offering protection. In the time of Jāhiliyyah, men who were leaders among their people would give their word in front of the people and say that I protect so and so. Because of the honour of this person, and because of his position, and because of his strength or the strength of his tribe, the people would accept that protection and they would not go against it, they would honour his word. So Abū Sufyān went to the Masjid and he did that in the Masjid of Al-Madīnah, in Al-Masjid An-Nabawī. But who is Abū Sufyān in Madīnah? Who cares about Abū Sufyān? Yes, Abū Sufyān is the leader of Kinānah but that does not mean *anything* in Madīnah. In Madīnah, the leader is Muhammad ﷺ, Abū Sufyān does not carry any weight. So people were just passing by, ignoring Abū Sufyān completely.

Abū Sufyān Returns to Makkah in Humiliation

Abū Sufyān left, went back to Makkah, and he met with the people of Makkah and told them, "I went to Muhammad and I spoke to him, he did not give me any answer. Then I went to Abū Bakr and I did not find any good with him. And then I went to 'Umar and I found him [to be] the worst enemy. And then I went to 'Alï and I found him the softest among the people I met, and he gave me advice to do something and I did it, and I followed his advice and I do not know whether it is going to do me any good or not." They asked him, "What did he tell you to do?" He said, "He told me to offer protection and I did." The people of Quraish asked him, "*Hal Ajāza Dhālika Muhammad?* – Did Muhammad ﷺ approve that?" He said, "No." They said, "*Wayhaka, Mā Zādakar Rajul Al-La'ibabak* – Woe to you, 'Alï did nothing but make a fool out of you." He turned you into a toy, he played

with you, he gave you an advice that would do you no good, in fact it added to your humiliation. Abū Sufyān probably knew that but he had nothing else to do.

Issue of Offering Protection

As-Suhailī comments here on the issue of offering protection because Fātimah said that no one can offer protection in the presence of Rasūlullāh ﷺ when Rasūlullāh ﷺ has made a decision, while there is another Hadīth that says, "*Wa Yujīru 'Alaihim Adnāhum* – Protection can be offered by the weakest of them." And we have the story of Umm Hānī, when she gave protection and Rasūlullāh ﷺ approved that protection. As-Suhailī says, "Protection is approved and passed when it is a protection of one individual or a small group." But here we are talking about offering protection to an *entire* people, we are talking about Quraish, and that is why no one can offer that protection, however the protection can be offered for one person or a small number of people, and we will talk about the situation of Umm Hānī; she offered protection to two and Rasūlullāh ﷺ approved [the protection] and he said, "*Ajarnā Man Ajarti Yā Umm Hānī* – We will protect whomever you offered your protection to Umm Hānī."

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Muslims Today Need to Get Over Belief that we are Weak

Again, we revisit the desperation of Abū Sufyān, and since we have now travelled through the years of Seerah An-Nabawiyyah beginning from the initial days of Da'wah, and we talked about the oppression that the Muslims went through in those difficult days in Makkah and the arrogance and the pride of the people of Quraish, and the way they used to belittle the Muslims and treat them as insignificant subjects, and now you see Abū Sufyān going from house to house begging for the Muslims to offer him protection.

Dear brothers and sisters, if the Muslims today would get over the belief of we are weak and we can do nothing, the ones who are bombing the Muslims today would become like Abū Sufyān and come begging the Muslims for peace. But the Muslims need to get over the belief that they are weak and they are incapable of defending themselves, and this is not proper, because Allāh ﷻ says in Sūrah Āl ʻImrān, and this Āyah was revealed after the Ghazwah of Uhud, and we talked about this Āyah when we talked about the Ghazwah of Uhud, Allāh ﷻ says: **So do not weaken and do not grieve, and you will be superior if you are [true] Believers.**[392] Do not see yourselves in a humiliated state, and do not be sad when you are the highest. ***Wa Antumul A'lawna In Kuntum Mu'minīn*** – You will be the highest if you are Believers. But if you are Disbelievers or you do not follow the conditions of Īmān, then yes, you could be in a state of humiliation, but a Believer is always strong, and remember that this Āyah was not revealed after a victory, it was revealed after a defeat – the defeat of the Battle of Uhud.

Isbirū Wa Sābirū – Muslims Need to Outdo Enemy in Patience

Allāh ﷻ says '*Isbirū Wa Sābirū'*: **O you who have believed, persevere and endure and remain stationed and fear Allāh that you may be successful.**[393] Allāh ﷻ is ordering the Believers to have Sabr – *Isbirū*. Isbirū means Sabr, it is a command, an order, it is in the form of *F'il 'Amr* – a verb of command; Isbirū – Be patient. And then *Wa Sābirū*. Sābirū is also derived from the root word of Sabr, but it is in the form of what is called *Mufā'alah*. Mufā'alah is when the verb is between two parties, so for example you have – and all of these words that I am going to give you are in the form of Mufā'alah – you have *Musāra'ah;* wrestling in Arabic is called Musāra'ah, because it is between two parties. *Mulākamah;* boxing is called Mulākamah, it is in the form of Mufā'alah because it is between two parties. *Mu'āmalah*; when you have a financial transaction, because it is between two parties, you call it Mu'āmalah or Mutājirah. So on and so forth. So here we have *Wa*

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Sābirū; in other words, we need to outdo the enemy in patience, because the enemy is patient; not only the Muslim is patient but also the enemy is patient. So even though Allāh ﷻ orders us to be patient – Isbirū, but the next order is a repetition of patience, however here Allāh ﷻ is telling us [that] it is not enough to be patient only but you need to be *more* patient than the enemy, you need to outdo the enemy in patience – Wa Sābirū, and that is exactly what Rasūlullāh ﷺ did.

The people of Quraish were patient and persistent, because the word Sabr in Arabic not only means patience but it also means persistence. The people of Quraish, for example Abū Jahl, was a very persistent individual. Abū Lahb was very persistent. Many of these leaders of Quraish who were fighting the Muslims were *very* persistent and committed to fighting Muslims; they had this commitment and zeal and persistence and patience in fighting the Religion of Allāh. But on the other hand, Rasūlullāh ﷺ was *very* patient, and he was instructing and training the Sahābah ؓ to be patient. When the Companion came to Rasūlullāh ﷺ and Rasūlullāh ﷺ was sitting next to Al-Ka'bah, and he told Rasūlullāh ﷺ, "*Alā Tad'u Lana? Alā Tastansir Lanā?* – O Rasūlullāh! Are you not going to ask Allāh ﷻ to give us support? Are you not going to ask Allāh ﷻ to give us victory?" Because they had suffered a lot, so the Sahābī is asking Rasūlullāh ﷺ to make Du'ā' to Allāh that Allāh takes away from us this pain and suffering we are going through. Rasūlullāh ﷺ did not say, "Yes, I will make that Du'ā'," Rasūlullāh ﷺ sat up and he was *angry* and you could see anger in his face, and he said, "They would bring a man from the nations before you and they would place the saw (or the knife) on top of his head and he would be split in half, *Falā Yarudduhū Dhālika 'An Dīnih* – and that would not make him give up his religion. And they would bring a man from the nations before you, *Fayumshat Bi Amshātil Hadīd* – and he would be combed with combs of steel, *Mā Bayna Lahmihī Wa 'Azmihī Wa 'Asabih* – that would comb away his nerves and his flesh from the bones, *Falā Yarudduhū Dhālika 'An Dīnih* – and that would not make him give up his religion. And Allāh ﷻ *will* give victory to this Religion of His until the traveller would travel from San'ā' to Hadramaut fearing no one but Allāh and the wolves on his sheep."

So Rasūlullāh ﷺ is training the Sahābah to be patient; eventually Allāh will give you victory; ***Wal 'Āqibatu Lil Muttaqīn* – And the (blessed) end is for the Muttaqūn [pious].**[394] The end will belong to the Believers, but you have to patient, and you have to give destiny its time; do not be in a hurry. Allāh ﷻ has destined things to happen in a certain way, we should not go against the Qadr of Allāh ﷻ; let everything take its time, eventually the Muslims will win. We should not be in a hurry, we should not hasten things to happen, they will happen with the Qadr of Allāh ﷻ. Allāh ﷻ says: ***Atā Amrullāhi Falā Tasta'jilūn* – The command of Allāh is coming, so be not impatient for it.**[395] Whatever Allāh has destined will come, do not hasten it. And the patience of the Muslims is now bearing its fruits; now Abū Sufyān is coming alone into Madīnah begging the Muslims to give him peace and the Muslims are ignoring him.

So when the Muslims of today keep on feeding the Ummah that we are in a state of weakness, that we are incapable, that the enemy is strong, that we cannot do anything, that we are living [like] in the era of Makkah, and all of these concepts that instil in the Muslim mind fear and instil in the Muslim mind a feeling of inferiority and weakness and humiliation that programmes the Muslims to be weak and to accept oppression, how can we state that when we are one fifth of the population of the world? When the Muslims are over one billion? When the Muslims sit on the most valuable resources on the planet? The oil of the world lives under the Muslims, it is like a living being that travels under the earth and goes and parks under the Muslim land. When the Muslims control some of the most important water-waves and important parts of the world? When the Muslim land spans all over the planet? How [then] can the Muslims state that we are in a state of weakness and a state of humiliation? Muslims need to break out of this way of thinking and realise the strength that they have and realise that they are not needy in terms of financial resources or numbers or land, but what they need is Īmān, what they need is trust in Allāh ﷻ, what they need is Tawakkul.

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[394] Al-A'rāf: 128
[395] An-Nahl: 1

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Hātib Ibn Abī Balta'ah ﷺ and Issue of Apostasy

Rasūlullāh ﷺ was initially planning in secret to attack Makkah, but then he had to announce this to the Muslims to get prepared and ready, and the Muslims knew that they were not supposed to speak about this, that they were supposed to keep this as a secret. One day Rasūlullāh ﷺ summoned 'Alï Ibn Abī Tālib and Az-Zubair Bin Al-'Awwām and Al-Maqdād Bin Aswad, and he told them, "*Intaliqū Hattā Ta'tū Rawdata Khākh. Fa Innā Bihā Da'īnah Ma'ahā Kitābun, Fakhudhū Minhā* – Go to a place called Rawdat Khākh. You will find a woman and with her is a letter; bring that letter to me." 'Alï Ibn Abī Tālib and the two men with him, Az-Zubair and Al-Maqdād, were on horseback and they [rushed and] reached to the place where Rasūlullāh ﷺ told them they would find the woman, so they went up to this woman and they told her, "Give us the letter that you have." She said, "I do not have any letter." 'Alï Ibn Abī Tālib told her, "*Latukhrijannal Kitāb Aw Lanulqiyannath Thiyāb* – You either give us the letter or we will strip you of your clothes." We will strip search you, because Rasūlullāh ﷺ told us that you have a letter, that means you have a letter. She was lying, but they told her that this is something that was told to us by Rasūlullāh ﷺ and if Rasūlullāh ﷺ said it [then] it is the truth, so you either give us that letter otherwise we will take off your clothes and search for that letter. So when she saw that the matter was serious she told them, "*A'ridū* – Turn away," and then she pulled out the letter from her hair – it was hidden in her hair – so she pulled out the letter and the letter was from Hātib Ibn Abī Balta'ah, one of the Sahābah; he wrote a letter to Quraish informing them of the plans of Rasūlullāh ﷺ. So this thing that Hātib did, acting as an agent for the Kuffār among the Muslims, is a very dangerous thing; he is telling the people of Quraish about secret plans of Rasūlullāh ﷺ.

When Rasūlullāh ﷺ saw the letter and he read it, he summoned Hātib Ibn Abī Balta'ah and he asked him, "*Mā Hādhā?* – What is this?" Hātib said, and this Hadīth is in Bukhārī, he said, "O Rasūlullāh, do not hurry in making

a decision about me. I was a man who did not belong to Quraish, [and] your Companions have families in Makkah who would take care of their relatives." Because they belonged to clans in Makkah, they would have people who would take care of their families and take care of their wealth. [Hātib said,] "But I do not have any relatives in Makkah to take care of my family and my wealth, so I wanted to do Quraish a favour so that they would not harm my family." And in another narration it says his mother was the one who was living in Makkah and he was worried about her condition. I will read to you the translation of his words, Hātib said, "O Allāh's Apostle, do not make a hasty decision about me. I was a person not belonging to Quraish but I was an ally to them from outside and had no blood relation with them, and all the immigrants who were with you have got their kinsmen in Makkah who can protect their families and properties. So I liked to do them a favour so that they might protect my relatives as I have no blood relation with them. I did not do this to renegate from my religion, nor did I do it to choose Heathenism after Islām." So Hātib is making it clear that I did not do this as Nifāq or apostasy, in fact he used the exact word *Irtidādan* which is Riddah; *Irtidādan 'An Dīnī* means I did not become an apostate.

Now, there is a difference of opinion among the 'Ulamā' whether such an act is an act of Kufr or an act of Fisq, however you can see here from what Hātib said that he considers this act to be an act of apostasy and that is why he is saying [that] I did not commit apostasy. If he did not consider this act to be an act of Kufr, why would he say that? Because he is saying that I did not commit Kufr, I did not disbelieve. So the fact that he was defending himself against apostasy shows that he considered the *act* itself to be an act of apostasy, however his intentions were not intentions of Kufr. Rasūlullāh ﷺ said, "*Amā Innahū Qad Sadaqakum* – He is telling you the truth." 'Umar Ibn Al-Khattāb said, "*Yā Rasūlullāh, Da'nī Adrib 'Unuqa Hādhal Munāfiq!* – O Messenger of Allāh, allow me to cut off the head of this Munāfiq! (Hypocrite)" Again, 'Umar Ibn Al-Khattāb considered this act to be an act of Nifāq, an act of Kufr, and therefore he wanted to kill Hātib. If he did not consider it to be an act of Riddah, why would he ask Rasūlullāh ﷺ to allow him to kill Hātib? Rasūlullāh ﷺ said, "*Innahū Qad Shahida*

Badran, Wamā Yudrik? La'allallāhattal'a 'Alā Man Shahida Badran Faqāla'milul Mā Shi'tum Faqad Ghafartu Lakum – He has witnessed the Battle of Badr, and what could tell you, perhaps Allāh looked at those who witnessed Badr and said, 'O the People of Badr, do what you like, for I have forgiven you.'" There are two things from this statement of Rasūlullāh ﷺ, the first; it shows you the high status of the people of Badr, the second is that Rasūlullāh ﷺ did not disapprove what 'Umar Ibn Al-Khattāb said, Rasūlullāh ﷺ did not say that he does not deserve to be killed; Rasūlullāh ﷺ did not respond to what 'Umar Ibn Al-Khattāb said in regards to Nifāq, but Rasūlullāh ﷺ said [that] the reason why he should not be killed is because he has witnessed Badr, which could also be an indication that Rasūlullāh ﷺ approved the understanding of 'Umar in accusing a person who commits such an act of being a Munāfiq, but because Hātib witnessed the Battle of Badr, he should not be punished for it. Again, this shows us the high status of the people of Badr and the great level that they have in the eyes of Rasūlullāh ﷺ and even the angels, because Jibrīl ؑ came to Muhammad ﷺ and he said, "What do you consider the people of Badr to be among you?" Rasūlullāh ﷺ said, "We consider them to be among the best." Jibrīl said, "And that is also with the angels who attended Badr." So not only are the people who attended Badr the best, but also the angels who attended Badr are the best; it is a battle that was witnessed by the creations of the heavens and the earth.

And then the Āyāt of Sūrah Al-Mumtahanah were revealed. These Āyāt are talking about this particular incident of Hātib Ibn Abī Balta'ah, and again, this is in Bukhārī. Allāh ﷻ says: **O you who have believed, do not take My enemies and your enemies as allies, extending to them affection while they have disbelieved in what came to you of the truth, having driven out the Prophet and yourselves [only] because you believe in Allāh, your Lord. If you have come out for Jihād in My cause and seeking means to My approval, [take them not as friends]. You confide to them affection, but I am most knowing of what you have concealed and what you have declared. And whoever does it among you has**

certainly strayed from the soundness of the way.[396] So to all those Muslims who allowed themselves to work as agents with the Kuffār, spying on the Muslims, conveying information about the Muslims to the Disbelievers, they have committed an act of apostasy, they are Munāfiqīn; it is a *very* dangerous sin, it is a very dangerous thing to spy for the Disbelievers against the Muslims. And one of the ironies of our age is that in some Masājid – *in some Masājid* – intelligence agencies were given a booth to recruit from the Musallīn to work as spies against the Muslim. It is one of the most amazing things that happened in our age and time. These are Masājid of Dirār, and we will talk about the Masjid of Dirār when we talk about the Battle of Tabūk.

Hukm on Al-Jāsūs – The Spy

Regarding the Hukm of *Al-Jāsūs* – the spy who spies against the Muslims, the Fuqahā' – the scholars of Islām, have a consensus that the Disbelieving spy is killed. Then there is a difference of opinion regarding the Dhimmī; the Dhimmī is the Christian or the Jew who is paying Jizyah. According to the Ahnāf, their opinion is *Yūja' Wa Yuhbas Walā Yuqtal* – that he should be physically harmed, ya'nī painful harm, and he should be imprisoned, but he should not be killed; this is the opinion of Al-Ahnāf. The Shāfi'iyyah have a difference of opinion, while Mālik and Al-Awzā'ī say that this is a breach of their covenant with the Muslims and therefore they should be killed. Regarding the Muslim, the Hanafiyyah and Shāfi'iyyah and Hanābilah say that he should be punished but not killed, while Al-Mālikiyyah say *Yajtahid Fīhil Imām Walahū Qatluhū* – that the Imām has the right to do with such a person whatever he sees the Maslahah – whatever he sees as better, and he can kill him if he wants to, and this is also the opinion of Ibn Al-Qayyim.[xliii]

[396] Al-Mumtahanah: 1

30
The Conquest of Makkah

Muslim Army Sets Off

Rasūlullāh ﷺ marched forth in the month of Ramadān, and in the initial parts of the journey they were fasting, but when they were getting closer to Makkah, Rasūlullāh ﷺ ordered the Muslims to break their fast, and he took a cup of water and he drank it in front of them to give them the example. The army was 10,000 strong; this was the largest army assembled by Rasūlullāh ﷺ so far. All of the Muhājirīn and all of the Ansār were included, and many of the tribes surrounding Madīnah participated, such as Sulaim and Aslam and Ghifār and Muzainah; all of these tribes participated and that is why we have this large number of 10,000 strong, and these are the Sahābah of Rasūlullāh ﷺ who witnessed the great battle of Fath Makkah – the Conquest of Makkah. On their way, they reached an area called Marr Ad-Dahrān, and there were trees of *Arāk*; Arāk is the tree which *Miswāk* is taken from; the good Miswāk is the root of this

tree, but also the tender branches can be used as a Miswāk, so the tree is called Al-Arāk. There is a tiny fruit from this tree called Al-Kubbāth – very small, like a pea but smaller than a pea, and they are sweet but they also have that taste of Al-Miswāk in them, and they are edible. So the Sahābah were plucking this Kubbāth and Rasūlullāh ﷺ told them to take the black ones because they are the best, because it starts out as green and then it turns, I think, yellow, and then red and then black, so black is when it is ripe. Now, Al-Arāk does not grow in Makkah, it is outside of Makkah, so they told Rasūlullāh ﷺ, "You must have been a shepherd of sheep," because it is the shepherds who eat Al-Kubbāth since it is outside of Makkah, they are the ones who usually harvest it and eat it. So Rasūlullāh ﷺ said, "Yes, and every Nabï has been a shepherd." Every Nabï has been a shepherd of sheep, and we talked about the Hikmah – the wisdom, behind the Ambiyā' of Allāh being shepherds, we talked about that in one of the lectures of Makkah.

'Abdullāh Ibn Mas'ūd ؓ was climbing the tree – this was not a very high tree, it was a short tree – so 'Abdullāh Bin Mas'ūd ؓ was climbing to try and get the Kubbāth and his legs were showing, his shins; they were very, very slim, so some of the Sahābah were laughing at the thinness of his legs. So Rasūlullāh ﷺ said, "You are surprised by the thinness of the shins of 'Abdullāh Ibn Mas'ūd. In the name of Allāh, they are heavier on the scales on the Day of Judgement than the mountain of Uhud." So 'Abdullāh Ibn Mas'ūd is going to be very heavy on the scales on the Day of Judgement, his deeds are very heavy, and Rasūlullāh ﷺ gave this *Fadīlah* to 'Abdullāh Ibn Mas'ūd ؓ – this virtue. And when they were walking, suddenly a rabbit jumped, so they followed it and one of the Sahābah ؓ was able to catch the rabbit, so they took it to Abū Talhah who slaughtered it and then they sent a piece of it to Rasūlullāh ﷺ and he ate it, so rabbit is Halāl.

Quraish Have No Idea about Movements of Rasūlullāh ﷺ

Up until that moment, Quraish had no idea about the movements of Rasūlullāh ﷺ; a huge army of 10,000 strong, yet Quraish were blind and deaf concerning the movements of Rasūlullāh ﷺ, while whenever Quraish would make a movement Rasūlullāh ﷺ would be alerted. So the

intelligence gathering of Rasūlullāh ﷺ and the Muslims was at a much higher calibre than Quraish, and that was a blessing from Allāh ﷻ that He gave the Muslims even though their resources were much less and the Kuffār in the area were much more; the number of Muslims until that moment was quite small, it was limited to Madīnah and the surrounding areas of Madīnah, the rest of Arabia were all Kuffār. Nevertheless, Rasūlullāh ﷺ had disciplined and trained the Sahābah to be alert and he would send them out scouting for information, while Quraish up until this moment had no clue about what was going on. Another reason which made the intelligence gathering of the Muslims better than Quraish is the loyalty that they had to Rasūlullāh ﷺ, so information would not leak. And as we have seen in the case of Hātib Ibn Abī Balta'ah ؓ, that was a single case and Rasūlullāh ﷺ was alerted to it by Al-Wahī. So the Sahābah ؓ would never disclose information about the movements of the Muslims. One of the things that we suffer today is the lack of loyalty, and the lack understanding of Walā' and Barā'. So Muslims who claim to be Muslims are willing not only to give information on a single incident basis, but are willing to work long-term for the Kuffār giving them information about the Muslims, spying against the Muslims. And this is Nifāq; a person who does so is a Munāfiq, a person who gives up information about the Muslims, spies in the Masājid and collects information and delivers it to the Kuffār, how will he escape the wrath of Allāh ﷻ on the Day of Judgement? So Muslims need to fear Allāh, they need to have Taqwā, and they need to have the correct understanding of what Al-Walā' and Barā' means.

Abū Sufyān and Others Captured

So Rasūlullāh ﷺ was in this area of Marr Ad-Dahrān. Abū Sufyān himself, the leader of Quraish, along with Badīl Bin Warqā' and Hakīm Bin Hizām, came out of Makkah searching for information, asking the travellers. At night, they were close to the Muslim army and they saw the lights of the Muslims, so Abū Sufyān was saying, "Who are these?" Badīl Bin Warqā' said, "This is Khuzā'ah preparing for war." Abū Sufyān said, "Khuzā'ah is much less than this." To have all of these lights; this cannot be Khuzā'ah. He said, "*Adhallu Wa Aqall* – They are more humble and few to have these

lights." Abū Sufyān and Badīl and Hakīm were overseeing the Muslim army, but the Muslim guards were alert and they arrested the three of them and they took them to Rasūlullāh ﷺ; in one narration [it says] they were arrested, and that is a stronger narration, and in another narration it was Al-'Abbās Ibn 'Abdul Muttalib who found them, [but] anyway, we will go with the narration that they were arrested. So they were taken to Rasūlullāh ﷺ. In one narration it says that 'Umar Ibn Al-Khattāb saw Abū Sufyān so he wanted to kill him, but Al-'Abbās had Abū Sufyān ride on the mule of Rasūlullāh ﷺ and he was rushing to get to Rasūlullāh ﷺ before 'Umar Ibn Al-Khattāb could kill Abū Sufyān, until they entered into the place where Rasūlullāh ﷺ was, and 'Umar tried to have Abū Sufyān killed while Al-'Abbās was appealing to Rasūlullāh ﷺ to spare his life. And the argument kept on going on; Al-'Abbās is trying to convince Rasūlullāh ﷺ to spare his life and 'Umar Ibn Al-Khattāb is trying to convince Rasūlullāh ﷺ to allow him to be executed.

And then Al-'Abbās got angry and he said, "O 'Umar, if he was one of Banū 'Adiÿ," – Banū 'Adiÿ are the clan of 'Umar Ibn Al-Khattāb; Quraish is the tribe and then you have clans, [so] 'Umar Ibn Al-Khattāb belongs to Banū 'Adiÿ, so Al-'Abbās is telling 'Umar, – "If he was from amongst the clan of Banū 'Adiÿ, you would not have said so, but you know that he is from Banū 'Abd Manāf." Banū 'Abd Manāf are the family of Rasūlullāh ﷺ and also the family of Abū Sufyān; they are both descendants of 'Abd Manāf. 'Umar Ibn Al-Khattāb told Al-'Abbās, "*Mahlan Yā 'Abbās* – Wait 'Abbās, your Islām is more beloved to me than the Islām of my father Al-Khattāb if he had become Muslim, because I know that Rasūlullāh ﷺ would become more pleased by the Islām of you than if my father had become Muslim." So 'Umar Ibn Al-Khattāb is making it clear to Al-'Abbās that this is not how we Muslims think; we do not think on a tribal level, that is not our way of thinking. I am more happy for *your* Islām, because you are the uncle of Rasūlullāh ﷺ and it is [more] pleasing to Rasūlullāh ﷺ, so what pleases me is what pleases Rasūlullāh ﷺ, and what makes me angry is what displeases Rasūlullāh ﷺ. 'Umar Ibn Al-Khattāb here is giving Al-'Abbās Ibn 'Abdul Muttalib a lesson in how the Muslims think; we do not view

things from a nationalistic view or a family-based view or a clan view or a tribal view, we base things on Al-Walā' and Barā'. If a person is close to Allāh, then we are loyal to that person, if a person is far away from Allāh, then we are free and we disassociate ourselves from such a person.

The Islām of Abū Sufyān

Rasūlullāh ﷺ told them to leave and come back in the morning according to that narration, and when they met in the morning, Rasūlullāh ﷺ accepted the Islām of Badīl Bin Warqā' and Hakīm Bin Hizām. Rasūlullāh ﷺ told Abū Sufyān, "Is it not about time Abū Sufyān that you recognise that there is no God but one?" Abū Sufyān said to Rasūlullāh ﷺ, "*Mā Ahlamaka Wamā Akramak* – You are merciful and you are generous." And then Abū Sufyān said, "If there were any other gods besides Allāh they would have given us protection and have defended us." So Abū Sufyān has accepted that there is no God but Allāh, there is no one worthy of worship but Allāh, he accepted that. And then Rasūlullāh ﷺ told him, "Is it not about time Abū Sufyān that you testify that I am the Messenger of Allāh?" Abū Sufyān said, "O Rasūlullāh, there is something in my heart against this at the moment." So I accept Ash'hadu Allā Ilāha Illallāh, but I still feel difficulty in accepting that Muhammad is the Messenger of Allāh. Al-'Abbās told him, "Woe to you Abū Sufyān, become a Muslim before your head is chopped," before you are executed. Abū Sufyān said, "Wa Ash'hadu Anna Muhammad Ar-Rasūlullāh," and he became a Muslim. Rasūlullāh ﷺ gave his instructions to Al-'Abbās to hold back Abū Sufyān from leaving and to have him wait at the mountain-pass. Rasūlullāh ﷺ wanted Al-'Abbās to hold back Abū Sufyān for a reason, and he wanted him to wait at the mountain-pass for a reason; Rasūlullāh ﷺ wanted to demonstrate to the leader of the Kuffār the strength of the Muslims. When Abū Sufyān would see the overwhelming forces that Rasūlullāh ﷺ had brought together to invade Makkah, that would stop and bring an end to any willingness or desire to resist. Because even though Abū Sufyān has become Muslim, he is a new Muslim and he is the leader of Quraish and he might have some interest there and the people in Quraish might want to fight, so Rasūlullāh ﷺ wanted these people – Abū Sufyān and the ones with him – to see with

their own eyes – because hearing something is not like seeing it – to see with their own eyes the 10,000 strong army of Rasūlullāh ﷺ because Rasūlullāh ﷺ did not want bloodshed in Makkah, so he wanted them to see how strong the Muslims are so that they would just surrender.

Sa'd Ibn 'Ubādah ؓ Makes Mistake at Moment of Enthusiam

Rasūlullāh ﷺ divided the army into battalions, we can say, and every battalion had a Rāyah – had the banner, and they were divided according to their tribes, so Banū Sulaim were separate, Ghifār were separate, Muzainah [were separate, etc.]. And they were passing from this mountain-pass, because it was a narrow area, they were passing one after the other, and whenever one of these battalions would move through the mountain-pass, Abū Sufyān would ask Al-'Abbās, "Who are they?" and Al-'Abbās would tell him, "This is Ghifār," Abū Sufyān would say, "*Mā Lī Wa Mā Al-Ghifār* – I have nothing to do with Ghifār," and then Sulaim; "I have nothing to do with Sulaim," Muzainah; "I have nothing to do with Muzainah," until one battalion passed and it caught the attention of Abū Sufyān.

Subhān'Allāh, you can sometimes sense the strength of what you see. So Abū Sufyān saw this particular battalion and it caught his attention and he asked Al-'Abbās, "Who are these?" Al-'Abbās told him, "These are the Ansār." And the banner of Al-Ansār was with Sa'd Ibn 'Ubādah ؓ who was the leader of Al-Khazraj. When Sa'd saw Abū Sufyān, he told Abū Sufyān, "*Yā Abū Sufyān, Al-Yawm Yawmul Malhamah, Al-Yawm Tustahallal Ka'bah* – [O Abū Sufyān,] today is the day of the great battle, today is the day when the sanctuary of Al-Ka'bah would be violated." Sa'd Ibn 'Ubādah ؓ, [was] a great Sahābī of Rasūlullāh ﷺ, a leader of Al-Ansār, one of the men who gave Nusrah – victory, to Rasūlullāh ﷺ, however at that particular moment, enthusiasm probably led him to speak out and utter these words. Abū Sufyān and Al-'Abbās and others, and it even says that 'Umar Ibn Al-Khattāb, they carried these words of Sa'd Ibn 'Ubādah to Rasūlullāh ﷺ, so Rasūlullāh ﷺ said, "*Kadhaba Sa'd* – Sa'd lied." Now, the word lie here in this context means [he] is mistaken, it does not mean literally lied, it means that he is mistaken, Sa'd is mistaken. "*Kadhaba Sa'd, Walākin Hādhā Yawm*

Yu'azzimullāhu Fīhil Ka'bah – Sa'd has lied, but this is a day in which Allāh will glorify Al-Ka'bah." The sanctity of Al-Ka'bah will not be violated. And Rasūlullāh ﷺ ordered that the banner be taken away from Sa'd Ibn 'Ubādah and be given to his son Qais Bin Sa'd Bin 'Ubādah. This is for two reasons, the first reason; Rasūlullāh ﷺ did not want Sa'd Ibn 'Ubādah to have authority, and probably this would lead him into bloodshed in Makkah. You can see that Rasūlullāh ﷺ wanted to avoid shedding blood in Makkah, so Rasūlullāh ﷺ did not want the banner to remain in his hands. But at the same time [and the second reason is that] Rasūlullāh ﷺ did not want to anger or upset Sa'd Ibn 'Ubādah. Sa'd Ibn 'Ubādah is going to accept the orders of Rasūlullāh ﷺ no matter what, but probably there would be something in his heart; he might be upset that the banner was taken from him, so Rasūlullāh ﷺ gave it to his own son.

Khālid Bin Walīd ؓ Destroys Banū Bakr and Banū Hudhayl

Rasūlullāh ﷺ entered peacefully, there was no resistance, but the area in which Khālid Bin Walīd came in, there was resistance from Banū Bakr and Hudhayl. Banū Bakr and Hudhayl are tribes that live on the outskirts of Makkah, they did not live in Makkah itself. [So] they put up a fight. Khālid Bin Walīd just destroyed them, so they all just ran away; they gave up and that was the end of resistance. Therefore there is a difference of opinion among the scholars; *Hal Futihat Makkah Sulhan Aw 'Unwatan?* – Was Makkah opened by force or was it opened through agreement? What are the implications of this difference of opinion? The implications are in matters of Fiqh, because when a land is opened by force then everything that belongs to the Kuffār turns into the property of Muslims, even themselves. So everything on top of the land becomes property of the Muslims if that land was opened by force, so the population could be enslaved and all of their property could be taken away and split among the Muslims – this is if it was opened by force. However if it was opened *Sulhan* – by agreement, then the Kuffār can have some right of ownership and they are not enslaved, then they remain free. So there is a difference of opinion among the 'Ulamā' on Fath Makkah; some scholars say it was opened by force and some of them

say it was opened by agreement, and the reflection of it is regarding the property that exists in Makkah.

Rasūlullāh ﷺ and Sahābah ؓ Enter Makkah in Humility

Rasūlullāh ﷺ entered Makkah. Now, this is after an absence of eight years. Rasūlullāh ﷺ left Makkah eight years ago secretly, and there was a plot to kill him and Rasūlullāh ﷺ had to flee from the danger that existed in Makkah. Eight years and now Rasūlullāh ﷺ is entering Makkah victoriously. Rasūlullāh ﷺ and the Muhājirūn spent 13 years in Makkah suffering torture, evil words, boycott; all types of harm that you can imagine the Muslims went through, and now it is a chance for revenge, it is a chance to slaughter those who caused all of this punishment and torture and hardship on the Muslims. It could have been a chance for great celebrations of victory as different armies do whenever they conquer a new land, but how did Rasūlullāh ﷺ and the Muslims enter Makkah? Did Rasūlullāh ﷺ enter Makkah with 'Mission Accomplished' propaganda and celebrations and popping of champagne bottles as the Kuffār do? When Rasūlullāh ﷺ and the Sahābah ؓ entered into Makkah, the description that was given of Rasūlullāh ﷺ when he was entering is that he entered with humbleness, Khushū', and he was reciting Sūrah Al-Fath, the Sūrah of Conquest, and his head was lowered so down that it could touch the *Rahl* of the camel; his beard was touching it, and he would recite the Āyāt and repeat them. He had a black turban on and he had a white flag banner, and he entered into Makkah in a state of humbleness, thanking Allāh ﷻ for the Conquest, praising Allāh ﷻ for what He has given him.

Rasūlullāh ﷺ Opens Doors of Al-Ka'bah and Has Al-Ka'bah Cleansed

Rasūlullāh ﷺ then made Tawāf around Al-Ka'bah, and then he called 'Uthmān Ibn Talhah to bring the key of Al-Ka'bah. They key of Al-Ka'bah belonged to Banū 'Abd Ad-Dār. You see, Ka'b, the great grandfather of Rasūlullāh ﷺ, all of the different honours of Makkah were in his hand, and then [when he passed away] they were split among his children. So the

family of Rasūlullāh ﷺ had the responsibility of providing water to the Hujjāj; [from] the well of Zamzam they would provide the Hujjāj with water and that is called Siqāyah. And then the family of Banū 'Abd Ad-Dār were the custodians of Al-Ka'bah, they held on to the key, so the key was with them. 'Uthmān was a Muslim, and Rasūlullāh ﷺ told him to go and get the key; the key was with his mother. So he went, [and] in the beginning she refused and then he took the key and he brought it to Rasūlullāh ﷺ. Rasūlullāh ﷺ opened Al-Ka'bah and he entered and he saw a pigeon made out of wood; he destroyed it. There were images on the walls of Al-Ka'bah of angels, and Ibrāhīm ﷺ using *Istiqsām Bil Azlām* which is the divining arrows, which is one of the Bid'ah of Jāhiliyyah. Rasūlullāh ﷺ said, "*Qātalahumullāh* – May Allāh kill them, they portrayed our elder (meaning our grandfather Ibrāhīm) as using these divining arrows." And then he ordered 'Umar Ibn Al-Khattāb to wipe out all of these images from inside Al-Ka'bah, so 'Umar Ibn Al-Khattāb soaked a cloth in water and then wiped out all of these images, so when Rasūlullāh ﷺ entered in Al-Ka'bah, it was clean from all of the innovations of Jāhiliyyah and Kufr. And then Rasūlullāh ﷺ came out from Al-Ka'bah and he stood on the door of Al-Ka'bah which was high, and by now all of the people were gathering around him.

The People of Makkah Voluntarily Come Out to Listen to Rasūlullāh ﷺ

And then Rasūlullāh ﷺ spoke to the crowd. The people of Quraish all came out now to listen to Rasūlullāh ﷺ. Let us go back a few years when Rasūlullāh ﷺ received the initial Revelation from Allāh ﷻ and was commanded to deliver the warning to his people; ***Wa Andhir 'Ashīratakal Aqrabīn* – And warn, [O Muhammad], your closest kindred**[397] – that was in the beginning. So Rasūlullāh ﷺ stood on a mountain in Makkah and he said, "Wā Subāhā!" And this is the call to make when there is an emergency situation. You do not just say Wā Subāhā for nothing, you say it when there is something very urgent, because everybody is going to respond, it is a

[397] Ash-Shu'arā': 214

serious call. So all of the people came, and those who could not come sent a representative to listen. Rasūlullāh ﷺ said, "*Innī Nadhīrul Lakum Bayna Yadai 'Adhābin Alīm* – I am delivering a warning to you before a severe punishment will befall you." When Rasūlullāh ﷺ said this, Abū Lahab said, "*Tabballak*! *A'li Hādhā Da'watanā?* – May you be cut off! Is this why you have summoned us?!" Abū Lahab was buying and selling – a businessman, and he left his shop and he came to listen to what Rasūlullāh ﷺ had to say and Rasūlullāh ﷺ had this Message to deliver to them, [so] he was upset and angry and the crowds left, and from that time on no one wants to listen to what Rasūlullāh ﷺ has to say, and imagine how difficult it is to deliver Da'wah to people who do not want to listen. But now, since Rasūlullāh ﷺ is leading an army, now since Rasūlullāh ﷺ has strength and since he is a head of state, everybody came voluntarily to listen; Rasūlullāh ﷺ did not call anyone. By the time Rasūlullāh ﷺ came out and turned his back and faced the people, all of the people of Makkah were under him listening to what Rasūlullāh ﷺ has to say and watching his every move. Because when Rasūlullāh ﷺ went to the well of Zamzam to drink from it and to make Wudū', the Sahābah were rushing to grab the water that would drip from his body and then they would wipe it over their skin. So the people of Quraish were saying, "We have never seen such a King before." Now they are watching every single movement of Rasūlullāh ﷺ and they are reporting it; that is how we knew about this incident, it is because they reported it to us. Rasūlullāh ﷺ now is the same Rasūlullāh then, but because Rasūlullāh ﷺ did not have strength in the beginning no one wanted to listen to what Rasūlullāh ﷺ had to say, but now it is different.

Rasūlullāh's ﷺ Speech to Quraish – 'Your Ways are Under My Feet'

So Rasūlullāh ﷺ delivered a short speech from the door of Al-Ka'bah, Rasūlullāh ﷺ said, "*Alhamdulillāh* – Praise be to Allāh, *Sadaqah Wa'dah* – who has fulfilled His Promise, *Wa Nasara 'Abdah* – And He has helped His Servant, *Wa Hazamal Ahzāba Wahdah* – And He has defeated the

opposing parties alone." And then Rasūlullāh ﷺ is instituting some new laws in Makkah; "Compensation for those killed by quasi-intent by whip or cudgel shall be compensated by a hundred camels." This is *Diyat Shibh Al-'Amd*. And then Rasūlullāh ﷺ told them, "All privilege of ancestry and pride that existed in the Jāhiliyyah are finished." Listen to this statement, "All privilege of ancestry and pride that existed in the Jāhiliyyah are finished." These are the *foundations* of the society of Jāhiliyyah; the foundation, the constitution, the laws, the customs of the Arabs of Jāhiliyyah were based on this – privilege of ancestry and pride. In this one statement, Rasūlullāh ﷺ is bringing a new era, and he is telling the people who are listening under his feet, he is telling them that the time of Jāhiliyyah, the rules of Jāhiliyyah, the customs of Jāhiliyyah, are all behind your backs now, they are all finished. So Rasūlullāh ﷺ is bringing a new era, Rasūlullāh ﷺ is telling the Kuffār that Kufr is over with; I am not going to accommodate you, I am not going to accept your laws, I am not going to accept your customs and ways, it is all finished. In another narration Rasūlullāh ﷺ said, "Both these factors (meaning ancestry and pride) are beneath these feet of mine." They are under my feet, they are over with. Rasūlullāh ﷺ did not try to win over the hearts of the people of Quraish by accepting some of their rules and customs – the [same] people of Quraish who would fight for their customs, who would die for their customs, who fought against Rasūlullāh ﷺ for 20 years for no purpose other than the purpose of protecting the old way; they were not religious people by the way, ya'nī even though they had 360 idols surrounding Al-Ka'bah they were not known to be religious people, but it was the status quo that they were trying to protect – Rasūlullāh ﷺ did not try to win them over by accepting *some* of Al-Jāhiliyyah, and in the first speech delivered in Makkah, Rasūlullāh ﷺ made clear that your ways are under my feet.

Rasūlullāh ﷺ Hands Back Key of Al-Ka'bah to 'Uthmān Ibn Talhah رضي الله عنه

Now, the key of Al-Ka'bah is in the hands of Rasūlullāh ﷺ. 'Alï Ibn Abī Tālib, from the family of Banū Hāshim, told Rasūlullāh ﷺ, "*Yā*

Rasūlullāh Ijma' Lanā Baynas Siqāyati Wal Hijābah – O Rasūlullāh, combine for us the honours of providing the Pilgrims with water and holding on to the key of Al-Ka'bah." And 'Alï Ibn Abī Tālib said this because it was a great opportunity; these were *very* important things to the people of Quraish; holding on to the key of Al-Ka'bah was *such* a great honour, in fact that is what gave Quraish this prestige among all of the Arabs, it was because they were custodians of Al-Ka'bah. So 'Alï Ibn Abī Tālib was trying to convince Rasūlullāh ﷺ, he took this opportunity and told Rasūlullāh ﷺ [that] how about we combine for us, for our family, the honour of holding on to the key of Al-Ka'bah? It is in your hands right now. Rasūlullāh ﷺ called 'Uthmān and he gave him the key and he told him, "*Khudhūhā, Khālidatam Mukhalladatal Lā Ya'khūdh'hā Minkum Illā Zālim* – Take it forever, and no one will take it from you but an oppressor," no one will take it from you but a tyrant. And that is why the key of Al-Ka'bah still exists among the descendants of 'Uthmān Ibn Talhah until this day, and they are called Banū Shaibah; the key has been passing on from father to son until this day.

Rasūlullāh ﷺ Destroys Idols Surrounding Al-Ka'bah

And then Rasūlullāh ﷺ, riding on his camel, was going around Al-Ka'bah, in one narration holding on to a stick and in the other narration holding on to his bow, and he was pointing towards these idols, these glorified idols, these sacred idols to the people of Quraish, and they are all watching, and Rasūlullāh ﷺ is going around and he is poking these idols in their eyes, and in one narration he was just pointing towards the idols and they were falling one after the other; if he points towards the face of the idol, it would fall off on its back, and if Rasūlullāh ﷺ points towards the back of the idol, it would fall off on its face, and Rasūlullāh ﷺ did that with the 360 idols surrounding Al-Ka'bah, and all of the Kuffār of Quraish were watching this monumental moment, when all of their gods that had been there for centuries and centuries, they were watching their idols falling down, breaking into pieces. Rasūlullāh ﷺ was saying and reciting the Āyah, **"*Jā'al Haqqu Wa Zahaqal Bātil, Innal Bātila Kāna Zahūqā* – Truth has**

come, and falsehood has departed. Indeed is falsehood, [by nature], ever bound to depart."[398] [Falsehood,] error or evil is bound to disappear.

Rasūlullāh ﷺ Forgives Quraish

And then Rasūlullāh ﷺ asked the people of Quraish, "*Mā Tazunnūna Annī Fa'alum Bikum?* – What do you think I will do with you?" The people of Quraish said what they believe is the case with Muhammad ﷺ; they know him, they said, "*Akhun Karīm Wabnu Akhil Karīm* – You are a noble brother and the son of a noble brother." Rasūlullāh ﷺ told them, "*Idh'habū Fa Antumut Tulaqā'* – Go, you are the released ones." You are *At-Tulaqā'* – you are released. Because you are in my hands, and by a point of my finger, by just waving my hand, I could order all of you to be executed, and that would happen if I want it to happen, but he told them, "You are released," and that is why the people who became Muslim at the Conquest of Makkah are called At-Tulaqā' – The Released Ones, because Rasūlullāh ﷺ is the one who released them. "*Idh'habū Fa Antumut Tulaqā'* – Go, you are the released ones."

The Unforgiven Blacklisted People

Rasūlullāh ﷺ released them all but there was a blacklist, there were exceptions. This blacklist included the names of 'Abdullāh Ibn Khatl, 'Abdullāh Ibn Abī Sarh, Maqīs Bin Sabābah, Al-Huwairith Bin Naqīz, and Sārah, Fartanah and Arnab. So there were four men and three women. Rasūlullāh ﷺ said about these, "*Uqtulūhum Walawajattumūhum Mu'allaqīna Bi Assāril Ka'bah* – Execute them even if you see them hanging on to the clothes of Al-Ka'bah." Why were these excluded from the rest of the people of Makkah?

'Abdullāh Ibn Khatl, Fartanah and Arnab

With 'Abdullāh Ibn Khatl, he became Muslim, he made Hijrah, and then Rasūlullāh ﷺ sent him to collect Sadaqah – Charity, with a man from Al-Ansār, and he had a servant. On the way, he was upset with his servant.

[398] Al-Isrā': 81

It says in one narration that he ordered the servant to prepare lunch and when it was time for lunch he asked him, "Where is lunch?" The servant told him, "I forgot," so he killed him. Now, he knew that he was going to be punished for this, Rasūlullāh ﷺ was not going to let him go – in Islām there is justice; whether you are a slave or a nobleman, the Law of Allāh will apply to you – so 'Abdullāh Ibn Khatl knew this in advance, he therefore decided to run away to Makkah and he committed apostasy, and he had two slave-girls whom he would teach to sing against Rasūlullāh ﷺ. So 'Abdullāh Ibn Khatl was excluded because of his Riddah and because of his blasphemy against Rasūlullāh ﷺ. And his two slave-girls, [and] singers, Fartanah and Arnab, were included on the list because of their blasphemy against Rasūlullāh ﷺ – cursing Rasūlullāh.

'Abdullāh Ibn Abī Sarh

'Abdullāh Bin Abū Sarh became Muslim and he would write Qur'ān for Rasūlullāh ﷺ; Rasūlullāh ﷺ had scribes, he would recite the Āyāt to them and they would write them down. 'Abdullāh Ibn Abī Sarh then ran away and he became a Murtadd – he became an apostate, and he went as far as telling the people of Quraish that I would change Qur'ān; when I would write it down I would change the meanings of Qur'ān.

Maqīs Bin Sabābah

Maqīs Bin Sabābah's brother was a Muslim, [and] in the Battle of Banū Al-Mustaliq he was killed by mistake by a man from Al-Ansār. So Maqīs made Hijrah and he became Muslim just to collect the blood-money of his brother. So Rasūlullāh ﷺ paid him the money, [and] after he received the money he ran away and became a Murtadd.

Al-Huwairith Bin Naqīz

When Al-'Abbās Bin 'Abdul Muttalib sent Fātimah and Zainab, the daughters of Rasūlullāh ﷺ, to Madīnah, Al-Huwairith provoked the camel which Zainab and Fātimah were on, and that led to both of them falling and Zainab having a miscarriage; the daughter of Rasūlullāh ﷺ had a miscarriage because of the actions of this man Al-Huwairith.

Sārah

Sārah was a slave-girl who belonged to someone in Makkah and she used to sing against Rasūlullāh ﷺ.

So we can see that everyone on this blacklist was excluded from the forgiveness of Rasūlullāh ﷺ for one of two reasons; either because they had committed *Riddah* – apostasy, or because of blasphemy. These are the two things that are unforgiven; Riddah and speaking in an insulting way against Rasūlullāh ﷺ, there is no forgiveness for both of these two crimes. And that is why Ibn Taymiyyah says that the rules concerning Riddah are more strict than the rules concerning Kufr. One example; [in the case of] a Kāfir who is a prisoner of war, the Imām has the right to execute him or to free him or to ask for ransom or to exchange him with Muslim prisoners of war or to enslave him; it is up to the Imām to choose one of these options, however with the Murtadd, Ibn Taymiyyah says there is only one option and that is to be executed. A Murtadd prisoner of war cannot be freed, cannot be enslaved, cannot be exchanged, he can only be executed, or if he becomes Muslim then he is freed, but if he refuses then there is only the option of execution. That is one example of how the rulings concerning apostasy are different than the rulings concerning Kufr.

'Abdullāh Ibn Khatl was seen hanging on to the clothes of Al-Ka'bah and he was executed on the spot. Some narrations say that Fartanah was killed while Arnab became Muslim and she was forgiven. 'Abdullāh Bin Abī Sarh sought refuge with his brother from breastfeeding, 'Uthmān Ibn 'Affān – *Akhūhu Minar Radā'ah*. 'Uthmān Ibn 'Affān took 'Abdullāh Ibn Abī Sarh to Rasūlullāh ﷺ and 'Abdullāh Ibn Abī Sarh said, "I came to give you Bay'ah." Rasūlullāh ﷺ was quiet. He said, "I came to give you Bay'ah." Rasūlullāh ﷺ did not respond. The third time he said, "I came to give you Bay'ah." Rasūlullāh ﷺ accepted his Bay'ah. And then when he left, Rasūlullāh ﷺ told the men who were there, "Is there no wise man among you who could have got up and killed him when you saw I was remaining silent?" So the Ansār said, "But O Rasūlullāh, could you not have given us some signal?" Rasūlullāh ﷺ said, "*Mā Yambaghī Li Nabï An Yaqtula Bil*

Ishārah – Prophets do not kill by making signals." Rasūlullāh ﷺ said [that] it is not appropriate for me, as a Prophet, to give you a signal. You already knew my Hukm – my ruling concerning him, so you could have killed him. It says in one narration that one of the Ansār already had his hand on the sword, he was ready to execute the man, but he was waiting for a signal from Rasūlullāh ﷺ. Subhān'Allāh, that was the Qadr of Allāh to spare the life of ʻAbdullāh Bin Abī Sarh, because he became a good Muslim after that, in fact it says that he died in Sujūd of Salātul Fajr, and he held some very high positions of authority in the times of ʻUmar Ibn Al-Khattāb and ʻUthmān.

Maqīs Bin Sabābah was killed by his cousin. Al-Huwairith Bin Naqīz was also killed. Sārah; some say that she was forgiven. So we can see the important ruling here of the Hukm of *Sabb Rasūlullāh* ﷺ – the ruling of committing blasphemy against Rasūlullāh ﷺ.

Umm Hānī's ؓ Protection

Umm Hānī is the sister of ʻAlï Ibn Abī Tālib ؓ. Two of her in-laws sought refuge with her. ʻAlï Ibn Abī Tālib came in and said, "I will kill them!" Umm Hānī had them hide in her place and then she went to Rasūlullāh ﷺ who was bathing and Fātimah ؓ was screening him, and he was bathing from out of a container that still had marks of dough in it. Rasūlullāh ﷺ welcomed her and he greeted her very well and then he said, "What has brought you?" She said, "The son of my mother has said that he will kill the two men whom I have given protection." Rasūlullāh ﷺ said, "*Ajarnā Man Ajartī Yā Umm Hānī* – We give protection to the ones you have given protection to O Umm Hānī." So Rasūlullāh ﷺ approved her protection and he had spared the lives of her two in-laws. And Umm Hānī saw Rasūlullāh ﷺ pray eight Rakʻāt [and] every two Rakʻah were separate, so the scholars had a difference of opinion; are these Rakʻāt Salāt Ad-Duhā or are they the Salāh of Conquest? Some of them said it is the Salāh of Conquest because no one has reported them except Umm Hānī in this particular day which was the Day of the Opening of Makkah, while some of them say that they are the Salāt Ad-Duhā because in the narration it says that he prayed them in the

time of Duhā.

Abū Quhāfah – The Father of Abū Bakr ؓ

Abū Quhāfah, the father of Abū Bakr, told his youngest daughter to take him on top of the mountain of Abū Qubais; this is a mountain in Makkah, and his sight was very weak, so she took him on top of the mountain. He told her, "O daughter, describe to me what you see." She said, "*Innī Arā Sawādan* – I see a black mass." He told her, "Those are the horsemen." And then he asked her, "What do you see?" She said, "I see a man going back and fro." So Abū Quhāfah said, "*Dhālikal Wāzah* – That is the man who gives instructions to the cavalry." And then she said, "I see the black mass dispersing." He said, "The orders have been given to the cavalry, let us rush back." But they did not get home on time, they had met the cavalry on their way and Subhān'Allāh, one of the soldiers saw a silver necklace on the neck of the daughter of Abū Quhāfah so he ripped it apart from her neck.

Abū Bakr As-Siddīq ؓ went to his father and he brought him to meet Rasūlullāh ﷺ. When Rasūlullāh ﷺ saw the old man, Rasūlullāh ﷺ told Abū Bakr, "*Hallā Taraktash Shaykh Fa Akūnu Analladhī Ātīh?* – Why did you not leave the Sheikh (old man) at home so that I would be the one who would come to him?" Abū Bakr said, "*Huwa Ahaqq Ayyamshi Ilaik Min An Tamshiya Anta Ilaih* – It is more befitting for him to come to you rather than you go to him." So this shows you the respect that Rasūlullāh ﷺ had for Abū Bakr in offering to go and visit his father, and you can see the respect that Abū Bakr had for Rasūlullāh ﷺ, telling Rasūlullāh ﷺ that my father should come to you, not you go to him. And then Rasūlullāh ﷺ put his hand on the chest of Abū Quhāfah and he wiped his chest and said, "*Aslim*," so he became Muslim. And then Rasūlullāh ﷺ told them to change the colour of his hair because his hair was described as being like *Thuwāmah*; Thuwāmah is a white bird, so all of his hair was grey. Rasūlullāh ﷺ said, "*Ghayyirūhu Walā Tuqarribūhus Sawād* – Change the colour of his hair but do not make it black." Therefore the 'Ulamā' have derived the ruling that the old man should not die his hair black but should change it to a different colour, and that is the colour of *Hannah* which is red.

And some scholars said that if a person is young then they can die their hair black, but if they are at the age where it is natural for them to have grey hair, they should not die it black but they should die it with Hannah.

The daughter of Abū Quhāfah, the sister of Abū Bakr, told her brother that her necklace was taken away! So Abū Bakr said, "*Ayyuhan Nās* – O people, has anyone taken the necklace of my sister?" No one responded, so he told her, "*Ihtasibi Yā Bunayya Fa Innal Amānata Fin Nāsil Yawma Qalīl* – Seek the Ajr of it from Allāh, because trust is little in the people today." Ibn Kathīr comments on this and says [that] the reason why Abū Bakr said this was because the army was large, and Ibn Kathīr is finding an excuse for whoever took the necklace, he said, "Probably he took it considering that it belongs to the people of war." So what belongs to them is Ghanīmah. And he is also giving an excuse to Abū Bakr when he said that the trust today is very rare among the people, meaning [he said it for] that particular day and not in that era or time; that particular day because it was a large army and things could get out of hand when an army enters into a town and you have a lot of soldiers; these are things that happen with armies. So Abū Bakr was referring to that particular day and was not referring to the people in general.

There is No Inheritance between Two Different Religions

In Al-Bukhārī it says that Usāmah Bin Zayd asked Rasūlullāh ﷺ, "*Aynal Maznil Ghadan?* – Where are you going to spend the night?" Rasūlullāh ﷺ said, "*Wahal Taraka Lanā 'Aqīlum Mir Ribā'?* – Did 'Aqīl leave for us any property?" 'Aqīl had taken over all of the inheritance so Rasūlullāh ﷺ had nothing left, and then Rasūlullāh ﷺ said, "*Lā Yarithul Mu'minal Kāfir Walal Kāfirul Mu'min* – The Believer does not inherit from the Disbeliever and the Disbeliever does not inherit from the Believer." And this is the Hukm and ruling regarding inheritance; there is no inheritance between two different religions. And Rasūlullāh ﷺ said, and this is in Bukhārī, "*Manzilunā Ghadan Inshā'Allāh Bi Khaifi Banī Kinānah Haythu Taqāsimu Al-Kufr* – Tomorrow we are going to spend the night, by the will of Allāh, in Khaif Banī Kinānah, the place where they have vowed on Disbelief." So Rasūlullāh ﷺ wants to replace the Kufr that happened in that place by

spending the night there and bringing the spirit of Īmān into that place. So if evil happened in that place, he will bring good to it.

These are some events that happened during Fath Makkah.[xliv]

Rasūlullāh ﷺ Appoints Bilāl Ibn Rabāh ؓ as Mu'adhdhin

We are finishing with some miscellaneous events concerning Fath Makkah Inshā'Allāhu Ta'ālā. When Rasūlullāh ﷺ entered into Makkah, he chose a *Mu'adhdhin* – someone to call the Adhān, and the particular choice of Rasūlullāh ﷺ was Bilāl Ibn Rabāh ؓ. And Rasūlullāh ﷺ had Bilāl climb over Al-Ka'bah to deliver the Adhān. According to Yūnus Ibn Mukīr, "*Amara Bilālan An Yu'adhdhina Liyaghīza Bihil Mushrikīn* – Rasūlullāh ﷺ ordered Bilāl to give Adhān in order to anger the Polytheists." Because Bilāl was seen as a slave, and now he is calling to the Salāh and he is climbing over Al-Ka'bah to it, and therefore there are some narrations of comments made by the people of Makkah showing their displeasure with the fact that Bilāl was the one who was calling the Adhān. Like one of them [who] said, "Can you see this black crow barking from on top of Al-Ka'bah?" And things like that; derogatory terms made by the Mushrikīn of Quraish. Rasūlullāh ﷺ intended to have Bilāl make the Adhān to show them, just what we were talking about before, the new era that Islām is bringing, where class and caste of Jāhiliyyah do not matter anymore, and it is Taqwā that makes a person high or low, it is according to how close they are to Allāh ﷻ, it is their Taqwā, it is their following of Islām.

Sahābah ؓ Remained in 'Ibādah All Night

According to Sa'eed Bin Musayyib ؒ, that particular day when the people entered into Makkah, it was not a day of celebration, it was not a day of partying, he says, "When the people entered into Makkah on the Day of Conquest, they remained in *Takbīr* (saying Allāhu Akbar) and *Tahlīl* (saying Lā Ilāha Illallāh) and *Tawāf Bil Bayt* (circling Al-Ka'bah)." They have been away from Al-Ka'bah for a long time and now they are pleased and happy that Allāh ﷻ allowed them to enter into Makkah and to worship Allāh according to the rules of Islām while Islām is dominant in Makkah. So they

were making Tawāf around the House, [and] all the way until the morning there was ‘Ibādah, all night; all night long there was ‘Ibādah. Wherever you go in Makkah, you can see people making Takbīr and making Tahlīl and making Tawāf around the House of Allāh. So Abū Sufyān went back to his wife and asked, “Do you think this is from Allāh?” It was an impressive scene, it was something that even affected these people of Quraish, people of Makkah who were just moments ago Kuffār. So Abū Sufyān asked his wife, “*Atarayna Hādhā Minallāh?* – Do you think this is from Allāh?” She said, “Yes, this is from Allāh.” And then Abū Sufyān met Rasūlullāh ﷺ and Rasūlullāh ﷺ told him, “You asked Hind, ‘Do you think this is from Allāh?’ and Hind told you, ‘Yes, I think this is from Allāh.’” Abū Sufyān said, “I testify that you are the Messenger of Allāh. No one overheard our conversation, there was no one there but me and Hind.”

Rasūlullāh ﷺ Bans Hunting and Uprooting in Makkah and Madīnah

Rasūlullāh ﷺ said, as narrated by Al-Bukhārī, “Allāh has made Makkah a sanctuary the day He created the heavens and the earth. It is a sanctuary by Allāh’s having made it so and will remain such until the Judgement Day. Conflict in it was not made permissible for anyone before myself nor for anyone after me, and this only for a short time. In it, game may not be hunted, its trees may not be cut down, nor may its vegetation be uprooted, and items found in it belong to the finder only after announcement of the find.” Al-‘Abbās Ibn ‘Abdul Muttalib ؓ wanted to exclude from this rule a plant called *Al-Idhghar*, because Rasūlullāh ﷺ said you are not allowed to cut down trees, so Al-‘Abbās wanted to exclude Al-Idhghar because they use it for the dead; it is a fragrant tree, it has a nice smell to it, and apparently it is also used as fuel for blacksmiths, because in another narration it says *Lil Qayn*, so Rasūlullāh ﷺ said, “Except for Al-Idhghar,” Rasūlullāh ﷺ allowed them to cut down this particular plant or tree but nothing else. So Makkah, and also Madīnah, are Harām, and they are a sanctuary, and hunting is not allowed therein and uprooting trees is not allowed.

Abū Hurairah Narrates Story of Fath Makkah to Sahābah and At-Tābi'īn

There is a Hadīth by Abū Hurairah ؓ; we will go through it Inshā'Allāh. Abū Hurairah says, "Delegations went to meet Mu'āwiyah," – so we are talking about a lot of time after the Fath of Makkah, we are talking about in the time when Mu'āwiyah was Khalīfah – "and that was during the time of Ramadān, so we would prepare food for each other." And this shows you the social aspect of the life of the Sahābah ؓ and the Tābi'īn. These were delegations that were there, and rather than everyone having their meal alone, they would invite each other. So Abū Hurairah said, "I invite you to my place." Now, it says in this narration about Abū Hurairah, "He would invite us the most." So one of At-Tābi'īn wanted to invite Abū Hurairah ؓ, so he said, "So I decided that I am going to invite them to my place this time." Obviously these are not permanent dwellings, they are all visitors. "I prepared the food and then I met Abū Hurairah and I told him, 'Invitation is at my place tonight.' He said, 'You beat me to it.' I said, 'Yes.'" When Abū Hurairah arrived at the gathering, he wanted to make it a beneficial gathering so he said, "Should I not tell you a Hadīth that belongs to you O people of Al-Ansār?" Apparently most of these people who were there were from Al-Ansār. So he talked about the story of the Conquest of Makkah, he said, "When Rasūlullāh ﷺ came to Makkah, he sent Az-Zubair on one of the two wings of the army and he sent Khālid Bin Walīd commanding the other wing and Abū 'Ubaidah was commanding the foot-soldiers. So they entered into Makkah and Rasūlullāh ﷺ was in his battalion. He saw me and he said, 'O Abū Hurairah.' I told him, '*Labbyika Yā Rasūlullāh*.' He said, 'No one but the Ansār should come to me.'" So this was a private gathering that Rasūlullāh ﷺ wanted to have with Al-Ansār. So Abū Hurairah went and invited the Ansār, he called them so they came and surrounded Rasūlullāh ﷺ from every direction. [Rasūlullāh ﷺ said,] "Quraish has mobilised a force of some men." And these were people from the outskirts of Makkah [who were there] to fight, but they did not risk themselves going into the fight. [So] Quraish mobilised this force, but they themselves did not join and they said, "If they win then we will join, if they

lose then we are safe." And you cannot win in this way; if you do not want to participate yourself, if you do not want to be in the frontline like Rasūlullāh ﷺ was and like the Sahābah were, [then] there is no hope of winning. So those who are hiding and sending their foot-soldiers to do all the work while they are cowering behind and hiding, they will not win. So these *Awbāsh* – these people who were supposed to fight for Quraish, they were defeated. Rasūlullāh ﷺ gave his orders to fight these Awbāsh and many of them were killed and then the fighting stopped. Anyway, they ended up meeting on As-Safā, and when they met with Rasūlullāh ﷺ, Rasūlullāh ﷺ said, "*Man Dakhala Dār Abī Sufyān Fahuwa Āmin* – Whoever enters into the house of Abū Sufyān, he is safe." Rasūlullāh ﷺ announced that whoever enters into the house of Abū Sufyān is going to be safe. Now, the house of Abū Sufyān is obviously not going to be enough for all of the people of Quraish, but Rasūlullāh ﷺ wanted to give Abū Sufyān this honour to draw him closer to Islām, but he also said, "*Wa Man Dakhala Manzila Aw Fahuwa Āminan* – Whoever enters into his [own] house, he will be safe." So no one will attack you in your house, but if we see you in the streets, then you will be killed. So it is like a curfew; nobody is allowed to leave their homes.

Al-Ansār's Fear that Rasūlullāh ﷺ Will Leave them

And after this conflict happened, the Ansār ؓ felt that because Rasūlullāh ﷺ was now back in his hometown, he might leave them and stay behind. Now he is with his clan, he is with his relatives, he is in Makkah, so he is going to leave us – that is the end. So Rasūlullāh ﷺ called them and he asked them, "Did you say so?" They said, "Yes." Rasūlullāh ﷺ told them, "*Innī 'Abdullāhi Wa Rasūluh* – I am the servant of Allāh and His Messenger. *Hājartu Ilallāhi Wa Ilaikum* – I made Hijrah to Allāh and to you. *Wal Mahyā Mahyākum Wal Mamātu Mamātukum* – Life is with you and death is with you." So they came crying to Rasūlullāh ﷺ and they said, "*Wallāhi Mā Qulnalladhī Qulnā Illaddann Billāhi Wa Rasūlih* – [By Allāh,] we only said what we said because of our eagerness and desire to have you with us and our love of Allāh and love of His Messenger." Rasūlullāh ﷺ said,

"*Inallāha Wa Rasūlahū Yusaddiqānikum* – Allāh and His Messenger believe you."

Rasūlullāh ﷺ Forgives Safwān Ibn Umayyah

Safwān Ibn Umayyah was one of the leaders of Quraish. He fled because he thought he had done so much against Islām and Rasūlullāh ﷺ would kill him. 'Umair Ibn Wahb [was] his close friend in Jāhiliyyah, and if you remember, we talked about 'Umair Ibn Wahb; 'Umair Ibn Wahb is the man whom Safwān sent to assassinate Rasūlullāh ﷺ, and when he arrived in Madīnah, Rasūlullāh ﷺ told him about his plan to come and assassinate him, so he was shocked that Rasūlullāh ﷺ knew the details of this plan and he ended up becoming Muslim. So now, when 'Umair Ibn Wahb heard about Safwān running away he followed him. Safwān went to Jiddah to ride a boat and go to Yemen, so 'Umair Ibn Wahb told him, "I have come to you from Rasūlullāh ﷺ," because 'Umair Ibn Wahb spoke to Rasūlullāh ﷺ and said, "O Messenger of Allāh, Safwān is the leader of his people, give him immunity." So Rasūlullāh ﷺ said, "I will give him immunity." 'Umair Ibn Wahb said, "Give me a sign, a token." So Rasūlullāh ﷺ gave him his turban as a sign of the fact that Rasūlullāh ﷺ is giving Safwān immunity. 'Umair took the turban of Rasūlullāh ﷺ and he went to meet Safwān. Safwān told him, "Stay away from me!" 'Umair said, "I have come to you from the most merciful and from the most compassionate man and the most forgiving, and his kingdom is yours and his position is yours and his honour is yours! He is your relative, and whatever good happens to Rasūlullāh ﷺ is good that is happening to you. And Rasūlullāh ﷺ has given you immunity." He said, "You are lying to me." He said, "This is a sign, this is the turban of Rasūlullāh ﷺ." So Safwān came back with 'Umair Ibn Wahb and he went to Rasūlullāh ﷺ and said, "This man is claiming that you forgive me and give me immunity?" Rasūlullāh ﷺ said, "Yes." Safwān said, "Give me two months to think about it before becoming Muslim." Rasūlullāh ﷺ told him, "I give you four months." Safwān eventually became Muslim.

Khālid Bin Walīd ؓ Commits Mistake

Khālid Bin Walīd ؓ Mistakenly Kills Muslims

Rasūlullāh ﷺ had destroyed the idols and the Kufr of Makkah, [and now] Rasūlullāh ﷺ wanted to spread the sovereignty of Islām in the surrounding area. So [it says in Al-Bukhārī that] Rasūlullāh ﷺ sent Khālid Ibn Walīd in Ramadān to Banī Judhaimah – this is an Arab tribe close to Makkah – [and] he invited them to Islām. They were not educated enough to say 'We become Muslim' but they said, "*Saba'nā*." When someone would become Muslim, the Kuffār of Quraish would say he has become a *Sābi'*. Sābi' is one of the religions of Jāhiliyyah and it was a derogatory term against anyone who would become Muslim, so they would never say that such and such has become Muslim, they would say such and such Saba'. Now, Khālid Ibn Walīd told them, "Become Muslim," they said, "*Saba'nā*." In reality they wanted to be Muslim but they were not learned enough to know that they should use the term '*Aslamnā*.' They picked up this word that they heard everybody else say and they were repeating it. Khālid Ibn Walīd killed them, and he captured the rest and he handed over one prisoner to every soldier of his army. And then Khālid Ibn Walīd gave his instructions to the army, [he told] every soldier to execute his prisoner.

'Abdullāh Ibn 'Umar was in this army and he said, "*Wallāhi Lā Aqtul Asīrī. Walā Aqtul Rajulum Min As'hābi Azīrah* – In the name of Allāh, I am not going to kill my prisoner, and none of my companions are going to kill theirs." 'Abdullāh Ibn 'Umar saw that this was a *clear* mistake on behalf of Khālid; these people have become Muslim and then they were killed, and then they were taken as prisoners, and now we are told to execute our prisoners? I am not going to do it. So it was a clear disobeying of the order of the Amīr on behalf of 'Abdullāh Ibn 'Umar. Now, 'Abdullāh Ibn 'Umar knows the teachings of Islām that you should obey the Umarā', [that] you should follow the Amīr, but he also knows that we should only follow the Amīr when the Amīr gives us an order that is Halāl; if he tells us to do something that is Harām, there is no obedience. And we know in armies that such a thing, mutiny, is such a dangerous thing to do, but 'Abdullāh Ibn

'Umar ﷺ not only did it himself but he said also all of my companions, people who will listen to me, the people who came with me, they are not going to kill their prisoners. So the issue was raised with Rasūlullāh ﷺ, [and] Rasūlullāh ﷺ told 'Abdullāh Ibn 'Umar, "What you have done is right." Rasūlullāh ﷺ approved 'Abdullāh Ibn 'Umar in his disobedience to the Amīr and then Rasūlullāh ﷺ raised his hands and said, "*Allāhumma Innī Abra'u Ilaika Mim Mā Sana'a Khālid. Allāhumma Innī Abra'u Ilaika Mim Mā Sana'a Khālid* – O Allāh, I declare that I am free of what Khālid has done. O Allāh, I declare that I am innocent of what Khālid has done." Rasūlullāh ﷺ made it clear that what Khālid has done is wrong; these people should not have been killed, and Rasūlullāh ﷺ approved 'Abdullāh Ibn 'Umar in his actions. So the first lesson we learn here is that we should not follow *Awliyā' Al-Umūr, Waliyyil Amr* – the people in authority, when they tell us to do something Harām; they are to be disobeyed if they tell us to do something Harām.

The Man and Woman who Died

Another incident that happened with this Sariyyah; there was a man among them who did not really belong to that tribe, but he was there because the woman whom he loved was from that tribe, so that was the only reason why he was there. He was among the people who were arrested and his hands were tied, so he told the Muslim soldier who was guarding him, "Just allow me to go and have a final word with those women over there (and he pointed at them) and then do with me whatever you want," ya'nī just a last sight. The Muslim allowed him so he went and he said, "*Aslimī Hubaish Qabla Nafādhal 'Aish*." *Aslimī* means accept or become Muslim, *Hubaish* [was] her name, *Qabla Nafādhal 'Aish* means before life is over. She said, "*Fadaituka* – I would sacrifice myself for you." And then he was taken and executed. She saw that and she came over him and sighed once or twice and then she fell next to him dead. When this story was related to Rasūlullāh ﷺ, Rasūlullāh ﷺ said, "*Amā Kāna Fīkum Rajulun Rahīm?* – Was there not a merciful man among you?" Not only was the killing wrong, but also you killed this man in such a way. And Rasūlullāh ﷺ felt sorry for these

people and what happened to them and therefore Rasūlullāh ﷺ sent ‘Alï Ibn Abī Tālib ؓ to pay the Diyah.

Rasūlullāh ﷺ Pays Blood-Money to Families of Muslims Killed

So ‘Alï Ibn Abī Tālib was sent by Rasūlullāh ﷺ to pay blood-money [or] compensation for all those who were killed, because the ones who were killed were Muslims. They made a mistake by saying Saba'nā but in reality what they meant was Aslamnā. They were paid for everything. Anything that was missing, their belongings that were taken – ‘Alï Ibn Abī Tālib compensated them for everything; blood-money in addition to any belongings that were taken from them. And then there was some left over money with him; he gave it to them just in case. So this is how Rasūlullāh ﷺ dealt with this situation. These were Muslims who were killed by mistake; they were paid blood-money.

Rasūlullāh ﷺ Did Not Fire or Punish Khālid Bin Walīd ؓ

But pay attention to what Ibn Kathīr has to say after he mentions this incident, he says, “He (Khālid Ibn Walīd) killed many of them and he killed most of the prisoners also, nevertheless Rasūlullāh ﷺ did not fire him from his position, but Rasūlullāh ﷺ kept on appointing Khālid in positions of responsibility as an Amīr, even though Rasūlullāh ﷺ announced and declared that he is free and innocent of what Khālid had done. And Rasūlullāh ﷺ paid compensation for the mistakes of Khālid that were done in blood or wealth. In this, there is evidence for one of the opinion of the scholars that when the Imām commits a mistake, the money is not paid from *his* money but from the treasury of the Muslims, Wallāhu A’lam. And that is why Abū Bakr As-Siddīq ؓ did not change him (or did not fire him) in the time of Riddah – during the days of apostasy – and Abū Bakr excused him when he killed Mālik Bin Nuwairah (who was supposedly Muslim) and he took over his wife Umm Tamīm.” And we talked about this in the lecture series of Abū Bakr As-Siddīq ؓ that Khālid Ibn Walīd killed Mālik Ibn Nuwairah and then he took his wife Umm Tamīm. ‘Umar Ibn Al-Khattāb was angry by the actions of Khālid Ibn Walīd and said, “*I’dhiluhū! Fa Inna Fī Sayfihī Rahāqā* – Change him! Because his sword is severe.” [Abū Bakr

As-Siddīq said,] "I am not going to sheath a sword that was unsheathed by Allāh ﷻ on the Mushrikīn – Polytheists." This was a sword drawn by Allāh ﷻ on the Kuffār, I am not going to put it down.

Therefore we can learn from this *Al-Hadyah An-Nabawī* – the Sunnah in dealing with the mistakes of the Muslims in battle. These were Muslims and they were compensated; they were Muslim and they were compensated for the mistake of Khālid Bin Walīd. Khālid Ibn Walīd was not imprisoned, he was not fired from his position; why? Because there is *Ta'wīl*; *he* did not assume them to be Muslims, but if a leader kills Muslims and he knows that they are Muslim then this is a different situation; here the Hukm would be different. The situation we are talking about is where the issue was clear to people like 'Abdullāh Ibn 'Umar and the ones with him that these are Muslim, but with Khālid Ibn Walīd, he *definitely* did not consider them Muslim. No one should assume that Khālid Ibn Walīd ordered Muslims to be executed – that is impossible, that is not the case; Khālid Ibn Walīd considered them to be Kuffār. A Muslim is never handed over to the Kuffār and a Muslim is never betrayed, because Rasūlullāh ﷺ says, "*Al-Muslimu Akhil Muslim, Lā Yakhdhiluhū Walā Yaslimuhū Walā Yazlimuh* – A Muslim is the brother of a Muslim, he does not give him up, he does not betray him, and he does not oppress him." So the way Rasūlullāh ﷺ dealt with this situation is that Rasūlullāh ﷺ made it clear that he disagrees with it, but he did not punish Khālid Ibn Walīd for it but he paid the blood-money to the families of the deceased. And again, the reason why Rasūlullāh ﷺ paid them was because the deceased were Muslim, they were not even Kāfir. And I tried to clarify this ruling because I think there is a lot of confusion surrounding it. Unfortunately some Muslims value the blood of Al-Kuffār more than the blood of the Muslims, and they are willing to hand over their Muslim brothers to the Kuffār. In fact not only hand them over to the Kuffār but they are willing to *fight* their Muslim brothers. And this is because the understanding of Walā' and Barā' in this time is very weak; this is one aspect of 'Aqīdah in which the Muslims need to concentrate on, they should know who the loyalty belongs to and who the Muslim should be free from.

Rasūlullāh ﷺ Sends Khālid Ibn Walīd ؓ to Destroy Al-'Uzzā

Rasūlullāh ﷺ sent Khālid Ibn Walīd to Destroy Al-'Uzzā. Al-'Uzzā was one of the great gods of the Mushrikīn in those days; Al-Lāt Wal-'Uzzā, Hubal – these are among some of the famous idols that belonged to the Mushrikīn, they considered them to be among their *greatest* deities. Rasūlullāh ﷺ destroyed the false gods – the idols surrounding Al-Ka'bah – and now Rasūlullāh ﷺ wants to destroy Al-'Uzzā which was outside of Makkah. Khālid Ibn Walīd went there and the custodians of Al-'Uzzā ran away. They did not stand to fight, but in fact the one who [was] responsible for Al-'Uzzā put the word around the neck of Al-'Uzzā and told Al-'Uzzā, "Defend yourself against Khālid, and if you do not defend yourself then you deserve what will happen to you." Khālid Ibn Walīd came to Al-'Uzzā and he destroyed it. When he came back, and this narration is in Al-Bayhaqī, Rasūlullāh ﷺ asked him, "What did you do?" He said, "I destroyed Al-'Uzzā." Rasūlullāh ﷺ told him, "You did nothing, go back." Khālid Ibn Walīd went back and now he found a naked woman with her hair messed up and she was throwing dirt on herself and she was yelling. Khālid Ibn Walīd put her to the sword and killed her, and then when he went back to Rasūlullāh ﷺ Rasūlullāh asked him, "What did you do?" He said, "I found a naked woman and I executed her." Rasūlullāh ﷺ said, "That was Al-'Uzzā; you have killed her." So Al-'Uzzā was some type of Jinn or Shaitān; it was an idol from the outside but there was a Jinn or Shaitān living inside it and that Shaitān came out in the form of this naked woman, so when Khālid Ibn Walīd executed her, that was the end of Al-'Uzzā. Therefore there was some superstition attached to Al-'Uzzā because there was this living spirit in it, this Shaitān or Jinn, that probably played a role in the deceiving of the people. Rasūlullāh ﷺ said, "There will be no more 'Uzzā after this day."

Rulings from Fath Makkah

Some of the Ahkām in Fath Makkah [where] Rasūlullāh ﷺ stayed [for] 18 days, and in one narration 19 days.

Shortening of Salāh and Breaking of Fast

During this period, he would not fast and he would shorten the Salāh. Therefore, for example in the Shāfi'ī Madhhab and some of the other scholars, they have taken from this the ruling that the traveller can shorten the Salāh and break the fast for 18 days because of this narration that is in Bukhārī. Obviously there is a difference of opinion; some of them say three days and here [it is] 18 days, and then you have Ibn Taymiyyah for example who says, "As long as you are customarily considered to be a traveller, you can break your fast and shorten the Salāh."

Rasūlullāh ﷺ Applies Hadd Even on the Noble

Then there was another incident, and this is the incident of the woman from Banī Makhzūm who was caught stealing, and Banū Makhzūm are a prominent family in Quraish, the family of Khālid Bin Walīd [who] are among the leaders of the society, and a member of this clan, a noble woman, committed the Hadd of stealing, so Rasūlullāh ﷺ ordered that the punishment of cutting the hand be applied to her. Her people and Quraish were very concerned about this, they were used to the fact that the weak, the slaves, the people who do not have protection, they are punished, but if you belong to the nobility then there are ways out, we could sort out a deal, find a way out for her. So they wanted to appeal the punishment and they wanted someone to speak to Rasūlullāh ﷺ, and the person whom they chose was the son of Zayd Ibn Hārithah, Usāmah ؓ. They knew that Usāmah Bin Zayd ؓ was very close to Rasūlullāh ﷺ – Rasūlullāh ﷺ used to love his father and Rasūlullāh ﷺ loved Usāmah greatly after his father Zayd Ibn Hārithah was a Shahīd in the Battle of Mu'tah – so because of this strong relationship between Rasūlullāh ﷺ and Usāmah Bin Zayd, they chose him to speak to Rasūlullāh ﷺ. Usāmah Bin Zayd agreed and he spoke to Rasūlullāh ﷺ about it. *Talawwalu Wajha Rasūlullāh* ﷺ – The face of Rasūlullāh ﷺ changed, *Faqāla Atukallimunī Fī Haddim Min Hudūdillāh?!* – and he said, "You speak to me in a punishment (Hadd) from among the punishments of Allāh?!" Usāmah said, "*Istaghfar Lī Yā Rasūlullāh!* – O Rasūlullāh, seek my forgiveness!" And that day Rasūlullāh ﷺ stood and

gave a Khutbah and he said after praising Allāh, "*Innamā Ahlakan Nāsa Qablakum Annahum Kānū Idhā Saraqa Fīhimush Sharīf Tarakū Wa Idhā Saraqa Fīhimud Da'īf Aqāmū 'Alaihil Hadd* – The thing that destroyed people before you was that when the noble men among them would steal they would leave him, and when the weak among them would steal they would establish the punishment against them. *Walladhī Nafsu Muhammadim Biyadih, Law Anna Fātimata Binta Muhammadin Saraqat Laqada'tu Yadahā* – In the name of whom my soul is in His Hands, if Fātimah the daughter of Muhammad would steal, I would cut her hand." And then Rasūlullāh ﷺ ordered that the hand of that woman be cut, and it says in the Hadīth that she repented after that and she got married, and 'Ā'ishah would say, "She would visit me after that if she needed something from Rasūlullāh ﷺ, and I would speak to Rasūlullāh ﷺ on her behalf."

Our Life is Messed Up because the Law of Allāh ﷻ is Not Established

So Rasūlullāh ﷺ is telling us a law that governs the life of men. If in a particular society there is a double standard in applying justice where the weak are punished while the strong are spared, Allāh ﷻ will destroy such a society. Nowadays, brothers and sisters, not only do we have a double standard in applying the Law of Allāh, we do not have the Law of Allāh altogether! So if Allāh would destroy a society and take away the Barakah from such a society, take away the blessing from it just because they have a double standard in applying the Law of Allāh, what do you think will happen to us now because we do not have the Law of Allāh altogether? There is a Hadīth that says that applying one Hadd of the Hudūd of Allāh – Hadd is the criminal law in Islām – applying one Hadd is better than 40 days of rain. There is more blessing in applying the Hudūd of Allāh than rain for 40 days. How much Barakah are we missing now? And that is why our life is messed up. We have a lot of resources, we have wealth, we have such a wide expanse of land – look at how large the Muslim world is – but there is no Barakah in their life; that is because we do not have the Hudūd of Allāh applied. And we never tasted the blessing of living under an Islāmic system to compare; you see, that is the problem. But for those who did experience Jāhiliyyah

and Islām, [they would truly value living under the Islāmic system]. For example, there was an old woman who ran into Abū Bakr As-Siddīq ﷺ when he was Khalīfah and she asked him, "How long will this affair last?" She was talking about the great life that they were living in under the Islāmic law. So she asked Abū Bakr, "How long will this affair last?" Abū Bakr told her, "*Mastaqāmat 'Alaiÿ A'immatukum* – As long as your leaders follow it." As long as the leaders are following Al-Haqq, you are going to enjoy the blessings. And then this woman is a Bedouin, she does not have any knowledge, so she asked Abū Bakr, "And who are these A'immah?" Abū Bakr told her, "They are the leaders among you." So dear brothers and sisters, we should all make it an objective of ours to try to establish the Law of Allāh ﷻ on earth, to try to establish the Islāmic system, to try to establish Khilāfah; this is a responsibility on every Muslim, we want to live the blessing of the Islāmic system.

No Hijrah after Fath Makkah

Rasūlullāh ﷺ said after the Conquest of Makkah, "*Lā Hijrata Walākin Jihād Wa Niyyah* – There is no more Hijrah but Jihād and intention." Before the Conquest of Makkah, Hijrah was mandatory, it was one of the most important things a Muslim should do; anyone who became Muslim should make Hijrah from Makkah to Madīnah, or from any other part of Arabia that they were in, they should immigrate to Madīnah. After (Fath) Makkah, people would come to Rasūlullāh ﷺ and want to make Hijrah, [and] Rasūlullāh ﷺ would tell them that there is no more Hijrah; Khalās, the Hjrah is over, and the people who did it received the Ajr. It is now too late to do Hijrah but now Hijrah is replaced with Jihād; the thing that takes the place of Hijrah and the Ajr of Hijrah is Jihād Fee Sabeelillāh. Rasūlullāh ﷺ says in Bukhārī, "*Lā Hijrata Walākin Jihād Wa Niyyah, Wa Idhas Tunfirtum Fanfirū* – There is no more Hijrah but Jihād and intention, and if you are called to fight then you should respond." Another man came to Rasūlullāh ﷺ and he wanted to give Bay'ah to Rasūlullāh ﷺ to make Hijrah, Rasūlullāh ﷺ said, "*Awbāyi'uhū 'Alal Islāmi Wal Jihād* – I will take Bay'ah from him on Islām and Jihād." There is no more Hijrah. So the

rule that applies after the Conquest of Makkah is Islām and Jihād Fee Sabeelillāh.

'Atā' Ibn [Abī] Rabāh, one of At-Tābi'īn, said, "I visited 'Ā'ishah and we asked her about Hijrah, she said, 'There is no more Hijrah now. The Believer used to flee with his religion to Allāh and to the Messenger of Allāh because of fear of going through Fitnah (they would fear that they would lose their religion), but today Allāh ﷻ has made Islām prevalent so the Believer can worship Allāh wherever he wants, but you should fight Jihād Fee Sabeelillāh and you should have the intentions to do so.'"

Ibn Kathīr comments on this and says, "So there is no more Hijrah except if there are circumstances that necessitate Hijrah because of being close to the people of *Harb* – the people of war, the Kuffār – and the inability to show the religion among them. In this situation, Hijrah becomes mandatory to the land of Islām, and this is something that is agreed upon among the scholars." So Ibn Kathīr says there is no more Hijrah except if we run into a situation that is similar to the situation of the Muslims back then, then [in this case] Hijrah would be necessary. And he gives us the clarification of what he means, and that is living among the Kuffār if a person is not able to show his religion. If a person can declare his religion publicly – not only the aspects that are individually practised, but he can declare *all* aspects of Islām – in this case Hijrah is not mandatory, but if a person cannot worship Allāh as he should, then he must make Hijrah to the land where he can worship Allāh ﷻ. Nowadays we do have clear land of Kufr and clear land of Harb, but we do not have a clear land of Islām, therefore the rule that applies now is that a Muslim should make Hijrah to the place where they can worship Allāh the best. So it is a relative issue; if a Muslim is living in a particular place and he is able to worship Allāh as he should, then he can remain there, but if he is not, then he should search for the place where there is the least fear on his Dīn – not his Dunyā, his Dīn – and he should make Hijrah to that place.

'Amr Bin Salamah ؓ Narrates Events of Fath Makkah

[We come to] the final Hadīth in this section. Ibn Kathīr mentions this Hadīth as the closing of the chapter of Fath Makkah. This Hadīth talks about

‘Amr Bin Salamah ﷺ. ‘Amr Ibn Salamah was not from Makkah, he belonged to another tribe, and he describes the situation back then, he says, “Whenever the travellers would travel by, we would ask them about this man (referring to Muhammad ﷺ).” So the news about Muhammad ﷺ was all over Arabia, and it was the news of the day, so people would ask the travellers about any new news about Muhammad ﷺ; that was the major event, the Da’wah of Rasūlullāh ﷺ. So it was not an obscure Da’wah, it was the breaking news for the people all over. So ‘Amr Ibn Salamah said, “We would ask the travellers about this man and they would say, ‘He claims that Allāh has sent him and he is receiving Revelation, and he just received the Revelation of this and that.’” So these travellers would mention some of the Āyāt of Qur'ān; they were up to date, so they would mention these Āyāt of Qur'ān. ‘Amr Ibn Salamah was a child at that time and he would hear these dialogues, he would hear these conversations and he would remember those Āyāt, he would memorise the Āyāt of Qur'ān even though his people were Kuffār at the time, but the people were carrying the Āyāt of Qur'ān around. Even though they were Kuffār, but it was the news for them; Rasūlullāh ﷺ received this, Rasūlullāh ﷺ received that. [‘Amr continues,] “I used to memorise those words as if they would stay inside my breast.” These words, the words of Qur'ān, would just enter in his breast and stay there. “The Arabs were waiting for the Conquest before becoming Muslim.”

The Arabs were watching; they saw two parties in this conflict, Quraish on one side and Muhammad ﷺ on the other, and they were waiting to see the result. That is the situation with many people; they do not search for the truth but they look at who is more victorious; they look at who is more victorious and they follow that victorious party. “They were waiting to see who would win, and they would say, ‘If he wins against his people, leave him and his people alone. If he defeats his people then he is a Nabï and he is truthful.’” And by the way, this is not a correct attitude towards the Da’wah of the Ambiyā', but that is what the people used to say. We know from the Hadīth of Rasūlullāh ﷺ that there were some Ambiyā' who did not have any followers; does that make them wrong? No. We know the Hadīth of

Rasūlullāh ﷺ that on the Day of Judgement there will be a Nabï with 10, there will be a Nabï with five, there will be a Nabï with three, there will be a Nabï with two, there will be a Nabï with one follower and there will be a Nabï without any followers altogether. That does not make their Da'wah a failure, it does not mean that they did not know how to do Da'wah; no, because Allāh ﷻ says: ***Innaka Lā Tahdī Man Ahbabta Walā Kinnallāha Yahdī Mayyashā'* – Indeed, [O Muhammad], you do not guide whom you like, but Allāh guides whom He wills.**[399] So the fact that a Nabï did not have any followers, that was the Qadr of Allāh, but he did his job fully in conveying the Message. Anyway, so they waited until Rasūlullāh ﷺ defeated his people Quraish. Now, obviously the ones who became Muslim earlier, the ones who accepted Islām earlier, they searched for the truth and they found it and they accepted Islām; their Ajr and their level in the Eyes of Allāh is much higher than the ones who became Muslim after the victories of Islām were becoming very clear, and that is why it says in Qur'ān that the ones who fought Jihād Fee Sabeelillāh and spent before the Conquest are better and higher in status than the ones who became Muslim after that and spent *and* fought Fee Sabeelillāh. So there is a difference between becoming Muslim before Conquest and the ones who became Muslim after.

Anyway, 'Amr Bin Salamah ؓ said, "When Rasūlullāh ﷺ opened Makkah, every tribe was rushing to become Muslim, and my father became Muslim before my people. When he came back he said, 'I came to you, in the name of Allāh, from the Nabï ﷺ. He is truly a Prophet of Allāh. And he told us to pray this Salāh at that time and this Salāh at that time. (So Rasūlullāh ﷺ gave the father of 'Amr Ibn Salamah instructions on how to pray). So when the time of Salāh approaches then one of you should make Adhān, and the one who should be your Imām is the one who knows the most Qur'ān among you.' So they searched and they found out that no one knew more Qur'ān than me because of what I learned from the travellers. They made me their Imām, and I was six years old or seven years old at the time." And he became the Imām; he knew the most Qur'ān among them.

[399] Al-Qasas: 56

Amr Ibn Salamah said, “I would lead them in Salāh and I was wearing a *Burdah*.” A Burdah is like a square garment. “And when I would make Sujūd, it was too short.” This garment that ‘Amr Ibn Salamah was wearing was too short, so when he would go in Sujūd what would happen is [that] this garment would rise and his behind would show. “So one woman stood up and said, ‘Would you not cover from us the butt of your reciter?’” So when she made that embarrassing statement against ‘Amr Bin Salamah! In fact in another narration he says, “I used to lead them in Salāh in a Burdah (or a thobe) that had a big tear from behind, so when I would make Sujūd my butt would stick out of that tear.” And that is why this woman made that statement against him and said [that] in front of everyone! She said, “Cover from us the butt of your reciter.” So ‘Amr Ibn Salamah, [who was now] the Imām, said, “They brought for me a thobe.” Now, Subhān'Allāh, the Imām has a new thobe, he is very happy with it, and this is what he said, “And nothing had ever made me so happy as that shirt did.” He was *so* happy with the new thobe that they bought him as an Imām to cover him up in his Salāh, to cover up his ‘Awrah. And this Hadīth is in Bukhārī.

This is the end of the Ghazwah of Fath Makkah.[xlv]

31
The Battle of Hunain

Hawāzin Mobilise Force to Attack Muslims

When Rasūlullāh ﷺ opened Makkah, the strongest resistance that Rasūlullāh ﷺ was receiving was ended, and that was [from] Quraish. But now there was another tribe which held prominence in the land of Hijāz, in fact when the Kuffār were questioning the Prophethood of Muhammad ﷺ and they came up with suggestions of who should become the Prophet, they said, **"*Lawlā Nuzzila Hādhal Qur'ānu ʻAlā Rajulim Minal Qaryatayni ʻAzīm* – Why was this Qur'ān not sent down upon a great man from [one of] the two cities?"**[400] And what they meant by the two cities was Makkah and At-Tā'if, and the tribe of Thaqīf lived in At-Tā'if, and the tribe of Thaqīf are a branch of Hawāzin. Hawāzin is a big mother tribe and then there are many sub-tribes that descend from

[400] Az-Zukhruf: 31

Hawāzin. They used to see themselves as prominent and important just like Quraish and there was some competition between the two tribes, and because of the Jāhiliyyah and the tribalism of Jāhiliyyah, they did not want a man from Quraish to take over their land and rule over them, and this is what they saw coming; they felt that since Rasūlullāh ﷺ has now opened Makkah we are going to be next, because At-Tā'if was very close. Plus they have a sour history when it comes to their treatment of Rasūlullāh ﷺ; remember what the people of At-Tā'if did to Muhammad ﷺ when he went to them calling Lā Ilāha Illallāh? How they treated him? It was *very* bad, *very* evil. Where is the generosity? Where is the [good] treatment of your guest even if you disagree with your guest? The way they treated Rasūlullāh ﷺ was bad even by the standards of the time, and that was a very difficult day on Rasūlullāh ﷺ.

Mālik Ibn ‘Awf An-Nasrī Refuses to Listen to the Wise Old Man

So Mālik Ibn ‘Awf An-Nasrī tried to mobilise the various tribes of Hawāzin; some of them accepted his call and some did not, but he was able to pull together a very strong coalition, a very strong powerful army, and these were good fighters. Rasūlullāh ﷺ heard the news and he marched out of Makkah in an army of 12,000; he had 10,000 with him when he entered into Makkah, and now he was accompanied by 2000 from At-Tulaqā' – At-Tulaqā' are the Released Ones, we talked about them; the ones whom Rasūlullāh ﷺ released on the day of the Conquest of Makkah, these are the people of Makkah who became Muslim. The army was large, and Abū Bakr As-Siddīq and probably some others said, “*Lam Nughlab Al-Yawma Min Qillah* – We are not going to be defeated today due to lack of numbers. Our numbers are great and you will see the consequences of Disbelief.” When Mālik brought together his army and they set out, they were accompanied by a wise old man, a man who was famous, a man who was a well-known knight fighter in his youth and a very prominent poet among the Arabs, and his name is Duraid Ibn As-Simmah. Duraid was blind at the time and very frail, old in age, and there was this conversation that occurred between Duraid and Mālik. Duraid asked, “Where are we?” They said, “We are in Awtās.” He said, “A fine place for cavalry; it is neither hilly with

rocks nor is it soft ground." So he liked the location. And then he said, "Why is it that I hear the grunting of camels, the braying of donkeys, the bleating of sheep, and the crying of babies?" What Mālik Ibn 'Awf did was he brought along with the army their women, their children, their cattle – everything, and his reasoning for that was that he thought this would prevent them from running away, because if they ran away they would realise that they would lose everything because the Muslims would take it over. [So] they told him, "This is what Mālik did, he brought with the people all of their wealth."

And you can see through this discussion the difference in perception between the young and the old, the man who has experience and the young who does not, and the wisdom of an old warrior, Duraid Ibn As-Simmah. And you can see in it Mālik Ibn 'Awf, the aspiring young man who wants to make victory for himself and a name for himself and is taking a large and unnecessary risk. Duraid said, "O Mālik, this day has great consequences for the future. *Inna Hādhā Yawmul Lahumā Ba'dah* – This is not a normal day, this day will determine our future. *Mā Hamalaka 'Alā Mā Sana'at?* – Why did you do what you have done?" Mālik said, "I brought them with the army so that everyone would fight for his family and his wealth." Duraid said, "You sheep grazer! Would anything ever turn around someone in retreat? If the battle is to go well, it will be only men with swords and lances who do you good. If the battle goes badly, you will be disgraced with regards to your family and possessions anyway." He said [that] nothing will turn back a person who is in retreat; when a person is afraid, they are not going to think about anything, they are going to flee away. And then he asked him, "What did Ka'b and Kulāb do?" These are two tribes of Hawāzin. "No one of them is present," they said, and then he said, "So then skill and courage are absent. If it were to be a day of fine noble deeds, Ka'b and Kilāb would not miss it. I wish you had done the same as them." And then he asked, "So who is with you?" They said, "Amr Bin 'Āmir and 'Awf Bin 'Āmir." These are two clans. He said, "While those two branches of 'Āmir will do neither good nor harm." He then said to Mālik, "You have done nothing by sending ahead the main force of Hawāzin to face up to the cavalry." So he saw it as suicide.

And then he gave his recommendation, he said, "O Mālik, take away the families and the cattle up to the high lands of Hawāzin, (the fortified lands, in the mountains; take them to the mountain parts of our land), and then meet the apostates – *As-Subāh* (this is the name they used to call the Muslims) on horseback. If it is for you, then the rest will come, if it is against you, then you have at least protected your family and your wealth." Mālik responded by saying, "*Wallāhi Lā Af'alu Dhālik* – In the name of Allāh, I am not going to do that. You are an old man and your knowledge is becoming old. O Hawāzin, you will either follow me or I am going to jump on top of this sword!" He put his sword on the ground with the base down and the tip of it on the top and he said [that] I am going to jump on this sword and kill myself until it comes out from my back, [and] he did not want Duraid to have any involvement. Duraid said, "This is a day that I am not counted as part of it." Duraid did not want to have anything to do with the consequences of this battle and he made it clear. He gave them his opinion [and] they refused to take it, so he wants to make it clear that I am not responsible for the consequences. Mālik said, "O men, when you see the enemy, break the sheaths of your swords and attack them as one man." Meaning all of you attack at the same time.

Rasūlullāh ﷺ Sends 'Abdullāh Ibn Abī Hadrad to Gather Intelligence

Rasūlullāh ﷺ sent 'Abdullāh Ibn Abī Hadrad to gather intelligence for him, so 'Abdullāh Ibn Abī Hadrad came back to Rasūlullāh ﷺ and told him what he saw. He infiltrated the army and was able to see the numbers and to see the families and to see the cattle of Hawāzin, so he came back and told Rasūlullāh ﷺ this report. And 'Umar Bin Khattāb ؓ did not like what he heard so he rejected it, and 'Abdullāh Ibn Abī Hadrad told him, "You might be rejecting the truth." And then Rasūlullāh ﷺ told 'Umar Ibn Al-Khattāb, "You were once misled and Allāh has guided you."

Safwān Ibn Umayyah's Attitude Softens

Rasūlullāh ﷺ wanted additional arms for the army so he spoke to Safwān

Ibn Umayyah, Safwān being one of the leaders of Quraish and one of the wealthy among them, [and] he had a good stockpile of weapons. There are different narrations [but according to one] it says that Rasūlullāh ﷺ asked him to give him spears and shields. Safwān asked Rasūlullāh ﷺ, "*A'ghasban Am 'Āriyah?* – Are you taking them by force or are you borrowing them?" Rasūlullāh ﷺ told him, "No, I am borrowing them and I will return them to you." Safwān agreed. And if Rasūlullāh ﷺ wanted to take them by force he could [have], and keep in mind that Safwān is still a Kāfir now and he is a subject of the Muslim State, so Rasūlullāh ﷺ could have taken from him the arms if he wanted but Rasūlullāh ﷺ said [that] no, I will borrow them and return them back to you. And Safwān was still in that waiting period; Safwān asked for two months and Rasūlullāh ﷺ gave him four, and in other narrations it gives the numbers but they are different. Anyway, after the battle some of the pieces [of weapons] were lost, so Rasūlullāh ﷺ gave him what remained and then Rasūlullāh ﷺ told him, "I can pay you back, compensate you financially, for the pieces that were lost," Safwān Ibn Umayyah said, "No, do not do that because I find in my heart now what I did not find then." What Safwān is talking about is Islām; now I am close to Islām, I am beginning to come closer to Allāh ﷻ, and he refused to take any compensation for the pieces that were lost.

Rasūlullāh ﷺ Warns us from Jāhiliyyah of Banī Isrā'īl

On the way, the Muslims passed by a tree – a large tree – and the Mushrikīn used to hang their swords on this tree to get Barakah, so that they will get some blessings. It was one of the rituals of Jāhiliyyah that had no foundation; myths and superstition, but because the army of the Muslims included people who were new in their Islām and did not have Fiqh and did not have understanding of the proper 'Aqīdah, they said, "*Yā Rasūlullāh, Ij'allanā DhātaAnwātin Kamā Lahum DhātaAnwāt* – O Rasūlullāh, we want to have DhātAnwāt like the Disbelievers have DhātAnwāt." Just as they have a tree where they hang their sword and get blessings, we want to have something similar. Rasūlullāh ﷺ said, "*Qultum Walladhī Nafsī Biyadih Kamā Qāla Qawmu Mūsā Ij'allanā Ilāhan Kamā Lahum Ālihah* – In the

name of Allāh whom my soul is in His Hands, you have said something similar to what the people of Mūsā have said, 'Mūsā, we want to have a god as they have gods.'" Because when Banū Isrā'īl crossed the sea, they asked Mūsā to allow them to have gods like these people who are Mushrikīn in front of them have gods, and Allāh ﷻ says that Mūsā told them: ***"Innakum Qawmun Tajhalūn* – Indeed, you are a people behaving ignorantly."**[401] And then Rasūlullāh ﷺ said, "These are the ways of the past. You will follow the ways of the Disbelievers before you *Sunnatan Sunnah* – one by one." Meaning everything that the Disbelievers of the nation of Mūsā, people of Banī Isrā'īl did, you will find something similar to it in this Ummah of Muhammad ﷺ. The difference is that the evil in the Ummah of Banū Isrā'īl was prevalent and it had overcome the good and became dominant, while with the Ummah of Muhammad ﷺ there will *never* cease to be people on the truth who are holding firm to the Religion of Allāh ﷻ, and this is how the Religion of Allāh ﷻ will carry on until the Day of Judgement *even* if there are people who are deviant, even if there are people who are following the ways of the Disbelieving nations before us.

Anas Ibn Abī Marsad ؓ Stands Guard for Muslims

Rasūlullāh ﷺ wanted someone to guard them this night so Rasūlullāh ﷺ said, "*Man Yahrusnal Lailah?* – Who will be our guard this night?" Who will stand guard this night? The Companion Anas Ibn Abū Marsad volunteered, so Rasūlullāh ﷺ told him, "*Irkab* – ride." So he was on horseback, [and] it came to Rasūlullāh ﷺ and Rasūlullāh ﷺ told him, "Face this mountain-pass until you reach to the end of it, and we do not want to be taken by surprise from your direction." This is your responsibility, this is your part, this is your duty; we do not want to be attacked from your part, we do not want to be taken by surprise from your part. This should be the duty of every Muslim; every Muslim should be protecting Islām from his direction, from his end, and we should not allow Islām to be attacked from our end. Rasūlullāh ﷺ told him, "We do not want to be surprised by an attack from your end this evening."

[401] Al-A'rāf: 138

In this narration of Sunan Abī Dāwūd, it says that in the morning, Rasūlullāh ﷺ went to the Musallā – the place where they were going to pray Fajr. So he prayed two Rak'ah and then he said, "Did you feel your knight?" Meaning did you see him or hear his movement? They said, "O Rasūlullāh, no." And then Rasūlullāh ﷺ started Salātul Fajr. So first he prayed the Sunnah of Fajr and now they are praying the Salāh of Fajr. [The narration continues,] "And while Rasūlullāh ﷺ was praying, he was looking towards the direction of the valley, and when he finished his Prayer and gave Salām he said, 'Bear the glad-tidings, your knight has arrived.' And we kept on staring towards the trees and we could not see anything." So Rasūlullāh ﷺ saw him before anyone else, and then he told them that the knight is coming but they were still looking but did not see him, and then after that they saw his movement between the trees on his horseback. "And then he came to Rasūlullāh ﷺ and he gave him Salām and said, 'I was in the place where you had given me instructions to be, and when it was morning, I looked from on top of the two mountains and I did not see anyone.' Rasūlullāh ﷺ asked, 'Did you descend at all this evening?' He said, 'No, except if it was for Prayer or to respond to the call of nature to relieve myself.' Rasūlullāh ﷺ told him, '*Qad Awjabt Famā 'Alaika Allā Ta'mala Ba'dahā* – Allāh ﷻ will grant you Jannah, you do not have to do *anything* after this.'" So the guarding of Anas Ibn Abī Marsad, and fulfilling his duty as described by Rasūlullāh ﷺ, is an act that granted him Jannah, and this reveals to us the great reward of guarding Fee Sabeelillāh – standing guard for the armies of the fighters Fee Sabeelillāh. This is a great reward that Rasūlullāh ﷺ has promised the Companion Anas Ibn Abī Marsad ؓ.

Muslims are Caught by Surprise

It was a very hot day. Abū 'Abdur Rahmān Al-Fahrī said, "*Fasirnā Fī Yawmin Qā'idin Shadīdil Harb.*" Let us look at the climate on the battlefield; it was a very hot day, and this heat causes exhaustion and it affects the fighter; you can see the difficulty that was involved in this battle, so it started out as a hot day. They took a nap under whatever trees they could find and Rasūlullāh ﷺ called Bilāl, and it says that Bilāl stood up

from beneath a tree, *Dhilluhā Ka Dhilli Tā'ir* – and the shade that this tree would offer was like the shade of a bird; the shade was useless, but this was the climate that they had on that day. They started marching in this mountainous terrain – so it is hot and it is a rough mountainous terrain – and they were *suddenly* shocked by the attack of the horsemen of Hawāzin from in front, and then they were attacked by the archers of Hawāzin from the sides, and it says in the books of Seerah, "*Wa Kānū Qawmar Rumā* – the people of Hawāzin were good archers." And the arrows were falling on the Muslims from each direction and the horses were attacking from the front, so the Muslims were caught by surprise.

The front of the army was Banū Sulaim; a tribe next to Madīnah – they retreated, they could not handle the shock, so they started fleeing from the battlefield. And then behind them was At-Tulaqā' – the ones who were released, and these were new in Islām, their Tawakkul and Yaqīn in Allāh ﷻ was weak so they also retreated, and their number was large, about 2000. And then it says in the narration, "*Farakibatil Ibl Ba'dahal Ba'th* – camels were stumbling on one another." So it was a chaotic state. Camels were crowded and they were stumbling and stepping over one another, so the alignment of the army was gone, the organising of the different battalions was gone, and it was a chaotic state. You have the two groups who were in the front; they were already *fleeing* away from their positions, and then chaos ensued with the rest of the army and now everyone was fleeing away.

Rasūlullāh ﷺ Calls for Muslims to Return to Battle

Rasūlullāh ﷺ was calling them and saying, "*Ayna Ayyuhan Nās?* – Where to, O people?! *Halummu Ilaÿ* – Come to me! *Ana Rasūlullāh! Ana Rasūlullāh! Ana Muhammad Ibn 'Abdillāh!* – I am the Messenger of Allāh! I am the Messenger of Allāh! I am Muhammad the son of 'Abdillāh!" The narrator of the Hadīth Jābir Ibn 'Abdillāh says, "*Falā Shay'* – Rasūlullāh ﷺ is calling them to no avail," they were running away. When Abū Sufyān saw this, he said, "*Wallāhi Lā Tantahī Hazīmatuhum Illā Fil Bahr* – [By Allāh] the defeat will not end except at the sea." Meaning they are going to carry on running until they reach to the sea. And Kaldah Ibn Al-Hanbal

said, "*Batulas Sihr* – The magic is gone." That is it; the magic of Muhammad ﷺ worked until this day but now it is not working anymore; that is it, this is the end of the magic. You see how these people who are new in Islām, when they saw what was happening, they lost their trust in the truth and that is it, they saw that the Muslims are defeated and there is no use. Safwān however did not like what he heard, he was not happy with it, and he said, "I would rather have a man from Quraish rule over me than a Bedouin from Hawāzin." So even though his intentions were not for the Haqq, even though it was out of tribalism and nationalism, but he still had a better position than Abū Sufyān and Kaldah Ibn Al-Hanbal; he criticised them for their words and said [that] I would rather have Rasūlullāh ﷺ win than have a Bedouin rule over me. So you can see that there was some background sensitivity between the people of Quraish and the people of Hawāzin.

Salamah Ibn Al-Akwa' ؓ narrates in Al-Bukhārī, "When the retreat started, I was *fleeing*." And who is this? This is Salamah Ibn Al-Akwa'. Remember the heroic stories of Salamah Ibn Al-Akwa'? We talked about him more than once; we talked about the story of Dhū Qarad when he fought the Mushrikīn alone, we talked about the praise that Rasūlullāh ﷺ praised him [with when he said] that the best of our fighters on foot is Salamah Ibn Al-Akwa', so we are not talking about someone who was weak or was not a good fighter, we are talking about one of the best fighters. Salamah Ibn Al-Akwa' ؓ said, "I was fleeing, and I had two garments on me and they were untied, so I tied them together and began running, and I passed next to Rasūlullāh ﷺ. When Rasūlullāh ﷺ saw me he said, '*Laqad Ra'ā Ibn Al-Akwa' Dhu'rā* – The son of Al-Akwa' has seen something terrifying.'" When Rasūlullāh ﷺ saw the face of Salamah and saw the way he was running, Rasūlullāh ﷺ said that he has seen something that is terrifying. So the situation was dire, the situation was difficult, but even though the situation was difficult, even though the world around you – not just the battlefield but the entire world around you – could be in a mess, but Allāh ﷻ can give you Sakīnah – tranquillity, and can give you peace in your heart even in difficult times like these. While on the other hand, things could be great around you,

things could be peaceful, nevertheless Allāh ﷻ puts in the heart the exact opposite feeling; feeling of despair, feeling of depression. So one cannot judge the affairs by the outside, but the judgement is based on what is inside, what is in the hearts.

With Hardship Will Be Ease

Dear brothers and sisters, if we follow the rule of Allāh ﷻ even though we might go through moments of difficulty, but Allāh ﷻ promised us that after difficulty there is ease: ***Fa Inna Ma'al 'Usri Yusrā. Inna Ma'al 'Usri Yusrā*** **– For indeed, with hardship [will be] ease. Indeed, with hardship [will be] ease.**[402] It is a promise from Allāh ﷻ, and that is why in the Battle of Badr, which was the first meeting between the Kuffār and the Muslims, it was a moment of difficulty, it was a very difficult moment for the Muslims, they did not know what the outcome would be, but what they saw with their eyes was that they were facing an adversary who was more in numbers and better in preparation and better armed, and they were few. In that difficult time, even though there was some difficult feelings in the heart, nevertheless Allāh ﷻ says: **[Remember] when He overwhelmed you with drowsiness [giving] security from Him.**[403] They slept; they felt this feeling of drowsiness and sleepiness in this difficult time. And here in the Battle of Hunain, even though we talked about the situation of Salamah, and we said that Rasūlullāh ﷺ was calling the people and no one was responding, everyone was running away, *after* this, after this difficulty, what happened? Allāh ﷻ says: **Then Allāh sent down His tranquillity upon His Messenger and upon the Believers and sent down soldiers [angels] whom you did not see and punished those who disbelieved. And that is the recompense of the Disbelievers.**[404] What are the soldiers of Allāh? Angels. There is one narration where it says, "We saw a black cloud falling from the sky, and then when it landed on the ground we saw numerous ants – it was like a carpet of ants – and we thought that these were the angels that came from

[402] Ash-Sharh: 5-6
[403] Al-Anfāl: 11
[404] At-Tawbah: 26

Allāh ﷻ." Allāhu A'lam how authentic this might be, the Āyah could mean this or it could carry a different meaning, but regardless, Allāh ﷻ says that He has provided them with soldiers, and this changed the situation and it changed it in a way that was unimaginable, because we have seen what Abū Sufyān said and what Kaldah Bin Hanbal said, and we have seen the response of the Sahābah, most of whom retreated and only a small number remained with Rasūlullāh ﷺ. Initially it was only a few, it was Al-'Abbās Bin 'Abdul Muttalib, Abū Sufyān Ibn Al-Hārith, and one of the sons of Al-'Abbās Bin 'Abdul Muttalib, and Ayman the son of Umm Ayman who was the nurse of Rasūlullāh ﷺ, only these were surrounding Rasūlullāh ﷺ and holding on to his mule, the rest had fled from their location.

Few Muslims Return to Battle

At this particular moment Rasūlullāh ﷺ told Al-'Abbās, because his voice was powerful, to call Al-Ansār, so Al-'Abbās Bin 'Abdul Muttalib made his call to Al-Ansār. And then Rasūlullāh ﷺ told him to specify Al-Khazraj, so he called Al-Khazraj, and the Khazraj were special fighters, they were strong and powerful. So it says in the narration, "They turned around like [how] cows would turn around to their calves, and Rasūlullāh ﷺ was surrounded by about a hundred men." These hundred men stood in front of an army in which some narrations the number is given at 40,000 strong, and in another narration 20,000. Anyway the number was huge; 100 standing in the face of an army that size. Rasūlullāh ﷺ was marching ahead. Rasūlullāh ﷺ, alone, was marching ahead, and Al-'Abbās says, "We were pulling his mule to slow him down." Rasūlullāh ﷺ [was] facing this army of the enemy. It says that in the front of the army of the enemy there was one man from Hawāzin carrying a very long spear, and on the top of this spear there was a banner; if he was ahead, his spear would be used to stab at the Muslims, and if his companions reached to him then he would raise it up as a banner. So this first row of the army of Hawāzin was crushing the Muslim army, it was just rolling over them, and Rasūlullāh ﷺ is now facing them alone, and Al-'Abbās is saying that we were trying to pull back his mule. Until Rasūlullāh ﷺ had a number around him between 80-100, and this

was when the real fighting started, because in the beginning there was no fighting, it was an initial shock that caused Banū Sulaim to flee followed by At-Tulaqā' and everyone else, and they were being slammed by arrows from every direction, but now the real fighting, fighting of the sword, began, Rasūlullāh ﷺ said, "*Al'āna Hamyal Watīs* – Now the fire of battle is waging," this is when the fire is becoming hot.

Rasūlullāh ﷺ Throws Handful of Dirt towards Mushrikīn

Rasūlullāh ﷺ stood in the stirrups and started making Du'ā', and then Rasūlullāh ﷺ took with his blessed hand a handful of dirt and he threw it in the air towards the direction of Hawāzin and said, "*Shāhatil Wujūh*." This handful of dirt which was in the hands of Rasūlullāh ﷺ was a soldier of Allāh, because one narration says that every enemy fighter felt something in his eyes, and they also had a feeling in their hearts. One of them, who later became Muslim, would describe the feeling that they had when Rasūlullāh ﷺ threw this single handful of dirt towards them. When he was asked, "What happened? How did you feel?" He would take rocks and throw them in an iron pan, and you would hear all of that clattering sound, and he would tell them, "This is how we felt in our insides." This shaking, this clattering sound, this terror is what we felt in our insides.

We will read this Hadīth in Musnad Al-Imām Ahmad that gives a brief description. Imām Ahmad stated that it was related to him by 'Affān quoting 'Abdul Wāhid Bin Ziyād, quoting Al-Hārith Bin Husain, quoting Al-Qāsim Bin 'Abdur Rahmān Bin 'Abdillāh Bin Mas'ūd from his father, who quoted 'Abdullāh Bin Mas'ūd as stating, "I was present with the Messenger of Allāh at the Battle of Hunain. The men retreated from him and 80 of the Ansār and the Muhājirīn remained there with him. We drew back some 80 feet, but we did not turn our backs to the enemy. These men were the ones upon whom Allāh sent down His Sakīnah – tranquillity. The Messenger of Allāh ﷺ was meanwhile still going forward on his mule which veered to one side so that he slipped off his saddle. I called out to him, 'Up you get, may Allāh raise you up.' He replied, 'Get me a handful of dirt.' With this, he struck them in their faces and filled their mouths. Then he asked, 'Where are the

Muhājirīn and the Ansār?' 'They are close by,' I replied, 'Call for them,' he said. I did this and they came, their swords in their right hands shining like stars, and then the Mushrikīn turned their backs in retreat." This is the description 'Abdullāh Ibn Mas'ūd ﷺ gave of the Battle of Hunain.

Events that Occurred During Battle of Hunain

Some events that occurred during the Battle of Hunain:

Abū Qatādah ﷺ and the Ghanīmah

Rasūlullāh ﷺ said, "*Man Qatala Qatīlan Falahū Salbuhū* – Whoever kills an enemy gets his possessions." In this narration [which] is in Al-Bukhārī and other books of Hadīth also, Abū Qatādah says, "There was one of Al-Mushrikīn who raised his hand to strike a Muslim, so I came from behind him and struck him with my sword on his shoulder until my sword dug deep into the armour." So the blow was strong enough to break through the armour and dig into his shoulder. "So the man turned around and embraced me." He embraced him *so* hard, Abū Qatādah said, "I felt death." He was almost going to die because of the powerful embrace of this man. "But then he fell down dead. And then the retreat occurred and I was among those who were retreating. I saw 'Umar Ibn Al-Khattāb and I asked him, 'What is happening?' 'Umar Ibn Al-Khattāb said, 'This is the decree of Allāh – *Amrullāh*.'" This is the decree of Allāh ﷻ.

When Rasūlullāh ﷺ said whoever kills someone then his possessions belong to him, Abū Qatādah was searching for someone to witness for him that he is the one who killed this man, so he stood up and asked, "*Man Yash'had Lī?* – Who will witness for me?" No one gave witness for him. He did it again, "*Man Yash'had Lī?*" No one stood up. He did it a third time, "*Man Yash'had Lī?*" No one gave witness. And then one man from Quraish stood up and said, "O Rasūlullāh, I am the one who took the possessions of that man who was killed, so ask Abū Qatādah to allow me to have them." Abū Bakr As-Siddīq ﷺ interfered and he said, "No, in the name of Allāh! We are not going to have a lion from among the lions of Allāh have nothing and give it to a hyena from Quraish." Abū Bakr is talking about Abū

Qatādah and describing him as being a lion, and Abū Qatādah is a lion, and we have talked about Abū Qatādah and we talked about some of the incidents that relate to Abū Qatādah ﷺ, one of the fighters among As-Sahābah ﷺ. So Abū Bakr did not want Abū Qatādah to lose his possessions for the sake of who? For the sake of a man who probably just became Musilm from Quraish and Abū Bakr called him a hyena, and you can see the comparison between a lion and a hyena. And eventually Abū Qatādah took his possessions because Rasūlullāh ﷺ told him, "*A'tihī* – Give him," it belongs to him. Abū Qatādah said, "I took those possessions and I sold them and I bought with them a small number of date-palms." And he said, "This was the first property I owned in Islām." So Abū Qatādah had nothing and the first property that he owned came to him from Ghanīmah Fee Sabeelillāh.

Umm Sulaim ﷺ Makes Rasūlullāh ﷺ Laugh

Next, Abū Talhah saw his wife Umm Sulaim carrying a dagger. He asked her, "What is this?" She said, "I am going to rip open the stomach of any of the Kuffār who come next to me." Abū Talhah said, "O Rasūlullāh, did you hear what she said?" Rasūlullāh ﷺ laughed. And then she said, "*Yā Rasūlullāh Uqtul Mam Ba'danā Minat Tulaqā'ih Inna Hādhahū Bik* – O Rasūlullāh, kill all of those Released Ones, they were the reason of our defeat." She is talking about these new Muslims who came from Makkah, from Quraish. Rasūlullāh ﷺ told her, "*Innallāha Qad Kafā Wa Ahsan* – Allāh ﷻ has taken care of us and He has done us good." We do not need to kill anyone; Allhamdulillāh we have achieved victory [so] there is no need to do that. In this incident you can see an example of the Sahābiyāt, an example of one of the women of Al-Ansār ﷺ.

Khālid Bin Walīd ﷺ Kills Non-Combatant Woman

Next, there was a group of men gathering around something so Rasūlullāh ﷺ asked what it was and he was told that it was a woman who was killed by Khālid Ibn Al-Walīd. Rasūlullāh ﷺ said, "*Mā Kānat Hādhihī Lituqātil* – This woman is not a combatant," she was not fighting, and Rasūlullāh ﷺ

gave instructions to tell Khālid Ibn Al-Walīd not to kill women, "*Walā 'Asīfan Walā Zurriyyah* – and not to kill the labourers and not to kill the children," and this is referring to intentionally killing them.

Āyāt Revealed Regarding Ghazwat Hunain

We close with the Āyah that was revealed about Ghazwat Hawāzin or Hunain – it is called Hawāzin and Hunain; Hunain because it is the place, the location, and Hawāzin is the name of the tribe. Allāh ﷻ says: **Allāh has already given you victory in many regions and [even] on the day of Hunayn, when your great number pleased you, but it did not avail you at all, and the earth was confining for you with its vastness; then you turned back, fleeing.**[405] Allāh ﷻ says: Your great number pleased you. You felt confident in the numbers that you have and that is where the problem is. If we feel that we will win because of our numbers, if we feel that we will win because of our training, if we feel that we will win because of our technology, if we feel that we will win because of our arms and weapons, we are mistaken. We win because of Allāh ﷻ, and whenever we attribute our victory to anything other than Allāh ﷻ we will be defeated, the help of Allāh will not be with us. Therefore this is what counts; it is the Īmān, it is the trust that we have in Allāh ﷻ, the Tawakkul, it is our dependence on Him. Allāh ﷻ says that you thought that your numbers will give you victory; your numbers did you nothing. And then Allāh ﷻ says [that] even the land became too constrained for you; you felt that you were so crowded, you felt that even the land is not enough for you, you had to flee. And then after that Allāh says: **Then Allāh sent down His tranquillity upon His Messenger and upon the Believers and sent down soldiers [angels] whom you did not see and punished those who disbelieved. And that is the recompense of the Disbelievers.**[406]

[405] At-Tawbah: 25
[406] At-Tawbah: 26

Post Hunain Victory

Core Group who Never Retreated

The people of Hawāzin were defeated by a core group of the Muslim army; it is said that the Muslim army was 12,000, however the ones who were steadfast with Rasūlullāh ﷺ after the big retreat that occurred were between 80-100 Sahābah ؓ, and there was a core group among those who were the firmest and never retreated, in fact they only moved forward, and these were Rasūlullāh ﷺ and his uncle and his cousin, and two or three other men next to them who were guarding Rasūlullāh ﷺ. And then Rasūlullāh ﷺ called for Al-Ansār specifically, and then he called for Al-Khazraj and then he called for Banū Najjār; these were the supporters of Rasūlullāh ﷺ throughout the past years and they were his supporters now, and these are the ones who defended Rasūlullāh ﷺ and then defeated the *huge* army of the tribes of Hawāzin.

Hawāzin Retreat to At-Tā'if

So Hawāzin retreated and we said that the leader was Mālik Bin ‘Awf An-Nasrī. So what happened is [that] Mālik Bin ‘Awf and the main body of the army retreated to At-Tā'if and then they shut the doors of At-Tā'if – At-Tā'if was a fortified city – while another branch of the army, a smaller branch, went to a place called Awtās. So Rasūlullāh ﷺ also split his army; the major part led by Rasūlullāh ﷺ followed Mālik Bin ‘Awf An-Nasrī to At-Tā'if while a smaller group led by Abū ‘Āmir Al-Ash‘arī, the uncle of Abū Mūsā Al-Ash‘arī, went to Awtās.

The Group Led by Abū ‘Āmir Al-Ash‘arī ؓ

Duraid Bin As-Summah

We will start first by this smaller Sariyyah that went to Awtās, led by Abū ‘Āmir Al-Ash‘arī ؓ. Among the Disbelievers who went to Awtās was Duraid Bin As-Summah; Duraid Bin As-Summah was with this small group of Disbelievers who went to this area. We mentioned Duraid Bin As-Summah before, he was a very old man at the time and he was a well-known

poet and also a very experienced and seasoned fighter. As we mentioned before, he had this discussion with Mālik Bin ‘Awf An-Nasrī where he told him that it is a mistake to bring out the families and the wealth and to put them at such risk, and he told him, “*Hal Yarudda Al-Munhazim Shay'?* – Does anything bring back a person who is in retreat?” Anyway, Mālik Bin ‘Awf insisted and it eventually turned out that the words of Duraid were true. Anyhow, let us see how the turn of events went from there.

Duraid Bin As-Summah was with this group that was in Awtās. One of the members of the Muslim army, his name is Rabī‘ah Bin Rāfi’ As-Sulamī, found this camel with the compartment on top of it which was used usually for women. So he was leading this camel thinking that there was a woman in there and he was taking her as a captive. When he had the camel kneel down and then he went to take a look inside the compartment, to his amazement he found out that it was not a woman but it was an old man, so he pulled the old man out of this compartment. So the old man asked him, “What do you want to do with me?” He said, “I want to kill you.” He asked, “Who are you?” He said, “I am Rabī‘ah Bin Rāfi’ As-Sulamī,” and then he pulled out his sword and struck Duraid Bin As-Summah. The strike was not fatal, so Duraid Bin As-Summah told him, “*Bi'sa Mā Sallahatka Ummuk!* – Your mother did not arm you right!” And then he said, “Here, take my sword from my saddle, strike me with it, hit over the spine and below the skull; that is how I used to strike men. And then when you go back to your mother, tell her, ‘I killed Duraid Bin As-Summah.’ I swear many were the times I defended your women.” Duraid Bin As-Summah was talking to a man who is also a descendant of Hawāzin; these are clans that are closely related, but this is a Muslim and Duraid is a Kāfir. And Duraid is telling him that there were days when I fought for the sake of your people and for the sake of your women. Now, this is a young man, he does not know about this history, but Duraid is telling him about it because he knows that the older people of his clan would know about it, so he is telling him [that] when you go back to your mother, tell her that I killed Duraid Bin As-Summah. So he struck him as he was told and Duraid fell down dead. When he fell down, his private parts were exposed, so this young man said, “The skin which was high up

between his thighs was like parchment from having so often ridden on his horse bareback." The skin was so rough because he used to ride on his horse without a saddle; we are talking about here a seasoned fighter who has a long history behind him.

Let us take a look at the turn of events, Subhān'Allāh the Aqdār of Allāh ﷻ, to give an example [take a look at] a man like Abū Tālib; we never know how the Qadr of Allāh turns out, and this means that a Muslim should always be prepared and ready and should always ask Allāh ﷻ to give him *Thabāt*, to give him steadfastness. Because you find that Abū Tālib, who for all of his life was supporting Rasūlullāh ﷺ and preventing any harm from reaching to him, he dies as a Disbeliever, and then you have a person like Abū Sufyān who spent all of his life fighting against Muhammad ﷺ and then eventually at his old age he becomes Muslim. So here you have Mālik Bin 'Awf who was the one who caused this disaster on the people of Hawāzin, and who insisted on following his wrong opinion and on rejecting the opinion of Duraid Bin As-Summah which was a wise opinion; Mālik Bin 'Awf, he ends up becoming a Muslim – and we will talk about how that happened – while Duraid Bin As-Summah, who was giving him the sound advice, dies as a Disbeliever.

This young man, Rabī'ah, went back to his mother and he told her just like he was told by Duraid, he said, "I have killed Duraid Bin As-Summah." She said, "I swear he has freed three of your mothers," meaning three of your relatives who are older than you, ya'nī this could refer to his mother or his grandmothers or his aunts. This is the story of Duraid Bin As-Summah.

Abū 'Āmir Al-Ash'arī ؓ Becomes Shahīd

Abū 'Āmir, who was the leader of the Sariyyah, got shot in his knee. So Abū Mūsā Al-Ash'arī, his nephew, came to him and said, "O my uncle, who shot you?" Abū 'Āmir pointed to the man who shot him. So Abū Mūsā went running after him, and this narration is in Bukhārī and Muslim. Abū Mūsā followed the man, [and] when the man saw Abū Mūsā pursuing him he fled. So Abū Mūsā is running behind this man and he is telling him, "*Alā Tastahī? Alā Tathbut? Alasta 'Arabiyyā?* – Are you not ashamed of

yourself? Are you not going to stand and fight? Are you not an Arab man?" So when this man heard these challenging words from Abū Mūsā he turned around and came to fight Abū Mūsā; they exchanged a few blows and he was killed, Abū Mūsā killed this man. Then Abū Mūsā went back to his uncle and told him, "O uncle, I have killed the man who killed you." Then Abū ʻĀmir told Abū Mūsā to pull out the arrow from his knee; you know, the arrow must be pulled out, but the thing is that the arrow has two pointed edges, so when you would go to pull it out it could cause additional tearing. Anyway, when the arrow was pulled out bleeding increased and Abū ʻĀmir knew that he was dying, so he told Abū Mūsā, "Give my Salāms to Rasūlullāh ﷺ, *Was'alhu Ayyastaghfira Lī* – and ask him to ask Allāh to forgive me." And then after these words he passed away.

Abū Mūsā Al-Ashʻarī ؓ went to Rasūlullāh ﷺ and told him this story. Rasūlullāh ﷺ was sleeping on a bed that was made from ropes; these ropes were made from the dried leaves of date-palms, and Rasūlullāh ﷺ was sleeping on that bed and there was no mattress on it, and when he woke up Abū Mūsā could see clearly the marks of the ropes on the side and the back of Rasūlullāh ﷺ. Then Rasūlullāh ﷺ asked for some water, and then Rasūlullāh ﷺ made Wudū', and then he raised his hands, Abū Mūsā says, "Until I could see his armpits," meaning Rasūlullāh ﷺ was deeply involved in his Duʻā', and he said, "O Allāh, forgive this servant of Yours. *Wajʻalhu Yawmal Qiyāmah Fawqa Kathīrin Min Khalqik Aw Fawqa Kathīrin Minan Nās* – O Allāh, forgive the sins of Your servant Abū ʻĀmir and make him above many of Your creation on the Day of Judgement." This was a *great* Duʻā' that was made by Rasūlullāh ﷺ for the Mujāhid and the Shahīd Abū ʻĀmir Al-Ashʻarī ؓ. To make him on top of many of the creation on the Day of Judgement – what a great honour to be in that high status on the Day of Judgement, and that is all what counts; your position on the Day of Judgement. People are fighting for position in Dunyā forgetting that the most important is what will happen on the Day of Judgement, and that is why they say that the Bedouin who made the Duʻā' of, "O Allāh, make the best of my life the end of it, and make the best of my deeds the last of them, and make the best of my days the day I will meet you," they said

this is a very wise Du‘ā' because the most important day of all days is the Day of Judgement, because it is equivalent to all of our days combined; the Day of Judgement is 50,000 years long. So when Allāh ﷻ will make that day the best day, that is what you want. So when Abū Mūsā saw Rasūlullāh ﷺ making this lovely Du‘ā' for his uncle Abū ‘Āmir, Abū Mūsā Al-Ash‘arī wanted to take advantage of this great opportunity that opened up for him so he said, “O Rasūlullāh, make Du‘ā' for me.” So Rasūlullāh ﷺ said, “*Allāhumaghfir Li ‘Abdillāh Ibn Qais* – O Allāh, forgive ‘Abdullāh Ibn Qais,” ‘Abdullāh Ibn Qais is the name of Abū Mūsā, Abū Mūsā is his Kunyah, “O Allāh, forgive the sins of ‘Abdullāh Ibn Qais, *Wa Adkhilhu Yawmal Qiyāmati Mudkhalan Karīmā* – and O Allāh, give him a noble admittance on the Day or Judgement (or enter him a good entrance on the Day of Judgement),” meaning to enter into Paradise. So the narrator of this Hadīth Abū Burdah says, “One Du‘ā' was made for Abū ‘Āmir and the other Du‘ā' was made for Abū Mūsā.” This is the story of Awtās.

The Group Led by Rasūlullāh ﷺ

Siege of At-Tā'if and Use of Catapult

Now, we move on to the main branch of both armies which would lead us to Ghazwat At-Tā'if – The Battle of At-Tā'if. The books of Seerah say, “*Hāsarahā Hisāran Shadīdā* – Rasūlullāh ﷺ put a very strict siege on At-Tā'if.” In fact Ibn Hishām, the scholar and writer of Seerah, the student of Ibn Is'hāq, he says, “I was told by whom I trust that the first one in Islām to use and throw the catapult is Rasūlullāh ﷺ.” Rasūlullāh ﷺ is the first one in Islām to use the catapult. This was a siege equipment that was used to hurl stones at the walls of At-Tā'if, and the first one to use it was Rasūlullāh ﷺ. And I say in Islām meaning that it was used before, it is not like they invented it, but the first one to use it among the Muslims was Rasūlullāh ﷺ, and this is the first Ghazwah in which it was used. Now, when the catapult fired, it would hurl the stone either at the wall or inside the fortress and you did not really see when it hit inside the fort; we are talking about a whole city inside these walls. When this missle arrives in the city it can hit anywhere; it could hit a home, it could hit a street, it could hit a market, it

could strike anywhere, and it could cause collateral damage that is not originally intended, for example it could strike women and children even though the intention of the one who is striking is not to hit them but it is something that would land out of your line of sight, so you do not really know where it falls. And therefore this was used as evidence by contemporary scholars of the legality of using modern weaponry that is similar to the catapult in its method of striking, which is different than using an arrow where you see your target and you fire at; this is something that is similar to some modern firepower that ends up hitting the enemy indiscriminately. So again, this is one of many other evidences that is used by modern scholars in this regard.

Kuffār of At-Tā'if Use Weapons against Ad-Dabbābah

Now, even though the catapult was being used and it was fired and it was ramming At-Tā'if, they did not give up, and they had archers on the walls, and in one narration it says that the Muslims were within range and they were being struck by these arrows so they had to retreat and move out of range. And then the Sahābah used what is called *Dabbābah*, and this was a wooden structure where some Sahābah would enter into, and then they would use [it] as a cover to protect them from arrows until they could reach to the wall and be close to it, but the thing is that the people of Tā'if used a weapon against Ad-Dabbābah, they were using thorny pieces of iron that were heated in fire, so these pieces of iron would strike against the Dabbābah and burn it and then would penetrate it and reach to the ones who were inside, so it injured some of the Sahābah so they had to retreat and this weapon was proving ineffective. When this happened, Rasūlullāh ﷺ ordered that the grapevines of At-Tā'if which were outside of the city to be cut down, and they cut down some of them. Again, this is similar to what Rasūlullāh ﷺ did in the siege of the Jews of Banū Nadīr when he ordered that the palm trees be cut down as a weapon against the enemy, because when they see that their livelihood is being burned down it weakens their morale and willingness to carry on with the siege.

'Each Arrow Gets you One Level in Paradise'

We will read this narration from Musnad Al-Imām Ahmad; Rasūlullāh ﷺ said, "*Mam Balagha Bisahmin Falahū Darajatun Fil Jannah* – The one who shoots an arrow, and the arrow reaches its target, will get one level in Paradise." With each arrow you get one level; that is how great the Ajr is. And one can make *Qiyās* of this on modern forms of weaponry that could be shot similar to the way an arrow is shot. Now, the narrator of the Hadīth, Abū Najīh As-Sulamī, said, "I have shot 16 arrows and all of them reached the target." So that is 16 levels in Jannah just like that, that is how great the Ajr is. And then Rasūlullāh ﷺ says, "*Wa Man Shāba Shaibatan Fee Sabeelillāh Kānat Lahū Nūran Yawmal Qiyamah* – And whoever grows one grey hair Fee Sabeelillāh, it will be light for him on the Day of Judgement." And Ibn Hajar Al-'Asqalānī says that whenever Fee Sabeelillāh is mentioned, it is referring to fighting Fee Sabeelillāh. Rasūlullāh ﷺ says, "And any Muslim who frees a slave, then every bone of that slave will free the equivalent bone in him on the Day of Judgement from Hellfire," and the same thing Rasūlullāh ﷺ mentions about a woman who frees a Muslim woman. So this also shows the great Ajr of freeing slaves and this is what encouraged the Muslims to free slaves throughout the history, and probably there is no nation in history that has freed so many slaves for no economical reason, for no worldly reason, but to please Allāh ﷻ; you find that only with the Ummah of Muhammad ﷺ.

Rasūlullāh ﷺ Seeks Shūrā

Al-Wāqidī says [that] the siege carried on for 15 days and they were getting nowhere and the people of Tā'if were still firm and strong in their resistance of the siege. At-Tā'if was a fortified city surrounded by a wall, so they were well protected, and after 15 days, Rasūlullāh ﷺ sought the Shūrā – the advice of Naufal Bin Mu'āwiyah Ad-Dailī, he asked him, "What do you think about staying and continuing the siege?" So Naufal said, "O Messenger of Allāh, they are just like a fox in a hole; if you stay at it you will take it, and if you leave it, it will not harm you anymore." What Naufal is saying is that eventually it will fall, but you will have to carry on the

siege, but if you leave it, it will not harm you because they are just like a fox in a hole; they have been weakened so much and all of the people around us have become Muslim that even if you left them alone they would not have any ability to harm the Muslims.

In Al-Bukhārī, Ibn ʻUmar narrates Rasūlullāh ﷺ said, "Tomorrow Inshā'Allāh we will leave." This was a very heavy news on the Sahābah, it was like a burden on them, and they said, "Yā Rasūlullāh, we leave without opening? *Lā Nabrahu Aw Naftahhā* – We should not leave until we open this city." They just came out of victory after victory; they had the victory of Fath Makkah and they had the victory of Hawāzin, and now they wanted to get this third victory of opening At-Tā'if and they still had the patience and the willingness to carry on, so they did not like the offer of leaving. So Rasūlullāh ﷺ said, "*Faghdū ʻAlal-Qitāl* – Then tomorrow go and fight." And *Ghudū* is leaving in the early hours of the day to go and fight; these were the instructions of Rasūlullāh ﷺ. So next day they went and they fought and it was a very strong fight and many of them became injured. On this day Rasūlullāh ﷺ said, "*Innā Qāfilūna Ghadan Inshā'Allāh* – We will leave tomorrow by the will of Allāh." Ibn ʻUmar said, "They were silent and quiet, [so] Rasūlullāh ﷺ laughed." He laughed because yesterday they said we do not want to leave, and today because they were injured and [they were] in that stiff fighting they liked the offer of retreating.

Abū Bakrah ؓ and Others Surrender

When Rasūlullāh ﷺ was laying siege to At-Tā'if, an announcement was made that whoever surrenders they would be freed, even if they are slaves. So one of the ones who came down was Abū Bakrah ؓ who became one of the scholars and narrators of the Hadīth of Rasūlullāh ﷺ. *Bakrah* is when you have a rope coming down and it is rolling on that piece of iron, that is called a Bakrah, and he was given that title on the day of At-Tā'if because he came down from the wall using a rope, so he was given that nickname of Abū Bakrah. And Rasūlullāh ﷺ freed him, so he was freed after this incident, and there were some others also who surrendered on that day. Abū Bakrah says that he heard Rasūlullāh ﷺ say then, "*Manid Dāʻa Ilā Ghairi*

Abīhi Wahuwa Ya'lamuhū Fal Jannah 'Alaihi Harām – Anyone who claims to be the father of someone other than his real father while knowing the truth will be denied Paradise." So this is a warning against anyone claiming that someone else is his father other than his original father, it is a sin to do so, Rasūlullāh ﷺ says that such a person will be denied Paradise.

At-Tā'if, dear brothers and sisters, was the last Ghazwah that Rasūlullāh ﷺ fought with the Arabs, this was the end of the wars with the Arabs; after that there were small skirmishes but there were no more Ghazawāt. Now a new frontier will open and that is the frontier with the Roman Empire, and that is the Ghazwah of Tabūk.[xlvi]

Rasūlullāh's Special ﷺ Love of Al-Ansār

Rasūlullāh ﷺ Does Not Give Al-Ansār Booty from The Battle of Hunain

Al-Imām Ahmad narrates with an authentic chain of narration, and there are also equivalent narrations with some changes in the wordings by Bukhārī and Muslim and other books of Hadīth, that it is narrated by Abū Sa'eed Al-Khudrī, "When Rasūlullāh ﷺ gave out the spoils of Hunain to Quraish and the Arab tribes," you see, the spoils of war of Hunain were *huge*, because remember, Mālik Bin 'Awf took everything with him; women, children and livestock, so it was all there; as soon as they fled the Muslims took everything with them, it was a *huge* amount of camels and goats and sheep. Rasūlullāh ﷺ [has] just finished from Fath Makkah and he has a large army with him that includes people who came for the first time. [There are] some of these Arab tribes from outside Madīnah and [then there are also] the people of Quraish. For the people of Quraish this was the first time and for some of the other tribes their involvement in Ghazū was rare, but because this was a major expedition, Rasūlullāh ﷺ mobilised all of the Muslims to join him. So Rasūlullāh ﷺ started giving out from these spoils of war to Quraish and to the other Arab tribes, so Rasūlullāh ﷺ gave to Safwān Ibn Umayyah from Quraish and he gave people like Al-Aqra' Bin Hābis and 'Uyaynah Bin Husn – these are leaders of some Bedouin tribes –

and he gave Al-'Abbās Bin Mirdās who was the head of the tribe of Banū Sulaim.

Rasūlullāh ﷺ gave everyone and he only left out one tribe, and that tribe is Al-Ansār. So Subhān'Allāh, the ones who fled were given and the ones who fought went empty handed. And the Ansār were saddened by that; in the time of fighting Rasūlullāh ﷺ calls us and in the time of giving he gives someone else! We were the ones whom Rasūlullāh ﷺ called when Rasūlullāh ﷺ was standing and everyone else was running away; who did Rasūlullāh ﷺ call for? He told Al-'Abbās, "Call the Ansār," and then he told him, "Call Al-Khazraj." So these are the ones who came to fight and were injured and were killed, and now when it is time to split the Ghanīmah, Rasūlullāh ﷺ is giving everyone but them. So there was some talk going on among the Ansār ؓ and they were sad by this, and their leader Sa'd Ibn 'Ubādah had to go to Rasūlullāh ﷺ and bring up the issue. So Sa'd Ibn 'Ubādah went to him and said, "O Messenger of Allāh, these people (the Ansār) are sad because you have given your people and you have given great portions to the leaders of the Arab tribes," – for example, Al-Aqra' was given a hundred camels, and 'Uyaynah a hundred camels, and then 'Abbās Bin Mirdās was given 50 but then it was raised to a hundred, and a camel is very expensive so a hundred camels is a big portion, it is such a great amount of wealth – "and the Ansār are empty handed." So Rasūlullāh ﷺ asked Sa'd Ibn 'Ubādah, "*Fa'ayna Anta Min Dhālik?* – Where do you stand, O Sa'd?" Sa'd Ibn 'Ubādah ؓ said, "Yā Rasūlullāh, *Mā Ana Illamru'um Min Qawmī* – I am but a man from my people." That is a very intelligent way of saying that I have the same question to ask, he is saying that I am but one man from my people. He came and presented to Rasūlullāh ﷺ the opinion of his people and when Rasūlullāh ﷺ asked where do you stand he said [that] I am but a man from my people. So Rasūlullāh ﷺ said, "Bring all of your people together in this pavilion."

Rasūlullāh ﷺ Holds Private Meeting with Al-Ansār

Sa'd Ibn 'Ubādah ؓ went and gathered the Ansār in the appointed pavilion. Some of the Muhājirīn came and they were allowed to come in while some

others came and Rasūlullāh ﷺ turned them back; this is a special meeting for Al-Ansār. But he did allow some of the Muhājirīn who were his advisors and some important people to come in, but the rest were prevented from entering; this is a private meeting between Rasūlullāh ﷺ and the Ansār. When they were all there, Rasūlullāh ﷺ was told by Sa'd, "The Ansār have gathered." So Rasūlullāh ﷺ came and everyone was there before Rasūlullāh ﷺ, so Rasūlullāh ﷺ came in and they were all in the pavilion. So Rasūlullāh ﷺ praised Allāh and thanked Him, and that is how we should start our major events, our talks; we start them by praising Allāh ﷻ, that is the Sunnah. And then Rasūlullāh ﷺ spoke to the Ansār these words, he said, "Did I not come to you and you were misguided and Allāh guided you through me? I came to you when you were poor, and Allāh enriched you through me. I came to you and you were enemies, and Allāh brought you together." They responded and said, "All favours belong to Allāh and His Messenger." Everything that Rasūlullāh ﷺ said, we agree, and all of these favours that you mentioned belong to Allāh and to you. And then Rasūlullāh ﷺ told them, "Well, will you not answer back?" They said, "What should we say when all favours belong to Allāh and His Messenger?" Rasūlullāh ﷺ said, "In the name of Allāh, if you want you may say, and you would be telling the truth if you do, 'You came to us rejected and we believed in you, you were betrayed and we supported you, you were a fugitive and we provided you with a home, you were poor and we enriched you.' O people of Al-Ansār! Are you upset because of a small material gain that I am using to bring a people closer to Islām while I have entrusted you to your Islām? Are you not content O people of Al-Ansār that people would go back with sheep and camels while you would go back to your homes with Rasūlullāh? In the name of whom Muhammad's soul is in His Hands, if it was not for Hijrah, I would be a man from Al-Ansār, and if people take a road and the Ansār take another road, I would follow the road of Al-Ansār. O Allāh! Forgive Al-Ansār, the sons of Al-Ansār, and the grandsons of Al-Ansār!" Abū Sa'eed Al-Khudrī said [that] they started crying until their beards were wet and they said, "We are pleased with Rasūlullāh ﷺ as our share."

Al-Ansār are Special

Al-Ansār are special, and Rasūlullāh ﷺ told them that; you are different than the rest of the people, I am giving the other people this money to bring them closer to Islām but I trust your Īmān and I trust your faith and I know that you are not in need of these worldly things to bring you closer to me and bring you closer to Allāh, you already have that in your hearts. When the Ansār first met with Rasūlullāh ﷺ what was the deal between them and Rasūlullāh ﷺ? "We support you and we fight for you, and what do we get in exchange for that?" "Al-Jannah." Rasūlullāh ﷺ did not promise them Dunyā; from day one, the Ansār were in it for the right reasons. So Rasūlullāh ﷺ told them, "I came to you." Rasūlullāh ﷺ is reminding them with the blessings of Allāh that came to Al-Ansār when Rasūlullāh ﷺ arrived in Madīnah. They were misguided, they were Kuffār, and what is a greater disaster than being a Kāfir? And they were guided through Muhammad ﷺ, and what is a greater blessing than that? Nothing; nothing counts when you compare it to the blessing of Hidāyah. And that is why, brothers and sisters, the most frequent Du'ā' that we make is the Du'ā' we say in Al-Fātihah: *Ihdinas Sirāt Al-Mustaqīm* – Guide us to the straight path. That is better for us than money, it is better than women, it is better than children, it is better than having a house, it is better than everything! [It is] the best thing that you could ever have; it is better than being healthy.

And then Rasūlullāh ﷺ told them, "And you were poor and Allāh enriched you." How did Allāh enrich them? In terms of the economy of Madīnah, before it was based on agriculture, and agriculture in Madīnah was actually going down because of the constant state of war that they were in because of the Hijrah of Rasūlullāh ﷺ, so what does Rasūlullāh ﷺ mean [by saying Allāh] enriched you through me? It means through the Ghanā'im that are coming from Jihād Fee Sabeelillāh. And then Rasūlullāh ﷺ said, "And you were enemies." Al-Aws and Al-Khazraj were at the throats of each other and Allāh has brought them together. So they agreed and they said [that] all favours belong to Allāh and His Messenger; we cannot reject that and we cannot complain.

But then Rasūlullāh ﷺ told them [that] on the other hand, you could also tell me that I was rejected by my people of Quraish and it is we who believed, you could say that you were betrayed by your people and we are the ones who supported you, you could say that you were a fugitive and you had nowhere to go and there was a bounty on you and it is we who provided you with a home and a base to spread the Da'wah from, and you could also say that Rasūlullāh ﷺ was poor and he had nothing and we are the ones who hosted him. But the Ansār obviously would not say that, they would not complain, they would not brag about what they have done, because they consider everything to be a blessing from Allāh ﷻ, and everything good that they did, they considered it to be from Allāh ﷻ. And then Rasūlullāh ﷺ is telling them that this is a small material gain – *Lu'ā 'Amanad Dunyā*, and I am giving it to these people not because I love them, not because I like them, it is because I want to bring them closer to Islām; *Ata'allafhum* – these are called *Al-Mu'allafa Qulūbuhum*.

And then Rasūlullāh ﷺ told them something which only people who understand the greatness of Rasūlullāh ﷺ [would appreciate]. He told them, "People are going back with sheep and camels while you are going back to your homes with Rasūlullāh." I am going back with you; I am not going to stay in Makkah, I am going back with you. And then Rasūlullāh ﷺ is telling them that if it was not for Hijrah – because Rasūlullāh ﷺ is counted as a Muhājir which is a greater status than Ansārī – then I would count myself as a member of Al-Ansār. And then Rasūlullāh ﷺ is telling them that if all the people take a certain road while you take another road, I would follow yours, I would be with you. And then Rasūlullāh ﷺ made this lovely Du'ā' for Al-Ansār, "O Allāh, forgive the Ansār, forgive the sons of Al-Ansār, and forgive the grandsons of Al-Ansār." When the Ansār ؓ heard these words they cried until their beards were wet and they said, "We are pleased with Rasūlullāh ﷺ."

Anas Ibn Mālik ؓ: 'And where else Would I be?'

There are different narrations as I mentioned in Bukhārī and Muslim, [and] in one of them there was a statement that caught my attention; Hishām, who

is the Tābi'ī narrating the Hadīth, is asking Anas Ibn Mālik whose Kunyah is Abū Hamzah, "O Abū Hamzah, and you have witnessed that?" Anas said, "And where else would I be?" What caught my attention here is the response that Anas gave. He did not say, 'Yes, I was there,' he told him, "And where else would I be?" And this shows us a virtue of Anas Ibn Mālik ؓ; being the servant of Rasūlullāh ﷺ, he was always with Rasūlullāh ﷺ and such an event would not miss him, he would definitely be there, and that is why it is mentioned that Anas Ibn Mālik used to have so many dreams of Rasūlullāh ﷺ that it goes to the extent that they mention that he used to dream about Rasūlullāh ﷺ every night, because he was always with Rasūlullāh ﷺ.

Rasūlullāh ﷺ Was Not a Poet

Az-Zuhrī narrates that Rasūlullāh ﷺ gave Al-Aqra' Bin Hābis 100 camels and he gave 'Uyaynah Bin Husn 100 camels, but he gave 'Abbās Bin Mirdās who is also a chief of a tribe only 50, so Al-'Abbās made some lines of poetry talking about this and saying, "How can my share be less than the share of Al-Aqra' Bin Hābis and 'Uyaynah when my father and their fathers were on an equal footing?" And Az-Zuhrī mentions this narration [and] he says that these words reached to Rasūlullāh ﷺ so Rasūlullāh ﷺ asked him, "Are you the one who says…" and then Rasūlullāh ﷺ mentioned one line of this poem, "…My share and the share of my horse is less than the share of Al-Aqra' and 'Uyaynah?" While in the poem, 'Uyaynah is mentioned before Aqra', Rasūlullāh ﷺ mentioned Al-Aqra' before 'Uyaynah, so Rasūlullāh ﷺ did not mention the line of poetry correctly. So Abū Bakr told Rasūlullāh ﷺ, "That is not how he said it, but in the name of Allāh, you are not a poet and it is not appropriate for you to be one." And then Rasūlullāh ﷺ asked, "What did he say?" So Abū Bakr mentioned the line as it should be and then Rasūlullāh ﷺ said [that] they are equal, it does not matter which one is mentioned first.

And the reason why I am bringing up this narration is to show you that Rasūlullāh ﷺ was not a poet, and even when he came to recite that line, he did not follow the meter of the poetry as was known in those times because Allāh ﷻ has kept Rasūlullāh ﷺ away from poetry, but Abū Bakr

mentioned that to Rasūlullāh ﷺ and said that it is not Al-Aqra' before 'Uyaynah but 'Uyaynah should be before Al-Aqra'. Anyway, the man said, "Yes." So Rasūlullāh ﷺ said, "Cut away his tongue." Some people thought that Rasūlullāh ﷺ literally meant that the tongue of Al-'Abbās should be cut when Rasūlullāh ﷺ meant that you should give him another 50 and that would cut away his tongue figuratively speaking, he will not go around mentioning these words anymore, and he was given a hundred just like Al-Aqra' and 'Uyaynah.

Rasūlullāh ﷺ was Softening the Hearts

To show you what Rasūlullāh ﷺ was doing, the reason, the justification behind it, in an authentic narration from Safwān Ibn Umayyah, he says, "Rasūlullāh ﷺ kept on giving me from the booty of Hunain and he was the worst of the creation to me until Allāh has not created anything that was more beloved to me than him." So it was these gifts that Rasūlullāh ﷺ was giving them that softened their hearts and made them love Rasūlullāh ﷺ. Really, brothers and sisters, when you look at the Seerah of Rasūlullāh ﷺ, you see that Rasūlullāh ﷺ was a master in dealing with people; Rasūlullāh ﷺ was blessed by Allāh with the ability of drawing together the hearts of the community and forging together an Ummah, and Allāh ﷻ told him: **If you had spent all that is in the earth, you could not have brought their hearts together; but Allāh brought them together.**[407] Allāh ﷻ has brought these people together. Rasūlullāh ﷺ was the means for bringing them together, and Allāh ﷻ is telling Muhammad ﷺ that it is not you but it is from Allāh ﷻ. But the point here to make is that we need to understand and learn the Sunnah of Rasūlullāh ﷺ. You know, we sometimes have a limited understanding of what Sunnah is. The way Rasūlullāh ﷺ dealt with people is Sunnah, the way he made Da'wah is Sunnah, the way Rasūlullāh ﷺ fought is Sunnah; these are all parts of Sunnah. So Rasūlullāh ﷺ was giving Safwān Ibn Umayyah – who was an enemy of Rasūlullāh ﷺ until that moment, Rasūlullāh ﷺ put all of that aside, put it behind him – and was giving Safwān until Safwān was pleased and happy

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and he says and admits that Muhammad ﷺ was the most disliked person to me and now I love him more than anybody else.

Al-Bukhārī narrates that ‘Amr Ibn Taghlib says that Rasūlullāh ﷺ was distributing money or Sabī – Sabī are the women and children. So he distributed it and he gave some men and he left others. Rasūlullāh ﷺ was told that the ones whom he left were upset that they were left out, so Rasūlullāh ﷺ praised Allāh and thanked Him and then said, “In the name of Allāh, I would give a man and I would leave out another man, and the one I leave out is more beloved to me than the one I give. But I am giving people because I see greed in their hearts, and I entrust others to what Allāh has blessed them with contentment and good in their hearts, and one of them is ‘Amr Ibn Taghlib.” ‘Amr Ibn Taghlib then says, “In the name of Allāh, I love these words of Rasūlullāh ﷺ more than all of the red camels.” And the red camels [as] we mentioned before are the most valuable type of camels. If you would give me the entire world of red camels, I would leave that and rather have Rasūlullāh ﷺ give me this badge of honour. So you see how Rasūlullāh ﷺ has given Safwān and that made Safwān love Rasūlullāh ﷺ, and Rasūlullāh ﷺ prevented ‘Amr Ibn Taghlib and that made ‘Amr Ibn Taghlib love Rasūlullāh ﷺ more because Rasūlullāh ﷺ mentioned his name and said that I entrust him to his Īmān.

Al-Khawārij

But there were some people who not only were greedy but they were complaining, and we will see an example of that and this is mentioned in Bukhārī. Abū Sa‘eed Al-Khudrī narrates, “We were with Rasūlullāh ﷺ while he was distributing a booty and he was approached by Dhul Khuwaisirah and he is a man from Banū Tamīm. So he said, ‘O Rasūlullāh, be just.’” Subhān'Allāh, ya’nī this man is speaking to Rasūlullāh ﷺ, the Messenger from Allāh, and he is telling him, “Be just.” This man who was until quite a short while ago a Disbeliever making Sujūd to an idol is telling the best of creation, “Be just.” Rasūlullāh ﷺ said, “Woe to you! And who would be just if I am not just?” ‘Umar Ibn Al-Khattāb ؓ said, “O Rasūlullāh, allow me to cut off his neck!” Rasūlullāh ﷺ said, “Leave him,

because he will have companions; you will belittle your Salāh to their Salāh, and you will belittle your fasting compared to their fasting. They would recite Qur'ān but it would not go beyond their throats. They would leave the Religion just like an arrow would leave its target, so you would look at the blade and there is not blood on it, and then you would look at the binding and you would find nothing on it, and you would look at the rest of the arrow and you would find the shaft and you would find nothing on it."

An explanation of what this is; if an archer is strong and he shoots the arrow with such force, the arrow could hit the game and could pass through it so fast that the archer cannot even recognise that the target was hit, and then he goes to pick up the arrow to see of there is any traces of blood on it and he would find nothing; he would look at the blade, there is nothing, he would look at the binding that brings the blade to the shaft, he would find nothing, then he would look at the shaft itself and he would find nothing. This is an analogy that Rasūlullāh ﷺ gave of how fast these people would leave Religion; they are so extreme that they would leave the Religion so *swiftly* you could not even recognise that. And this is a very interesting analogy that Rasūlullāh ﷺ gave about these people, because they pray, and Rasūlullāh ﷺ is saying that they are praying *more* than the Sahābah, and they are fasting, and they are fasting *more*, and they recite Qur'ān but it does not leave their throats; why? Because they are not following the meanings; it is just voice coming out from the throat but there is no implication of it. And then Rasūlullāh ﷺ said, "And their sign is a dark man and one of his arms (he does not have a full arm, he just has a trunk of an arm) looks like a breast of a woman." So Abū Sa'eed Al-Khudrī said, "I testify that I heard these words from Rasūlullāh ﷺ, and I testify that 'Alï Ibn Abī Tālib is the one who fought them and I was with him, and he ordered that we search for that man and we found him and we saw that this man fitted exactly the description given by Rasūlullāh ﷺ."

Ibn Hajar's ﷺ Commentary on the Khawārij

Let us see some words from Ibn Hajar in his commentary on this Hadīth. Ibn Hajar says that Ibn Hubayrah said, "In this Hadīth, we learn that

fighting the Khawārij is a priority over fighting the Disbelievers, and the wisdom behind that is because fighting the Khawārij is a protection of the capital while fighting the Disbelievers is seeking profit, and protecting the capital takes precedence over making a profit." And this is a rule that applies to fighting all of the Murtaddīn because they are eating the Ummah from within, while when you fight the Disbelievers – obviously here they are talking about fighting the Disbelievers in terms of Da'wah – you are fighting them to bring them [to Islām]. So protecting the capital takes precedence over making profit. And then he says, "There is a warning in this Hadīth from going to extremes in Religion and going to extremes in worship in ways that the Sharī'ah (or Islām) has not allowed." And then he says, "Our religion has encouraged us to be rough with the Kuffār and soft with the Believers, and the Khawārij did the opposite of that like we have seen." Because Rasūlullāh ﷺ gives us a *very* important sign of the signs of Al-Khawārij, and it is very important to keep in mind whenever we want to know who the Khawārij are, and that sign is, "*Yaqtulūna Ahlal Islāmi Wa Yatrukūna Ahlal Awsān* – They kill the Muslims and they leave the Disbelievers." This is an important sign of the signs of the Khawārij.

An example of that; 'Abdullāh Bin Khabbāb is the son of the Companion Khabbab Ibn Al-Aratt. He was travelling along with his wife and he was stopped by the Khawārij. They asked, "Who are you?" He said, "I am the son of Khabbāb Ibn Al-Aratt." Everyone knows who he is; a Companion of Rasūlullāh ﷺ. And they killed him, and they opened up the stomach of his wife and killed her and drew out the fetus; she was pregnant. And then they took some belongings that were owned by a Christian or a Jew, and then some of them said, "No, you have to return it because these are Ahl Adh-Dhimmah." So you can see an example here; they are following Warā and Taqwā when it comes to Ahl Adh-Dhimmah but when it comes to the Muslims, they kill the son of a Companion of Rasūlullāh ﷺ. And this is one of the most important qualities of Al-Khawārij, [it] is their animosity and hatred and roughness towards Muslims, and then when it comes to the Kuffār they turn a blind

eye towards them. And by the way, that incident that I mentioned was [what] started the war between ‘Alï Ibn Abī Tālib and Al-Khawārij, because ‘Alï said, “Leave them alone until they kill or they rob, then we will fight them.” So when they killed ‘Abdullāh Bin Khabbāb and they took his belongings, that is when ‘Alï Ibn Abī Tālib ordered that they should be fought.

And then he says, “There is evidence here for fighting the ones who revolt against the just Imām (the just leader), and the ones who fight for a false belief.” So there is evidence here for fighting the ones who are fighting for a false belief and fighting the ones who revolt against a just leader, such as the ones who revolted against ‘Alï Ibn Abī Tālib. “And the ones who spread corruption on earth and they commit armed robbery, there is evidence here that they should be fought.”

And keep note of what Ibn Hajar is saying next, he says, “But the ones who revolt against an oppressive leader,” and notice here he is not saying a Disbelieving leader, he is saying an oppressive leader, “who wants to take over his wealth or to kill him or to abuse his family, then he is excused and it is not allowed to fight him.” So the ones who revolt against the unjust leaders, Ibn Hajar is saying that it is Harām to fight them and they are excused for fighting, and he says that if the police force or the army of an unjust ruler comes to take away your wealth or to kill you or to abuse your family, then you can fight back, he says, “And you can defend yourself and your wealth and your family according to your ability.” And this is talking about the unjust leader, but if the leader is a Disbeliever then it is the consensus of the ‘Ulamā' that it is *Wājib*, it is obligatory to fight him; you cannot submit to a Disbelieving leader. He said, “And we will explain that in the book of Fitan.” And then he says, “At-Tabarī narrates with an authentic chain from ‘Abdullāh Ibn Al-Hārith from a man from from Banī Nazr from ‘Alï Ibn Abī Tālib that he said about Al-Khawārij, ‘If they go against a just ruler then they should be fought, but if they go against an unjust ruler then do not fight them because they have an evidence.’” And then he says, “And that is what we should consider happened with Al-Husain Bin ‘Alï and the people of

Madīnah when they revolted, and ‘Abdullāh Bin Az-Zubair, and then the scholars who revolted against Al-Hajjāj in the story of ‘Abdur Rahmān Bin Muhammad Ibn Al-Ash‘ath, and Allāh knows best.” So Ibn Hajar here is mentioning examples of those who revolted against unjust leaders and he mentions ‘Abdullāh Ibn Az-Zubair and Al-Husain Ibn ‘Alï and the people of Madīnah and ‘Abdur Rahmān Ibn Al-Ash’ath as examples.

Hawāzin Embrace Islām and Ask for Return of Family and Property

The people of Hawāzin sent a delegation to Rasūlullāh ﷺ asking Rasūlullāh ﷺ to give them back their property because they lost *everything*; their women and their children and their livestock was all gone; imagine an entire tribe [where] only the men are left and everything else is taken away from them. And this narration is in Al-Bukhārī; when Hawāzin came to accept Islām, they asked Rasūlullāh ﷺ to return to them their wealth and their women and children. So Rasūlullāh ﷺ said, “The most beloved words to me are the most truthful so choose one of two; either your women and children or the wealth.” Rasūlullāh ﷺ told them [that] I cannot give both back; I will give you either the women and children or the wealth, “And I waited for you.” Rasūlullāh ﷺ is telling them [that] I actually waited before distributing the Ghanīmah with the hope that you would come to me so I could give it back to you, but now it is already divided, it is already now within the property of Muslim individuals, so I cannot take it away from them and give it back to you. But he told them [to] choose one of the two, so they said, “If you are giving us the choice then obviously we are going to choose our women and children.” So Rasūlullāh ﷺ told them, “I am going to give them back to you but I have to appeal to the Muslims.”

So Rasūlullāh ﷺ stood up in front of the Muslims, praised Allāh ﷻ and then said, “Your brothers have come repenting (they became Muslim) and I want to give back to them their women and children. So whoever among you would allow to give them back what belongs to them then he should do so, and whoever wants to be compensated then I will compensate them from the first Ghanīmah that we get.” So Rasūlullāh ﷺ is telling them [that] if you

want to give them back what belongs to them then that is better; do it, [and] if you want to give it back with a promise of reimbursement for what you have given then I will do that from the first Ghanīmah that I get after this battle. In the narration of Al-Bukhārī it says that the Muhājirīn and Ansār, they all gave it back, but Ibn Is'hāq mentions [that] the scholars of Seerah say that Al-Muhājirīn said [that] we will give up what we have, the Ansār said the same thing, but then Al-Aqra' Bin Hābis stood and said, "Me and my tribe will not give up what we have." 'Uyaynah Bin Husn said, "We will not give up what we have." And then 'Abbās Bin Mirdās said, "We will not give up what we have." But then his tribe Banū Sulaim stood up and said, "No, we are going to give up what we have." So 'Abbās told them, "*Wahhantumūnī* – You have disgraced me." But they had done the right thing; Rasūlullāh ﷺ appealed to the people to give it back. And then Rasūlullāh ﷺ said, "I will not know who has given back and who has not, so let your 'Urafā (the Shuyūkh of the tribes, the leaders of the tribes) report to me who has given up what they have and who has not." Anyway, the women and children were returned to Hawāzin while the livestock was split. It says that every individual got 40 sheep; this tells you that there was a *huge* Ghanīmah.

Mālik Ibn 'Awf Becomes Muslim and Fights against his Own People

Mālik Ibn 'Awf received the message from Rasūlullāh ﷺ saying that if you become Muslim I will give you what belongs to you and on top of that I will give you a hundred camels. So Subhān'Allāh, Mālik Ibn 'Awf sneaked out from At-Tā'if, and he was there when it was besieged and he carried on resisting until that moment. So now when he is told by Rasūlullāh ﷺ that I will give you your property back, he came and he accepted Islām and then he led an army from his people who became Muslim against the people of At-Tā'if! He is the one who started the war against Rasūlullāh ﷺ and now he became Muslim and he is fighting against the ones whom he encouraged to fight Rasūlullāh ﷺ in the first place. So again, this shows us how Rasūlullāh ﷺ was winning the hearts of people.

Ka'b Ibn Zuhair Embraces Islām

Ka'b Ibn Zuhair also became Muslim; Ka'b Ibn Zuhair was one of the poets who used to use their poetry against Rasūlullāh ﷺ. His brother sent him a message telling him, "Rasūlullāh ﷺ is executing the poets who spoke against him, so you either come to him as Muslim or flee before you are killed." So Ka'b was very worried about this and he was concerned that he might be killed, and the people who were advising him were causing him this fear, but he decided that he will give it a try and go back to Rasūlullāh ﷺ. So he went to Rasūlullāh ﷺ and Rasūlullāh ﷺ did not know him, so he went to Rasūlullāh ﷺ and said, "Ka'b Ibn Zuhair came to you repenting and he wants to become Muslim, do you accept his Islām?" Rasūlullāh ﷺ said, "Yes, let him come." He said, "I am Ka'b Ibn Zuhair." And then he gave his Bay'ah to Rasūlullāh ﷺ and he stood and gave a wonderful poem praising Rasūlullāh ﷺ, and the story goes that Rasūlullāh ﷺ told the Sahābah to listen to this poem and then Rasūlullāh ﷺ gave him his cloak – Al-Burdah, and it is this Burdah, according to the stories, that ended up in the hands of the Khulafā' of Banū 'Abbās; they considered it to be Barakah because it belonged to Rasūlullāh ﷺ, and it would be handed down from one Khalīfah to the next.

Rasūlullāh ﷺ Sends Men to Destroy Idols

We are talking here about events that happened within that year. Also during this year, Rasūlullāh ﷺ sent men from the tribe of Ahmus to Dhul Khalasah to destroy it [idols] and they destroyed it. So Rasūlullāh ﷺ was destroying all of the remnants of Jāhiliyyah; all of these false idols, the Asnām, were being destroyed, and this was bringing an end to the false worship in the land of Hijāz and the rest of the Arabian Peninsula.

This is the end of the events of the eighth year of Hijrah, Inshā'Allāhu Ta'ālā we will move on to the next in our following session.[xlvii]

32
The Battle of Tabūk

Allāh ﷻ Bans Al-Mushrikīn from Entering Al-Masjid Al-Harām

Allāh ﷻ says: **O you who have believed, indeed the Polytheists are unclean, so let them not approach Al-Masjid Al-Harām after this, their [final] year. And if you fear privation, Allāh will enrich you from His bounty if He wills. Indeed, Allāh is Knowing and Wise.**[408] The people of Quraish, for centuries, their livelihood was based on doing business; they had an influx of people coming in for Hajj and ‘Umrah throughout the year so that was the foundation of their business. So what they used to do is buy and trade with the people who are coming in to Makkah throughout the year; that is all what they knew how to do, they were not into anything else. Rasūlullāh ﷺ announced to the Mushrikīn that after this year, and this was in the ninth year of Hijrah, no Mushrik is allowed into

[408] At-Tawbah: 28

Al-Masjid Al-Harām, no Mushrik is allowed into Al-Masjid Al-Harām into Makkah. To the people of Quraish this was a catastrophe, a disaster; we are dead, because not all of the Arabs have become Muslim yet, ya'nī Najd and all of those areas are not yet Muslim; you have Al-Hijāz which is already Muslim but the other parts of Arabia have not accepted Islām yet, so the bulk of the Arabian Peninsula have not become Muslim, and these are the ones who are going to come in and do Hajj and do 'Umrah and these are the ones whom we depend on for our livelihood, and now Rasūlullāh ﷺ is saying that they are banned from entering the country? This is not good for the economy. And by the way, not only today are people thinking about the economy, even then economy, financial resources, was a major concern of the people, and a lot of the decisions that the politicians make are based on the economical reasons, so the people of Quraish were thinking in economical terms and saying that this is not a wise decision, how are we going to live? And this is the Āyah that we just recited, Allāh ﷻ saying: **O you who have believed, indeed the Polytheists are unclean**. That is the reason; that is the reasoning behind the banning of Al-Mushrikīn from entering into Al-Haram. The Āyah is saying that the reason why they are not allowed in is because of their Najāsah. And then Allāh says: **So let them not approach Al-Masjid Al-Harām after this, their [final] year**. Khalās, this is the last year, and this announcement was made in the ninth year of Hijrah.

Allāh ﷻ Assures Muslims He Will Provide for Them

And as a response to the complaints of the people of Quraish – there are the Muslim – Allāh ﷻ says: **And if you fear privation, Allāh will enrich you from His bounty if He wills. Indeed, Allāh is Knowing and Wise.** And this is Tawakkul in Allāh ﷻ. If something is Harām we stop from it, if something is Halāl we encourage people to do it; that is how we base our decisions, it is not on what will make us money and what will not. So Islām came to change the way people think, because people usually think in financial terms, and decisions are made, laws are made, in that sense. Allāh ﷻ is telling them [that] if you have trust in Allāh ﷻ, Allāh will provide for you. And it was a difficult thing for Quraish because they did not have any

other skill or art to do and make money; the land in Makkah is not suitable for planting anything, it is a very infertile dry land [with] rocky tracks and no rain, so when business was their only job that they knew how to do and they were told not to do it, they were kind of concerned, they were worried; Allāh ﷻ told them Allāh will provide for you – Khalās, Allāh will provide for you; let us have Īmān in Allāh ﷻ, let us do what Allāh ﷻ told us.

And by the way brothers and sisters, this has many implications on us today because there are a lot of Muslims who deal with Ribā, who sell Harām things, and the reason is, 'This is the only way we can make money'. So they open a grocery store and they sell things that are Harām, you tell them this is Harām, they say, 'How are we going to live?' And then you find people buying houses using mortgages which is a clear Ribā without any doubts, and then they say, 'How are we going to survive? We are going to lose all of our money if we keep on paying rent.' The response to these people is: ***Wamay Yattaqillāha Yaj'allahū Makhrajā. Wa Yarzuqhu Min Haythu Lā Yahtasib*** **– And whoever fears Allāh - He will make for him a way out. And will provide for him from where he does not expect.**[409] It is a promise from Allāh ﷻ; if you have Taqwā and you believe in Allāh ﷻ then this is what will happen, Allāh will provide for you. Put your trust in Allāh ﷻ and Allāh will provide for you. So how did Allāh provide for the people of Makkah? In the next Āyah, verse 29, Allāh ﷻ says: **Fight those who do not believe in Allāh or in the Last Day and who do not consider unlawful what Allāh and His Messenger have made unlawful and who do not adopt the religion of truth from those who were given the Scripture - [fight] until they give the Jizyah willingly while they are humbled.**[410] This is how Ibn Kathīr starts the chapter on the events of the ninth year of Hijrah and this is how he opens his section on the Battle of Tabūk, it is by giving a brief Tafsīr of these two Āyāt.

Allāh ﷻ Orders Muslims to Fight Romans

The order from Allāh ﷻ in verse 123 in Sūrah At-Tawbah, Allāh ﷻ says: **O**

[409] At-Talāq: 2-3
[410] At-Tawbah: 29

you who have believed, fight those adjacent to you of the Disbelievers and let them find in you harshness. And know that Allāh is with the righteous.[411] Allāh ﷻ says: Fight those adjacent to you. Who are the ones adjacent to the Muslims now in the ninth year of Hijrah? It is the Romans, because the Roman Empire reaches to the boundary of Hijāz. So the first people who are included in this Āyah are the Romans because when this Āyah was revealed all of the Arabs of Hijāz were Muslim. And Rasūlullāh ﷺ started the greatest mobilisation ever in the history of Islām so far. Usually when Rasūlullāh ﷺ would lead an army or send out an army, he would usually maintain secrecy of the target in order to ambush the enemy and take them by surprise, however in this incident Rasūlullāh ﷺ made it public from day one. Why? Because first of all they are facing a new enemy, they are facing the Roman Empire, and this is a different situation here; here now we are not facing a tribe and we are not facing people from our own kind whom we already know; this is something that is unknown, it is a foreign nation, plus the Roman Empire has such a great reputation all over the world for its strength and power and this reputation is centuries old, therefore Rasūlullāh ﷺ made it clear from the beginning that we are going to fight Ar-Rūm. The second reason is because of the distance; there is going to be a lot of travelling involved and therefore Rasūlullāh ﷺ wanted them to prepare accordingly. This is not a short distance travel and therefore a lot of preparation is needed. And the third reason; it was the worst time of the year to travel, it was mid-summer – very hot, and it was the time when the dates were ripening on the palm trees and that is a very tempting time to stay behind, because the life of the people of Madīnah was based on agriculture and their agriculture was pretty much mostly palm dates; that was the main agriculture of the people of Al-Ansār. So we wait all year long for the harvest and now we are supposed to travel right at that time when the fruit is ripening on the tree and it is very tempting, so it was a very difficult time to set out.

But the Battle of Tabūk is going to be the last major trial that the Muslims are going to go through before the death of Rasūlullāh ﷺ, and you will

[411] At-Tawbah: 123

notice that the Battle of Tabūk represents the peak of Islām and represents the most difficult test so far, and it was the Battle of Tabūk that brought down the Āyāt that are talking about Nifāq and Īmān, so this was going to be the criteria between the true Believers and the Munāfiqīn. This is a closing chapter in the Jihād of Rasūlullāh ﷺ, so now the final laws of fighting are going to come, these are the Āyāt that will abrogate the Āyāt before, and the Āyāt that will expose the Munāfiqīn are going to come down in Tabūk even though the phenomena of Nifāq is a few years old by now because Nifāq appeared in Madīnah right after the Battle of Badr, so we are talking about a span of seven years of the existence of Nifāq, nevertheless, the Sūrah that talked the most about Nifāq is the Sūrah of At-Tawbah, and Sūrah At-Tawbah was revealed in the ninth year of Hijrah which was the year in which the Battle of Tabūk occurred, and most of the Āyāt of Sūrah At-Tawbah are relating to the Battle of Tabūk. So these are prime moments, very important moments, and we are getting close to the end of the Da'wah of Rasūlullāh ﷺ, so what we are talking about now brothers and sisters are the final stages, what we are talking about now are the final chapters and they are the final and most important ones. Even though in the Battle of Tabūk there was no fighting, but it was an epic event; it has such an importance in Sharī'ah and in Seerah and in 'Aqīdah, in every aspect of Islāmic knowledge, and that is why we will be going through a lot of Āyāt because there are so many Āyāt that were revealed in Sūrah At-Tawbah about the Battle of Tabūk.

So Allāh ﷻ said: **O you who have believed, fight those adjacent to you of the Disbelievers and let them find in you harshness. And know that Allāh is with the righteous.**[412] So again, the Battle of Tabūk represents a trial from Allāh ﷻ because again, as I mentioned, there was no fighting involved, but it was a test – it was a test – and it represented the most difficult battle so far. And that is the reason why this battle was given the name *Jaish Al-'Usrah* – The Army of Difficulty; *'Usrah* means difficult, severe, tough – because the financing of the army was difficult, the

[412] At-Tawbah: 123

gathering of the army was difficult, the travel of the army was difficult, the weather was difficult, and the enemy that they were facing was difficult, and that is why it is called the Army of Difficulty – Jaish Al-'Usrah, and Allāh ﷻ has called it in Qur'ān *Sā'atal 'Usrah* – the Hour of Difficulty, and we will get to that Āyah Inshā'Allāh.

We Adhere Heavily to Earth

The mobilisation; Rasūlullāh ﷺ called the people who were in Madīnah and the surrounding tribes, and Makkah – [Muslims from] all over, all of the Muslims; there was never such a mobilisation before. And Rasūlullāh ﷺ wanted to recruit every able-bodied Muslim, and the Āyāt of Qur'ān came to support this and to lay down the final laws regarding fighting Fee Sabeelillāh, Allāh ﷻ says: **O you who have believed, what is [the matter] with you that, when you are told to go forth in the cause of Allāh, you adhere heavily to the earth? Are you satisfied with the life of this world rather than the Hereafter? But what is the enjoyment of worldly life compared to the Hereafter except a [very] little.**[413] The call was difficult, and therefore people were finding it hard convincing themselves to come out. So Allāh ﷻ in this Āyah – and you see brothers and sisters, Qur'ān speaks to the heart, and it exposes the heart and tells you the illness that is in the heart whether you know it or not, and that is something unique about Qur'ān; because it is from Allāh ﷻ, it is the Word of Allāh ﷻ, it is from the One who created you and knows what is good for you and what is bad and knows what is happening in your heart of hearts, what is happening inside, and these are things that you might not even recognise yourself within yourself – so Allāh ﷻ is telling the people the reason why they do not want to go out, because you see, people might give many reasons; they might say because the Fiqh does not state that we need to go out, some might say because there is a difference of opinion, some might say because it does not make sense, some might say because it is not wise, but Allāh ﷻ tells them why: **O you who have believed, what is [the matter] with you that, when you are told to go forth in the cause of Allāh, you adhere heavily to the**

[413] At-Tawbah: 38

earth? That is the reason; it is love of Dunyā, it is adherence to the earth. **Are you satisfied with the life of this world rather than the Hereafter? But what is the enjoyment of worldly life compared to the Hereafter except a [very] little.** So this Āyah mentions the cause and it mentions the cure, it mentions the disease and the cure. The disease is attachment to Dunyā; *Iththāqaltum Ilal Ard* – you are adhering to earth, you love your life and you do not want to leave it behind. And the cure is? Allāh ﷻ is reminding us with the reality of this world that it is nothing compared to the Hereafter. This Āyah is in At-Tawbah, and from day one the first Āyāt which were in Sūrah Al-Baqarah where the command to fight was given, Allāh ﷻ says: ***Kutiba 'Alaikumul Qitālu Wahuwa Kurhullakum* – Fighting has been enjoined upon you while it is hateful to you.**[414] Allāh ﷻ told us this is something that we dislike. We even not only dislike to do [it], we dislike to talk about it, and look at it right now, how many people are talking about this? Even though it is one of the Farā'id in Islām, even though there are so many Āyāt and so many Ahādīth talking about this, but people do not want to speak about it let alone do it. So Allāh ﷻ is telling us what the disease is and giving us the cure.

Consequences of Not Going Forth

And then Allāh ﷻ is telling us what will happen if we do not fight in His sake, Allāh ﷻ says: **If you do not go forth, He will punish you with a painful punishment.**[415] And our condition today is a testimony to this; look at how we are being punished because we are staying behind; we are poor even though we are the wealthiest, our land and what is beneath our land is wealthy nevertheless we are poor, we are disunited even though we should be the most united Ummah, we are weak when we should be the highest and strongest Ummah – all of this is punishment from Allāh ﷻ because we did not give support to His Dīn. **If you do not go forth, He will punish you with a painful punishment and will replace you with another people, and you will not harm Him at all. And Allāh is over all things**

[414] Al-Baqarah: 216
[415] At-Tawbah: 39

competent.[416] So this is the punishment of Allāh and Allāh is warning the Muslims because as I said, many of them do not like talking about this let alone doing it, in fact not only talking about it, they do not even want to hear about it.

Allāh ﷻ has Already Aided the Prophet ﷺ

And then Allāh ﷻ says: **If you do not aid the Prophet - Allāh has already aided him.**[417] If we do not defend Rasūlullāh ﷺ, if we do not defend the honour of Rasūlullāh ﷺ, if we do not protect him, Rasūlullāh ﷺ does not need us, Allāh ﷻ will protect him; it is something that we need to do for our own sake, for our own benefit, but Allāh ﷻ will support His Messenger, Allāh ﷻ says: **Allāh has already aided him when those who disbelieved had driven him out [of Makkah] as one of two** (he and Abū Bakr in Hijrah)**, when they were in the cave and he said to his Companion, "Do not grieve; indeed Allāh is with us."** Rasūlullāh ﷺ was speaking to Abū Bakr. **And Allāh sent down His tranquillity upon him and supported him with angels you did not see and made the word of those who disbelieved the lowest, while the word of Allāh - that is the highest. And Allāh is Exalted in Might and Wise.**[418]

Go Forth whether Light or Heavy

And then Allāh ﷻ is telling the Sahābah, and telling us, and telling every Muslim: **Go forth, whether light or heavy, and strive with your wealth and your lives in the cause of Allāh. That is better for you, if you only knew.**[419] ***Infirū Khifāfaw Wa Thiqālā* – Go forth, whether light or heavy.** What does light or heavy mean? Al-Qurtubī mentions the opinions of the scholars of Tafsīr, they said, "Young and old, busy or not busy, wealthy or poor; everyone needs to go out." When this Āyah was revealed, the Sahābah viewed this as such a burden, they said [that] then no one has an excuse,

[416] At-Tawbah: 39
[417] At-Tawbah: 40
[418] At-Tawbah: 40
[419] At-Tawbah: 41

everyone has to go out. And that was when Allāh ﷻ revealed the Āyah: **There is not upon the weak or upon the ill or upon those who do not find anything to spend any discomfort when they are sincere to Allāh and His Messenger. There is not upon the doers of good any cause [for blame]. And Allāh is Forgiving and Merciful.**[420] So Allāh excused the weak and the ill and the ones who do not find anything to spend, otherwise everyone else needs to go out. Abū Qatādah ؓ, the knight of Rasūlullāh ﷺ, he was seen on his horse, and he was such an old man that his eyebrows were covering his eyes and by then he had gained a lot of weight. So he was told, "You are amongst the ones who are excused, why are you going out?" He said, "The Sūrah of At-Tawbah has left us no excuse." That was the understanding of the Sahābah ؓ, and Allāh ﷻ is saying: **Go forth, whether light or heavy**.

Strive with your Wealth and your Lives

And then Allāh says: **And strive with your wealth and your lives**. Notice here that the wealth was mentioned before the lives and that is how it is in every Āyah except in one Āyah in Qur'ān, and that is because fighting consumes money, it just burns it away; that was the case then and that is the case now; any war effort just swallows up money, and that is why Allāh ﷻ in the Āyāt of Qur'ān and Rasūlullāh ﷺ in the Ahādīth emphasised on the importance of spending Fee Sabeelillāh. In fact Al-Qurtubī says that every other Sadaqah is multiplied by 10 because Rasūlullāh ﷺ says that *Al-Hasanah Bi 'Ashari Amthālihā* – one good deed is multiplied by 10, except when you spend in the path of Allāh [in which case] it is equivalent to 700 because of the Āyah in Sūrah Al-Baqarah that talks about the grain that multiplies into 700 and that is when it is spent in Fee Sabeelillāh, and Ibn Hajar says that whenever Fee Sabeelillāh is mentioned, it usually means in the context of Jihād Fee Sabeelillāh, and therefore Al-Qurtubī says that every other spending, whether it is for the poor or the needy or building a Masjid or whatever, one dollar or whatever currency it is, is multiplied by 10, while when it is for the fighting Fee Sabeelillāh, 1 equals 700, and that is

[420] At-Tawbah: 91

to emphasise on the importance of spending because it is such an expensive thing, it just incinerates money.

Nothing ‘Uthmān Does after this Day Will Harm him

So Rasūlullāh ﷺ started fundraising, collecting the donations; he would stand up and ask the people to give, and it was a difficult time in terms of the financial resources of the people; they did not have much, especially because it is before the harvest and that is where their money is, but they were still bringing; Abū Bakr brought his money and ‘Umar Ibn Al-Khattāb. And then Rasūlullāh ﷺ was asking for more, so ‘Uthmān Ibn ‘Affān ؓ brought a hundred camels ready with their saddles and all, the whole thing. And then Rasūlullāh ﷺ asked for more; ‘Uthmān Ibn ‘Affān brought a hundred. And then Rasūlullāh ﷺ asked for more so he brought a hundred. And then Rasūlullāh ﷺ asked for more, so ‘Uthmān Ibn ‘Affān brought some gold coins and he poured it in the lap of Rasūlullāh ﷺ. So the coins were in his lap and his fingers were in the coins and Rasūlullāh ﷺ said, “*Mā Darra ‘Uthmān Mā Fa‘ala Ba’dal Yawm* – Nothing ‘Uthmān does after this day will harm him.” Whatever he does, that is it, he is forgiven because of what he has done on this day, and this shows you the virtue of spending Fee Sabeelillāh.

Al-Munāfiqīn

Then there were those who were looking for excuses to get out of their duties, and let us read the Āyāt that talk about them, Allāh ﷻ says: **And when a Sūrah was revealed [enjoining them] to believe in Allāh and to fight with His Messenger, those of wealth among them asked your permission [to stay back] and said, "Leave us to be with them who sit [at home]."**[421] And who are these who are asking to be excused? They are the ones with wealth. So the exact ones who should be going out are the exact ones who are asking for an excuse to stay. And this shows us the Fitnah of money; money in itself is not evil, but if it causes a person to forsake their duties towards Allāh and His religion then it becomes an evil

[421] At-Tawbah: 86

instrument, and here in this Āyah we find that these people came to Rasūlullāh ﷺ and said, "We do not want to go, excuse us." Allāh ﷻ says: ***Radū Bi'ayyakūnū Ma'al Khawālifi Wa Tubi'a 'Alā Qulūbihim Fahum Lā Yafqahūn*** **– They were satisfied to be with those who stay behind** (women and children)**, and their hearts were sealed over, so they do not understand.**[422] Pay attention to this; these people have heard Qur'ān, and these are people who sat in the Khutbah and the lectures of Rasūlullāh ﷺ, so most likely they knew more than me and you, and Allāh ﷻ says about them ***Lā Yafqahūn*** **– they have no understanding**. People who heard Qur'ān fresh from the heavens, and heard the Hadīth not from a book but from the mouth of Rasūlullāh ﷺ, and lived in the context; you see, they lived in the context of when the verses were revealed and when the Ahādīth were said, so no matter how much we read, we will not reach to that understanding because we were not there, and still Allāh says that they do not understand. By today's standards they would be great scholars, but they do not understand; why? Because they do not get the point. They do not understand the reality of Dunyā and Ākhirah, they do not understand the wisdom behind Jihād Fee Sabeelillāh, they do not understand the importance of sacrifice, they just do not get it. And many are the Muslims today who do not get it, who do not understand the proper Islāmic view of the world and they do not understand the issue of the importance of supporting the Dīn of Allāh ﷻ. So understanding, brothers and sisters, is not how many Āyāt and how many Ahādīth you memorise and you know, understanding is the Fiqh of the heart, the understanding of the heart, because anybody can memorise Qur'ān and Hadīth, even a Non-Muslim could do that, there are Islāmic Studies departments in many universities, in the West and other parts of the world, and many of the students who get the top grades over there are Non-Muslim, so they know Ahādīth and they know Āyāt, so is that a criteria of true knowledge? No. True knowledge is not how much Āyāt and Ahādīth you have learned, but how much do you understand them and follow them, because if you are just memorising Āyāt and Ahādīth you are just adding up evidence against you on the Day of Judgement, because every Āyah that you

[422] At-Tawbah: 87

know will be an evidence against you on the Day of Judgement; you are actually making it worse for yourself, and every Hadīth that you learn will be evidence against you because you knew it and you did not follow it and you did nothing, so actually you are worse than someone who did not know it because the one who did not know it can say on the Day of Judgement, 'O Allāh, I never knew about this, no one told me about it,' but the one who knows it has no excuse at all, and these people knew the truth and they did not follow it. So the Fiqh – and this is very important – [is]; do not be deceived by sweet tongue and do not be deceived by people who have just memorised everything and they just spit it out to you, but you should take the example by the ones who are *following* the Haqq, not the ones who are just saying it; the ones who are saying it, if you are saying the Haqq, then [you should] follow it yourselves.

Reward for those who Fought with their Wealth and their Lives

And then Allāh ﷻ says about the ones who understand: **But the Messenger and those who believed with him fought with their wealth and their lives. Those will have [all that is] good, and it is those who are the successful. Allāh has prepared for them gardens beneath which rivers flow, wherein they will abide eternally. That is the great attainment.**[423]

Painful Punishment Awaits Al-Munāfiqīn

And then Allāh ﷻ says: **And those with excuses among the bedouins came to be permitted [to remain]…** These are some Bedouins who had valid excuses, they came to Rasūlullāh ﷺ. According to some Mufassirīn they say they had valid excuses and some of them say that they did not, but there is a difference of opinion on the exact meaning of this part of the Āyah, but then Allāh ﷻ says: **…and they who had lied to Allāh and His Messenger sat [at home]. There will strike those who disbelieved among them a painful punishment.**[424]

[423] At-Tawbah: 88-89
[424] At-Tawbah: 90

There is No Blame on the Weak, Ill and Poor

Now, we [already] recited this [following] Āyah [about] the ones who are excused from going out: **There is not upon the weak or upon the ill or upon those who do not find anything to spend any discomfort when they are sincere to Allāh and His Messenger. There is not upon the doers of good any cause [for blame]. And Allāh is Forgiving and Merciful.**[425] The next Āyah talks about some of the Sahābah who came to Rasūlullāh ﷺ and they said, "O Rasūlullāh, carry us." Meaning provide us with transportation; we have nothing, because part of the preparation is that you need to have your camel or your horse to travel; this is a long distance, you cannot just go without any preparation. So these were very poor Sahābah but they sincerely wanted to go, so they came to Rasūlullāh ﷺ and they said, "O Rasūlullāh, provide for us." Help us, we want want to join. Rasūlullāh ﷺ said, "*Lā Ajidu Mā Ahmilukum 'Alaÿ* – I cannot provide you with anything." I do not have anything. They were *so* sad that they were deprived from the honour of joining this army that they left with tears flowing on their cheeks. So you can see the contrast here between some people who have wealth and have the ability and they are happy to stay behind – *Farihal Mukhallafūn*; Allāh ﷻ says they were happy to stay behind – and on the other hand you have these poor Sahābah who eagerly want to go and when they were prevented they cried, so there is a difference in the hearts here between these and those. So Allāh ﷻ says: **Nor [is there blame] upon those who, when they came to you that you might give them mounts, you said, "I can find nothing for you to ride upon." They turned back while their eyes overflowed with tears out of grief that they could not find something to spend [for the cause of Allāh]. The cause [for blame] is only upon those who ask permission of you while they are rich. They are satisfied to be with those who stay behind, and Allāh has sealed over their hearts, so they do not know.**[426] So Allāh said in the previous Āyah: *Lā Yafqahūn* – They have no Fiqh, and in this Āyah: *Lā Ya'lamūn* – They

[425] At-Tawbah: 91
[426] At-Tawbah: 92-93

have no knowledge. So they have no understanding and they have no knowledge; they do not have either.

The Hypocrites Should Not Have Been Excused

Allāh says about the Munāfiqīn: **Had it been an easy gain and a moderate trip…** meaning if there was a lot of Ghanīmah and if the distance was not far away …**the Hypocrites would have followed you, but distant to them was the journey. And they will swear by Allāh, "If we were able, we would have gone forth with you," destroying themselves [through false oaths], and Allāh knows that indeed they are liars.**[427]

[And] Allāh is telling Muhammad ﷺ that you should not have excused them, Allāh says: **May Allāh pardon you, [O Muhammad]; why did you give them permission [to remain behind]? [You should not have] until it was evident to you who were truthful and you knew [who were] the liars.**[428] So it was a test from Allāh, and Allāh ﷻ is telling Muhammad ﷺ that you should not have given them an excuse.

True Believers Do Not Look for Excuses

And then Allāh tells us who are the true Believers and who are not, Allāh says: **Those who believe in Allāh and the Last Day would not ask permission of you to be excused from striving with their wealth and their lives. And Allāh is Knowing of those who fear Him.**[429] So the ones who have Taqwā and the ones who believe in Allāh, they are not going to try and find excuses, but you would find them eager to support the Religion of Allāh and fight for it. But then the ones who are looking for excuses, Allāh says about them: **Only those would ask permission of you who do not believe in Allāh and the Last Day and whose hearts have doubted, and they, in their doubt, are hesitating.**[430] And this is a fact; those who misinterpret the concept of fighting Fee Sabeelillāh and those who have

[427] At-Tawbah: 42
[428] At-Tawbah: 43
[429] At-Tawbah: 44
[430] At-Tawbah: 45

weak Īmān and try to get out of it, they are always in a state of hesitation, they are always in a state of unclarity, they are in a state of contradiction, because they say on one hand that we want to support the Religion of Allāh ﷻ, but then they refuse to do it and they try to find excuses to get out of it, so it is a contradicting state and it is a very changing heart, and Allāh ﷻ says about them [that] they do not have the true belief in Allāh and the Last Day. Someone who has Yaqīn in Ākhirah and someone who has true Īmān in Allāh ﷻ, first of all, because of the Īmān in Allāh he will fear Allāh more than he fears anybody or anything else, and because of the Īmān in the Last Day, he will not have any value of this Dunyā.

If they Were Sincere they Would Have Made Preparations

And then Allāh says about them – and this is a criteria for those who are really excused and those who are not – Allāh says: **And if they had intended to go forth, they would have prepared for it [some] preparation.**[431] Brothers and sisters, anything important needs preparation. If you want to be a physician you need to prepare for it, you need to go to school; if you want to be an engineer you have to go through years of education, and same thing in Islām. Just like in Dunyā, any job or any profession needs a preparation, otherwise you are lying. If somebody says I want to be a doctor but then he does not go to college, and somebody says I want to find employment but he never goes and searches for it, [he] is dishonest with himself. Same thing in Islām; if you say for example you want to make Hijrah Fee Sabeelillāh and you do not prepare for it, you are being dishonest with yourself, and if you say that you want to strive in the path of Allāh ﷻ but you are not doing any preparation for it then that is also not an excuse, because those who sincerely want to strive in the cause of Allāh are going to prepare, and the term preparation is broad, it would include anything that is needed for such an ‘Ibādah.

Al-Munāfiqīn Would Only Increase the Believers in Confusion

And then Allāh ﷻ is telling Muhammad ﷺ that it is better that these

[431] At-Tawbah: 46

people did not come out; why? Because this is what they will do: **Had they gone forth with you, they would not have increased you except in confusion…** They would not increase you in anything good, they would add to your confusion because their minds are full of doubts. They do not have a firm Yaqīn and Īmān in what they are doing, they are confused. They have so many doubts in their hearts; they have doubts from the news, they have doubts from the Munāfiqīn, they have doubts from the Kuffār – their minds are full of doubts, and if they come out with you they will just add confusion. And then Allāh says: **…and they would have been active among you…** active with what? **…seeking [to cause] you fitnah…** They are going to come out for the cause of Fitnah, they are going to come out with *Namīmah*, backbiting, they are going to try to cause disunity among you, they will spread their doubts among your ranks, and Allāh ﷻ says: **…And among you are avid listeners to them. And Allāh is Knowing of the wrongdoers.**[432] Who is Allāh speaking to? He is speaking to the generation of the Sahābah. Allāh is telling them: And among you are avid listeners to them. Subhān'Allāh, how could a Companion be an avid listener of a Munāfiq? Well that is the whole point behind the importance of warning against the Munāfiqīn because they are so elusive; it is very difficult to tell who a Munāfiq is because they could be very sweet-tongue, they could be very knowledgeable, they could be very prominent, they could be very charismatic, they could have such a captivating personality, and you look up to them and you listen to their words and their words make sense to you and that is why you become an avid listener to them, and in reality they are deceiving you. And Allāh ﷻ is giving this warning to the Sahābah so what do you think about us today, how much confusion are these Munāfiqīn causing us today? When we are very far away from the understanding of the Sahābah, when our Fitrah is corrupted? Because the Sahābah had a clear Fitrah; for them, because of their clean Fitrah, they would have a better ability in distinguishing what is right from wrong, however with us, living in such a corrupt material world where the values and the norms that we are brought up with are so messed up, the confusion is even worse, and that is

[432] At-Tawbah: 47

why you find that a wide section of the Ummah is really confused; they do not know what they are supposed to do, they do not know what their duties are, they are in a state of loss.

Brothers and sisters, it is very important to study the Āyāt of Sūrah At-Tawbah and study the Āyāt of Munāfiqīn in Āyāt At-Tawbah so that we could be cautious from two things; number one, that we are not Munāfiqīn ourselves, and number two, that we are not fooled by the ones who are Munāfiqīn. Nifāq is such a delicate thing and a very elusive thing that even ‘Umar Ibn Al-Khattāb ﷺ used to fear that he might be a Munāfiq, Subhān'Allāh, ‘Umar! And he would go to Hudhaifah, the one who had the secret of Rasūlullāh ﷺ and knew the names of the Munāfiqīn, he went to him and said, “I ask you in the name of Allāh, did Rasūlullāh mention me among the Munāfiqīn?” Hudhaifah told him, “No, and I am not going to answer this question to anyone other than you.” Because it is a secret and Hudhaifah did not want to give it up. So Allāh ﷻ is telling the Muslims that it is better that they did not come out because if they came out, they are not really into fighting Fee Sabeelillāh, they do not understand fighting Fee Sabeelillāh, and therefore they are going to come out and just cause confusion among you.

They had already desired dissension before and had upset matters for you until the truth came and the ordinance of Allāh appeared, while they were averse.[433] ‘Abdullāh Ibn Ubaÿ, such a despised individual, we all hate him because we know that he is a Munāfiq, but let us put things in the right context; ‘Abdullāh Ibn Ubaÿ was the leader of his people, he was Sayyidil Khazraj, he was the lord of Al-Khazraj, their chief, and ‘Abdullāh Ibn Ubaÿ used to stand before Rasūlullāh ﷺ [who] would give Khutbatul Jumu‘ah and tell the people, “Muhammad ﷺ is the Messenger of Allāh so listen to his words.” He is standing in front of the people before the Khutbah introducing the Khutbah of Rasūlullāh ﷺ telling the people to listen to him. And when ‘Umar Ibn Al-Khattāb told Rasūlullāh ﷺ that we should kill him, Rasūlullāh ﷺ mentions in one narration, “*Satarghab Lahū Unuf*

[433] At-Tawbah: 48

– There are many men who might fight for him." So Subhān'Allāh! ‘Abdullāh Ibn Ubaÿ had a great following, and some of the people who are deceived by him might not handle it well, and that is why Rasūlullāh ﷺ refused to execute him. So these are prominent members in the society and they have caused such dissension among the Muslims and problems in the past as Allāh ﷻ says in the Āyah I just recited.

Staying Behind Means Staying in Fitnah

Rasūlullāh ﷺ told Al-Jadd Bin Qais, and he is one of the leaders of Al-Munāfiqīn, he told him, "Are you ready for fighting the Romans?" Al-Jadd Bin Qais said, "O Messenger of Allāh, my people know I have a reputation of being a man who loves women *so* much, and I fear for myself if I go with you that I might fall into Fitnah because of the women of Banū Al-Asfar," Banū Asfar is the name that is given to the Romans; Asfar is yellow, so the children of Asfar are the people that are yellow, that was the colour that was given to them as their description. So Al-Jadd Bin Qais is saying [that] if I go with you, the women over there are going to cause me Fitnah. So the reason why he wanted to stay behind was to stay away from Fitnah, which you can see he gave himself an excuse [that] as if it is for the sake of Allāh; you know, I do not want to go out and fight because it is going to cause me Fitnah, I might fall into Harām. So Allāh ﷻ says: **And among them is he who says, "Permit me [to remain at home] and do not put me to trial."…** Trial here is translation of Fitnah **…Unquestionably, into trial they have fallen. And indeed, Hell will encompass the Disbelievers.**[434] Allāh ﷻ is telling us that by staying behind you are staying in Fitnah. If you go you will be spared Fitnah, if you stay behind then you are in Fitnah. So the ones who always talk about the excuse that I am not prepared spiritually, I have not prepared this or that, they will never be prepared spiritually if they stay behind because they are always going to be in a state of Fitnah. It is when they go out Fee Sabeelillāh that they will be free of the Fitnah, and that is why Allāh says: ***Walladhīna Jāhadū Fīnā***

[434] At-Tawbah: 49

***Lanahdiyannahum Subulanā* – And those who strive for Us - We will surely guide them to Our ways.**[435] So guidance comes with going out.

Al-Munāfiqīn Rejoice when Disaster Befalls Muslims

Allāh ﷻ says about the Munāfiqīn: **If good befalls you, it distresses them; but if disaster strikes you, they say, "We took our matter [in hand] before," and turn away while they are rejoicing.**[436] This is another habit of the Munāfiqīn; they are happy when disaster befalls the Muslims, and when that happens and they stayed behind, they would say, "See? We told you! Why did you go out?" And they think that they are wise because they avoided trouble, and it is actually the opposite, they are falling into trouble.

Al-Mu'minīn Await either Victory or Martyrdom

And then Allāh ﷻ says: **Say, "Do you await for us except one of the two best things…** what are the two best things? Either victory or martyrdom. **…while we await for you that Allāh will afflict you with punishment from Himself or at our hands? So wait; indeed we, along with you, are waiting."**[437] So wait; indeed we, along with you, are waiting. So the Muslim should tell the Munāfiqīn that whatever happens to us, even if we are defeated, even if we lose and you think that you are wise and smart that you stayed behind, you need to understand that our objective is one of two things; either victory or martyrdom – and these are the best things to wait for – while we are waiting for also two things to happen to you; either a punishment from Allāh or a punishment from us.

So these are some Āyāt that are talking about the ones who stayed behind in the Battle of Tabūk.[xlviii]

Rasūlullāh ﷺ Appoints 'Alï Ibn Abī Tālib ؓ to Take Care of his Family

When Rasūlullāh ﷺ would leave to go Fee Sabeelillāh, he would appoint

[435] Al-'Ankabūt: 69
[436] At-Tawbah: 50
[437] At-Tawbah: 52

someone behind to take care of the affairs of Madīnah and to take care of the affairs of his family, so on this journey, the Battle of Tabūk, Rasūlullāh ﷺ appointed Muhammad Ibn Maslamah to be the Amīr over Madīnah and he appointed ʻAlï Ibn Abī Tālib to take care of his family. Some of the Munāfiqīn, as usual, started spreading rumours around [the fact that] how come Rasūlullāh ﷺ left ʻAlï Ibn Abī Tālib behind. They were saying *Iztadhqalah* – the literal meaning is [that] he is heavy, meaning he is a burden, and that is why Rasūlullāh ﷺ left him behind. So ʻAlï Ibn Abī Tālib went to Rasūlullāh ﷺ and told him [that] this was what people were saying. ʻAlï Ibn Abī Tālib wanted to go out obviously, [so as] not to miss out on such a Ghazwah, so Rasūlullāh ﷺ told ʻAlï Ibn Abī Tālib, "*Yā ʻAlï, Amā Tardā An Takūna Minnī Bimanzilati Hārūna Mim Mūsā Illā Annahū Lā Nabiyya Ba'dī?* – O ʻAlï, does it not please you to be to me what Hārūn was to Mūsā, except that there is no Prophet after me?" When Mūsā ؑ went to speak to Allāh ﷻ, he left behind Hārūn ؑ and he appointed him to take care of the affairs of Banī Isrā'īl, so Rasūlullāh ﷺ is telling ʻAlï Ibn Abī Tālib that I am doing the same to you; you are to me what Hārūn was to Mūsā ؑ expect that there is no Prophet after me because Hārūn was a Prophet. So this is one of the great virtues of ʻAlï Ibn Abī Tālib that we the People of Sunnah believe in, obviously the Shīʻah carry this too far and base on it what cannot be based on this Hadīth, but we as Ahlus Sunnah believe that Rasūlullāh ﷺ did leave ʻAlï Ibn Abī Tālib behind, and this is an authentic narration, and that ʻAlï Ibn Abī Tālib held a special status with Rasūlullāh ﷺ. And the army left.

Al-Munāfiqīn Mock Islām and Receive Severe Warning

Some of the Munāfiqīn were speaking among themselves and they said, "Do you think that fighting the Romans is like Arabs fighting each other? You are going to come back tied in ropes." Speaking such words in an army that is going out to meet an enemy is not good, this is demoralising; it is not good to talk in such a way and put fear in the hearts of soldiers and terrify them about their enemy. And even though this conversation was private, but Allāh ﷻ exposed them to Muhammad ﷺ. Rasūlullāh ﷺ told ʻAmmār Ibn Yāsir, "Go to those men and ask them what they have said because they

have burned themselves – *Ihtaraqū. Adrik'hum* – Catch them because they have burned and ask them what they have said. If they do not admit it, tell them you have said such and such." So 'Ammār Ibn Yāsir went and told them that this is what you have said; they came back to Rasūlullāh ﷺ apologising. Allāh ﷻ revealed the Āyah: ***Wala'in Sa'altahum Layaqūlunna Innamā Kunnā Nakhūdu Wa Nal'ab.*** When they came to Rasūlullāh ﷺ they said, "O Rasūlullāh we were just joking!" So Allāh ﷻ says: **And if you ask them, they will surely say, "We were only conversing and playing." Say, "Is it Allāh and His verses and His Messenger that you were mocking?" Make no excuse; you have disbelieved after your Belief. If We pardon one faction of you - We will punish another faction because they were criminals.**[438]

These Āyāt make it clear that joking and mocking anything of religious value is Harām and it can reach to the level of Kufr, because Allāh ﷻ says: ***Lā Ta'tadhirū Qad Kafartum Ba'da Īmānikum* – Make no excuse; you have disbelieved after your Belief**. And if we look at it, what have they said? They just said that the Romans are going to defeat you. So this tells us that mocking, making fun of anything in Islām, whether it is making fun of Qur'ān, making fun of Hadīth, making fun of Rasūlullāh ﷺ or joking in a way that is disrespectful to the divinity of Allāh ﷻ, all of this is *very* very dangerous and it can reach to Kufr and it is a sign of Nifāq. So we need to be very careful and not make jokes and fun because sometimes there *are* jokes that are inappropriate, there *are* jokes that make fun of Āyāt of Qur'ān or Suwar of Qur'ān, and this should be avoided because of the *extreme* danger in it; it is blasphemy, so as a Muslim we need to be very cautious. It also tells us that Islām is sacred and we have to hold it in high esteem and give it the sanctity that it deserves; we should not belittle our religion and we should not let anyone else belittle our religion.

So these stern warnings were to the Munāfiqīn who were making fun of the Muslims and the abilities of the Muslims. And also today – if we could implement these meanings in our modern day – even if we are weak or

[438] At-Tawbah: 65-66

disunited, we should not spread rumours and words that weaken the Muslims, and we should not implant in the minds of the Muslims that your enemy is undefeatable and that you are weak and you have no hope and you have no future; all of these [are] things that we as Muslims should not involve in. We need to uplift the Ummah, we need to encourage the Ummah, we need to remind the Ummah that ***Kuntum Khaira Ummatin Ukhrijat Linnās* – You are the best nation produced [as an example] for mankind**[439], we need to remind the Ummah of its bright past and bright future also, because we *do* as Muslims have a bright future, because the future belongs to the Muttaqīn, ***Wal ʻĀqibatu Lil Muttaqīn* – And the (blessed) end is for the Muttaqūn**[440]**,** the end belongs to the people of Taqwā. So we should not speak about the ability and the strength and the power of the Kuffār and the weakness and the disunity of the Muslims in a sense that demoralises the Muslims and makes them give up and accept the status quo, as Muslims we should not do that.

Abū Dharr ﷺ and his Last Days

Now, the army left, and as we mentioned before, Rasūlullāh ﷺ made *Istinfār* – a general mobilisation; every Muslim, everyone who says Lā Ilāha Illallāh, needs to come out. The army left and there were some people who stayed behind. Now, whenever they would come to Rasūlullāh ﷺ and say [that] so and so did not come, Rasūlullāh ﷺ would say, "Leave him alone, if there is any good in him Allāh will make him follow you, and if there is not then Allāh ﷻ has given you relief from him." And then they came to Rasūlullāh ﷺ and said, "Abū Dharr is not with us." Rasūlullāh ﷺ said the same thing, "Leave him, if there is any good in him he would follow you and if not then Allāh has relieved you from him." Abū Dharr *was* following them but his camel was slow, and when it slowed him down too much he picked up his belongings and jumped off the camel and left. And Abū Dharr was walking in the heat of the desert with his belongings, and then the Muslims see in the horizon this man appearing from far away walking alone

[439] Āl ʻImrān: 110
[440] Al-Aʼrāf: 128

in the heat of the desert. They came to Rasūlullāh ﷺ and said, "O Rasūlullāh, there is a man following us [from] far away." Rasūlullāh ﷺ said, "*Kun Abā Dharr* – Be Abū Dharr." When the man approached, it was Abū Dharr, so they came to Rasūlullāh ﷺ and said, "O Rasūlullāh, it *is* Abū Dharr." Rasūlullāh ﷺ said, "*Yarhamullāhu Abā Dharr, Yamshī Wahdahū Wa Yamūtu Wahdahū Wa Yub'athu Wahdah* – May Allāh have mercy on Abū Dharr, he walks alone, will die alone, and will be resurrected on the Day of Judgement alone."

Subhān'Allāh, the years passed and Abū Dharr was living in the time of the *extreme* wealth of the Muslims and the Muslim Khilāfah, and Abū Dharr was a man who was brought up in the tough desert who believed in Islām in the early days when things were still tough; Abū Dharr accepted Islām when Rasūlullāh ﷺ was in Makkah, when things were hard, and Abū Dharr's description was [that] he was a very dark man, well-built, huge, and he was hot-tempered, and he was a *very* strict man, and he was a *Zāhid* – he followed a strict form of austerity, and he had the belief that Muslims should not store wealth and keep it, and that they should give their wealth to the needy and [to] the causes of good, while the predominant view among the Muslims, and this is the view that is adopted by the 'Ulamā', is [that] if a person pays the Zakāh of his money then the rest of his money is Halāl, and people *can* save money and *can* leave behind money otherwise there would be no point in having laws of inheritance in Qur'ān if you are not going to leave anything behind.

But Abū Dharr used to follow this strict austerity and he was not getting along with the authorities and he was not getting along with many people. He was in Ash-Shām in the time of Mu'āwiyah, and Ash-Shām was the store of the wealth, that was where the [wealth was]. Ya'nī because of Jihād Fee Sabeelillāh with the Romans and because the land of Ash-Shām in itself is a very blessed land, the Muslims were becoming very wealthy over there and he was not happy with that. So Mu'āwiyah, who was the governor of Ash-Shām, sent a letter to the Khalīfah 'Uthmān Ibn 'Affān telling him, "*Laqad Afsad 'Alayya Abū Dharr Ash-Shām* – Abū Dharr has ruined Ash-Shām for me." So 'Uthmān Ibn 'Affān recalled Abū Dharr and summoned him to

come back to Madīnah, so Abū Dharr left Ash-Shām and he came to Madīnah and ʻUthmān Ibn ʻAffān told him to stay in Madīnah. Abū Dharr told ʻUthmān Ibn ʻAffān, "I want to have nothing to do with your Dunyā, leave me alone, allow me to go to Ar-Ribdah." Ar-Ribdah is a very small village or town in the middle of the desert. He did not even want to stay in Madīnah, he was totally against what he was seeing. So ʻUthmān Ibn ʻAffān gave him permission to go to Ar-Ribdah. He went there and that is where he lived, and ʻUthmān told him, "Then I am going to give you some camels as provision for you." He said, "I want nothing to do with them, I will survive on my own," and he just left without taking anything.

And when he was on his deathbed, alone, in the middle of the desert, with no one but his wife and his servant; no neighbours, no friends, no one, Abū Dharr, the Companion of Rasūlullāh ﷺ, this great Sahābï, this scholar – he used to be a Muftī in the time of Abū Bakr and ʻUmar and ʻUthmān – and now he is living alone; no students, no friends, no neighbours, no one, and he is on his deathbed, so his wife started weeping. He asked her, "Why are you crying?" She said, "How come you do not want me to cry when you are dying over here and I do not even have anything to use as your coffin and I have no strength and ability to bury you?" He told her, "*Abshirī Walā Tabkī* – Be happy and do not cry, because I heard Rasūlullāh ﷺ say to a gathering that included me, 'One of you will die in *Falāh* (Falāh is an empty land), and his burial will be witnessed by a group of Believers – Mu'minīn.' And all of the people in that gathering died and the only one left behind is me, and they have all died in Jamāʻah – they were all in a group; I am the only one who fulfils this Hadīth [of] dying alone. So *Absirī Tarīq* – go and check out the road." She said, "What road are you talking about? The Pilgrims have already left, they are back in their homes and the roads are unused." So probably this was an area where Pilgrims would pass through but after that you [would] rarely see anyone. But he told her to go out, so she would go out [and] spend some time watching, seeing if there was anyone showing up, and then she would go back and nurse him. Until one day she saw a group of men riding on their camels coming from the horizon, *Karrakhum* – they were described as looking like vultures; apparently she

gave them that description because probably if you are in a desert and you see people coming from far away on camels that is how they would look like, like vultures. So she waved to them and they came to her and they said, "What do you want Amatallāh? O servant of Allāh, what is it that you need?" She said, "There is a man over here who is dying and I want you to take care of him." They asked, "Who is he?" She said, "Abū Dharr." They said, "The Companion of Rasūlullāh? ﷺ" She said, "Yes." *Fafaddawhu Bi Ābā'ihim Wa Ummahātihim* – they sacrificed their fathers and their mothers for him, they said, "May our fathers and mothers be sacrificed for him." And they rushed to help Abū Dharr and they came in when he was lying down in his last moments and he told them, "*Abshirū* – I give you the glad-tidings; Rasūlullāh ﷺ told me, 'You will die in an empty land, and your burial will be witnessed by people who are Believers.'" And then he told them, "If I or my wife had a garment that is suitable for me to use as a coffin I would have used it, but I have nothing." Abū Dharr was living with nothing.

He was visited by Abū Mūsā once and Abū Mūsā came and saw Abū Dharr doing this housework and he came in to help him and Abū Dharr told him, "*Ilaika 'Annī* – Leave me alone." Abū Mūsā said, "I am your brother." Abū Dharr told him, "You are not my brother; you used to be my brother before you assumed positions of leadership." He did not even want to have anything to do with someone who was appointed as an Amīr; you can see how strict Abū Dharr was in his Zuhd. And this other visitor came and described Abū Dharr as having an unkempt hair and very old garments; he was living a very difficult, hard life. So now it is time for his Janāzah and he does not even have anything to use as a coffin, and then he told them [that] if I had anything or my wife had anything [then] I would have used it, but I do not have anything, and then he told them, "And I do not want any one of you to give me a coffin if you have been an Amīr or a policeman or a postman." So if you have been an Amīr working with a government, or a police officer, or a postman, I do not want you to give me anything. So if there is anyone among you who has not assumed these posts in the past, then he can give me a coffin. All of them had assumed these roles at one point of time except one Ansārī who was a young man among them who did not, and

he told him, “I am going to give you two garments that were made by my mother,” and he gave him that to use as his coffin. And Abū Dharr died alone and was buried, and they prayed the Janāzah on him, and this is the end of the life of one of the great Sahābah of Rasūlullāh ﷺ.

Dear brothers and sisters, forget about following the way of Abū Dharr, no one of us could do that, but we talk about Abū Dharr so that we can make a comparison with ourselves and see how miserable we are. The luxury we live in, the safety, the security, the wealth, the easiness of life, when we compare that to the way of Abū Dharr who held on to the strict Zuhd until he passed away, it shows us the *huge* difference between us and him and it makes us realise how unfortunate we are. We ask Allāh ﷻ to forgive us, we ask Allāh ﷻ to guide us to the straight path and make us true Believers.

Abū Khaithamah

Another one of As-Sahābah, an Ansārī, a man from Al-Ansār, his man is Abū Khaithamah. When Rasūlullāh ﷺ and the Muslims left, he was still in Madīnah. He went back home and he had two ‘*Arīsh;* ‘Arīsh is a hut made from tweaks, and in summer when you pour water on this hut, it becomes very comfortable and cool inside because air can come through, and when it is soaked with water it is natural air-conditioning. So he had these two huts and there was one of his wives in each hut and they had prepared for him food and cold water. So he comes in and sees this and then he says, “Rasūlullāh is in the hot weather and the wind, and Abū Khaithamah is in a cool shade and a prepared food and with beautiful wives; this is not fair. In the name of Allāh, I am not going to enter into any one of these huts until I follow Rasūlullāh ﷺ, so prepare my provisions.” So they prepared for him his provisions and he pulled one of his camels and he followed Rasūlullāh ﷺ. He only caught up with them when they were at Tabūk, and he came to Rasūlullāh ﷺ and Rasūlullāh ﷺ told him, “*Awlā Laka Yā Abā Khaithamah*,” and that is a warning from Rasūlullāh ﷺ to Abū khaithamah. And then he told Rasūlullāh ﷺ what happened so Rasūlullāh ﷺ made Du‘ā' for him.

Dear brothers and sisters, a reflection on this story of Abū Khaithamah; pretty much the way Abū Khaithamah saw things in Madīnah is how we are, and we are even in a better situation.

Rasūlullāh ﷺ Refuses Water from Dwellings of the Transgressors

Rasūlullāh ﷺ said, "Do not enter the dwellings of the people who transgressed against themselves except if you are going to weep; if you are not going to weep then do not enter their dwellings lest the punishment that afflicted them afflicts you." And then Rasūlullāh ﷺ told them to just pour away the water that they got, and the dough that they made from that water, to feed it to the animals. So Rasūlullāh ﷺ wanted to have nothing to do with Thamūd or their land or their water – nothing, and Rasūlullāh ﷺ told us why; we should either take the reminder and the lesson and weep because of what happened to them, otherwise we should stay away because the punishment of Allāh could befall us like it befell them. And what we learn from this is that we should have no pride whatsoever with the so-called civilisations of the past that were Mushrikīn and who were punished by Allāh ﷻ. How can we have pride in Babylon and Fir'aun and all of these other Kuffār when they were enemies of Allāh ﷻ? How can we be proud with the pyramids or be proud with the ruins of Bābil or the ruins that exist in other parts of the Muslim world, whether they are Roman or Greek or whatever, when these were people who were Kuffār, who were enemies of Allāh ﷻ? It is very sad to see Muslims having pride in their pre-Islāmic history, and this is a plot by the enemies of Allāh ﷻ. By the way, they have mentioned this in some of their writings that we want to revive the pre-Islāmic history in order to attach the Muslims to it and this would lessen their attachment to their Islāmic history. We need to put things in the right perspective; these are the enemies of Allāh ﷻ and we should not visit their sites except if we are going to take the reminder from it and if it is going to soften our hearts and make us weep because of the fate that occurred to them because of the wrath of Allāh ﷻ on them because of their Kufr. Nowadays it is a shame to see some Muslims taking these photographs next to the mummy of Fir'aun while they are smiling and happy, it is a shame to see

that some Muslims are going as far as even naming their sons Fir'aun; having pride in that part of history to the extent that they would name their sons Fir'aun, and this is because of this reviving of [this pre-Islāmic history] and [what] they call civilisations; they are called civilisations in a good sense when in reality they have no civilisation at all.

'Abdur Rahmān Ibn 'Awf – The Only Sahābï Rasūlullāh ﷺ Prayed Behind

Rasūlullāh ﷺ went to make Wudū' and he was very late for Salāh, so the Muslims made Iqāmah and 'Abdur Rahmān Ibn 'Awf led the Salāh. Rasūlullāh ﷺ caught them while they were still in prayer and 'Abdur Rahmān Ibn 'Awf wanted to retreat but Rasūlullāh ﷺ had him carry on and Rasūlullāh ﷺ prayed behind 'Abdur Rahmān Ibn 'Awf. That makes 'Abdur Rahmān Ibn 'Awf the only Sahābï whom Rasūlullāh ﷺ prayed behind and this is a great virtue for 'Abdur Rahmān Ibn 'Awf ؓ.

Rasūlullāh ﷺ Buries 'Abdullāh Dhul Bajādain with his Blessed Hands

'Abdullāh Ibn Mas'ūd ؓ says, "In the middle of the night during the Battle of Tabūk I saw a torch, so I followed it and I saw Rasūlullāh ﷺ, Abū Bakr and 'Umar. And 'Abdullāh Dhul Bajādain Al-Muzanī had died and they had prepared his grave, and Rasūlullāh ﷺ was the one who descended into his grave while Abū Bakr and 'Umar were the ones who were descending the body to Rasūlullāh ﷺ. And Rasūlullāh ﷺ was telling them, 'Bring down your brother,' and they were handing Rasūlullāh ﷺ the body of Dhul Bajādain." Dhul Bajādain was a very poor man, unknown, simple, and it was Abū Bakr, 'Umar, and Rasūlullāh ﷺ himself who were preparing his Janāzah, and 'Abdullāh Ibn Mas'ūd was watching. And then Rasūlullāh ﷺ was the one who put him with his own hands in the grave and then Rasūlullāh ﷺ said, "*Allāhuma Innī Qad Amsaytu Rādiyan 'Anhu Farda 'Anhu* – O Allāh, I am pleased with him, so O Allāh, be pleased with him." 'Abdullāh Ibn Mas'ūd ؓ said, "*Yā Laytanī Kuntu Sāhibal Hufrah* – I wish that I was the one in that grave." To have that blessing of Rasūlullāh ﷺ

making that Du‘ā' for you and holding you with his hands and putting you in the grave is such a great blessing [that] ‘Abdullāh Ibn Mas‘ūd said [that] I wish I was there.

Khālid Bin Walīd Captures King of Dawmat Al-Jandal

When the army reached to the land of the Romans, Ash-Shām, Rasūlullāh ﷺ sent Khālid Ibn Walīd to Ukaidir Dawmat Jandal – the king of Dawmat Jandal. Rasūlullāh ﷺ told Khālid Ibn Walīd to capture him and bring him, and Ukaidir was living in a very strong fortress in Dawmatul Jandal, so Rasūlullāh ﷺ told Khālid Ibn Walīd, “You would find him hunting bulls.” You would find him hunting. Ukaidir used to go and hunt, and he would go out on horseback with a large group of his men and they would travel and spend extended periods of time searching for the bulls; it was not an easy thing and he used to train his horses specifically for that. So Rasūlullāh ﷺ sent Khālid Bin Walīd with a number of Muslims to capture him and bring him, and it was a full moon night and Ukaidir was with his wife on the roof of his palace, and Subhān'Allāh, they saw the bulls come *right* to the gates of the fortress and they were scratching their horns on the gates of the fort, and that was something unbelievable, they had never seen that before; he would have to travel [a] long distance to find them and here they are right next to him. So his wife asked him, “Did you ever see anything like this?!” He said, “Never!” She asked, “Is this something that you could pass on?” He said, “No!” and he immediately went down and told his servants to prepare his horses and he took with him a few of his followers along with his brother and they rushed out of the fortress to hunt down these bulls, and they were routed by Khālid Bin Walīd and they were surrounded, and the brother of Ukaidir fought and he was killed and Ukaidir and the rest surrendered and they were captured by Khālid Ibn Walīd and they were brought to Rasūlullāh ﷺ. He agreed to the terms of paying Jizyah and going back.

No Fighting Occurs in Tabūk

There was no fighting that occurred because when the Romans heard about the advance of Rasūlullāh ﷺ, Allāh had put fear in their hearts, so Subhān'Allāh they did not come forth even though they had better

preparation, large numbers, stronger weapons, but they were afraid to meet Rasūlullāh ﷺ in actual battle and therefore Rasūlullāh ﷺ stayed there and waited for them and nobody came. And during that time, Rasūlullāh ﷺ opened a few cities and made agreements with others and took Jizyah from them. So it was a very successful Ghazwah even though no fighting was involved.

Battle of Tabūk was a Test for Muslims

It was very difficult, it was a test for the Muslims as we have mentioned, Allāh ﷻ says: **Allāh has already forgiven the Prophet and the Muhājirīn and the Ansār who followed him in the hour of difficulty** (the hour of difficulty is the Battle of Tabūk) **after the hearts of a party of them had almost inclined [to doubt]** (because of the difficulty)**, and then He forgave them. Indeed, He was to them Kind and Merciful.**[441] So now you can see that we are reaching to the closing chapters because forgiveness is something that comes towards the end, so Rasūlullāh ﷺ and the Muslims are being told that Allāh has forgiven Rasūlullāh and the Muhājirīn and the Ansār who followed him in the hour of difficulty. So Allāh has given them Tawbah and has accepted their Tawbah, and this means that the end of the time of Rasūlullāh ﷺ was approaching because that is something that we do towards the end of 'Ibādah, it is to ask Allāh ﷻ for Istighfār.

Masjid Dirār

When Rasūlullāh ﷺ initially left from Madīnah, he was invited to pray in a Masjid that was newly built. There were some people next to Madīnah who built a new Masjid, it was all done, finished, and when Rasūlullāh ﷺ was going to Tabūk they told him, "We want you to come and bless the Masjid with a Salāh." Rasūlullāh ﷺ told them, "I am travelling at the moment, when I come back Inshā'Allāh I will pray in your Masjid, but now we are travelling." When Rasūlullāh ﷺ was close to Madīnah, Rasūlullāh ﷺ was informed about the true intentions of the people of this Masjid. You see, there was a man called Abū 'Āmir Al-Fāsiq; this man belonged to

[441] At-Tawbah: 117

Al-Khazraj and he was a prominent member of the tribe. He was given the name Abū ‘Āmir Ar-Rāhib in the time of Jāhiliyyah because he was a believer in Allāh and he used to worship Allāh and he had learnt from the People of the Book and followed their religion, and he was a *very* religious person, [a] deeply devout individual. But Subhān'Allāh, when Rasūlullāh ﷺ came to Madīnah, he was one of his worst enemies. Subhān'Allāh, you can see the irony here of this devout individual, a person who was deeply religious; you would expect him to be the closest to Islām but Subhān'Allāh he was the furthest. You can also see the irony of Mushrikīn – Polytheists, becoming Muslim, while the Jews and the Christians who know about Allāh, and you would expect them to become Muslim, they did not. So he went to Quraish encouraging them to fight against the Muslims and he participated in the battles of Quraish against Muhammad ﷺ. In fact in the Battle of Uhud, he was the one who dug the holes, the traps, in which Rasūlullāh ﷺ fell into one of them which caused the teeth of Rasūlullāh ﷺ to break and for some iron nails from his helmet to enter into his cheeks; this was caused because of Abū ‘Āmir Al-Fāsiq. His name was Abū ‘Āmir Ar-Rāhib – Abū ‘Āmir the Priest; he was given that nickname because of him being religious, [but] Rasūlullāh ﷺ called him Abū ‘Āmir Al-Fāsiq – Abū ‘Āmir the Corrupt; rather than the priest, the corrupt.

When he saw that Quraish were unsuccessful in their fight against Rasūlullāh ﷺ he went all the way to meet Hiraql – Heraclius, and he would ask him to send an army to invade Madīnah; he was promised by Hiraql that he would be given assistance. And he would send letters to some of the Munāfiqīn in Madīnah promising them that I am going to come with an army to destroy the Muslim State. And what happened was he asked them to establish a base from which they can spread their conspiracy, a place where they can meet and plot, and that place was the Masjid they built. A Masjid gives them a good cover, but in reality it was a place to plot against the Muslims, it was a place to promote the agenda of the Kuffār. Rasūlullāh ﷺ was given Wahī – Revelation that exposed this plan. Allāh ﷻ says: **And [there are] those [Hypocrites] who took for themselves a mosque for causing harm and Disbelief and division among the Believers and as**

a station for whoever had warred against Allāh and His Messenger before. And they will surely swear, "We intended only the best." And Allāh testifies that indeed they are liars. Do not stand [for Prayer] within it - ever. A mosque founded on righteousness from the first day is more worthy for you to stand in. This is referring to the Masjid Al-Qubā'. **Within it are men who love to purify themselves; and Allāh loves those who purify themselves.**[442] So Allāh is telling Rasūlullāh ﷺ [that] you should not pray in this Masjid, but you should pray in a Masjid that was established on Taqwā from the first day and where there are Believers, people who want to purify themselves. **Then is one who laid the foundation of his building on righteousness [with fear] from Allāh and [seeking] His approval better or one who laid the foundation of his building on the edge of a bank about to collapse, so it collapsed with him into the fire of Hell? And Allāh does not guide the wrongdoing people. Their building which they built will not cease to be a [cause of] skepticism in their hearts until their hearts are stopped. And Allāh is Knowing and Wise.**[443]

Rasūlullāh ﷺ ordered that the Masjid should be burnt down to the ground and that is what happened and the plot was exposed. Brothers and sisters, the story of Masjid Dirār is a story of a Masjid that was established to promote Kufr rather than Īmān, while the Masjid of Qubā' and the Masjid of Rasūlullāh ﷺ in Madīnah were Masjids that were established from the first day to promote the truth, and therefore any Masjid that is existing today to promote the agenda of the Disbelievers is a Masjid of Dirār, and it is the same because Rasūlullāh ﷺ was told by Allāh ﷻ ***Dirāran Wa Kufran –*** it is a Masjid that was built *Dirār*, which is harm, and Disbelief. And this is something that occurs nowadays; you find that there are Masājid that promote the agenda of the Kuffār.

[442] At-Tawbah: 107-108
[443] At-Tawbah: 109-110

People of Madīnah Beautifully Greet Rasūlullāh ﷺ on his Return from Tabūk

Rasūlullāh ﷺ entered into Madīnah and he was greeted by the people saying *Tala'al Badru 'Alaynā Min Thaniyyātil Wadā'i, Wajabash Shukru 'Alaynā Mā Da'ā Lillāhi Dā'i.* Some historians mention that these words were said when Rasūlullāh ﷺ made Hijrah from Makkah to Madīnah, but Ibn Al-Qayyim says that that is incorrect because Thaniyyātil Wadā' is to the north of Madīnah, and when Rasūlullāh ﷺ would be coming from Makkah he would be coming from the south, therefore he says that this happened when Rasūlullāh ﷺ was coming back from Tabūk and not when he made Hijrah from Makkah to Madīnah.

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Lessons and Benefits from the Battle of Tabūk by Ibn Al-Qayyim رحمه الله

Ibn Al-Qayyim then goes on to mention some lessons and benefits that can be derived from this Ghazwah. There is one more incident that occurred in this Ghazwah and I would mention that in a lecture of its own, and that is the story of Ka'b Ibn Mālik, so we will leave that Inshā'Allāh to the next lecture. We will talk about some of the benefits that were mentioned by Ibn Al-Qayyim in his book *Zād Al-Ma'ād*. He says, "A chapter on some of the benefits we can learn in this Ghazwah."

If the Imām Mobilises an Army it is Mandatory to Respond

Ibn Al-Qayyim says, "If the Imām mobilises the army then it is a must on them to respond." And he says. "If the Imām mobilises the army then it is mandatory on them to come and no one can stay behind. And a general mobilisation is sufficient to make it obligatory," [meaning] he does not have to mention each one by name. And then he says, "And this is one of the three situations where Jihād becomes mandatory; the second is when the enemy invades a Muslim land and the third is when the two armies meet."

It is Mandatory to Support Jihād Fee Sabeelillāh with Wealth

The next benefit: “It is mandatory to support fighting Fee Sabeelillāh with wealth. And this is one of the two narrations from Imām Ahmad and there is no doubt in this that it is mandatory to support fighting Fee Sabeelillāh with your wealth.” And he says that it is *more* important than fighting with one’s self. And then he mentions the Hadīth of Rasūlullāh that whoever finances a fighter then he has fought. And he goes on to mention that whoever has financial ability then that is what he should do.

One Incapable of Fighting is Not Excused until he Does his Best

He said, “The one who is incapable of fighting is not excused until he does his best.” Because he said that the ones who stayed behind they tried their best, they came to Rasūlullāh ﷺ, they said support us, finance us, we want to go out, and they were eagerly trying to do so because when they were told that Rasūlullāh ﷺ has nothing to support you with they left with tears flowing from their eyes, so he said that you need to do your best.

Avoid Dwellings of People upon whom Allāh Incurred His Wrath

He said, “It is not allowed to drink or cook or prepare the dough or make Wudū' from the wells of Thamūd.” And he mentioned the reason in another situation; it is because they are people whom Allāh has incurred His wrath upon. He says, “When you pass next to the dwellings of the people whom Allāh has punished then you should not enter it and you should not stay there and you should try to pass by it as fast as possible and you should cover your face with your clothes until you pass it by,” meaning you should try to avoid it as much as possible, “except if you are going to enter it crying and you learn the lessons.”

Combining Prayers is Allowed

“It is allowed to combine Prayers in travel,” because Rasūlullāh ﷺ combined when he was going to Tabūk.

Ghanīmah Captured by Small Army is for them and Not the Entire Army

"If the leader of the army sends a small group and they have won some spoils of war then what they have won belongs to them after they give 20% of it to the Amīr of the Muslims according to the rules of Ghanīmah." So he says that it is not distributed among all of the army but it is given to the ones who were sent out.

Places of Sin Should Be Burnt Down

"Places of sin should be burnt down." And the evidence for that is what Rasūlullāh ﷺ did with the Masjid of Dirār. He said, "This is a Masjid where people are going to pray and mention the name of Allāh, nevertheless Rasūlullāh ﷺ told the Sahābah to burn it to the ground, [so] what about the places of sin?" And he mentions the places of prostitution and where alcohol is being sold and he gives an example, he says that 'Umar Ibn Al-Khattāb had ordered that a village be burnt down because they were selling alcohol.

So these are some of the lessons that Ibn Al-Qayyim ﷺ has mentioned from Ghazwat Tabūk.[xlix]

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The Hadīth of Ka'b Ibn Mālik رضي الله عنه

We have one topic left from the topic of the Battle of Tabūk, and this is what is known as the Hadīth of Ka'b Ibn Mālik. It is an authentic narration from him narrated by Al-Bukhārī and by other books of Hadīth and books of Seerah. This Hadīth has special significance because it represents a bad moment in the life of an exemplary man, a special man, a Companion of Rasūlullāh ﷺ, and it is loaded with lessons for us because it is a story of someone who struggled to do good, and then being a human being, he went through a moment of weakness but was able to get out of it it because of his good deeds, because of his Tarbiyah, because of his Īmān. And I want you to contemplate on this Hadīth deeply and derive the lessons that are relevant to you as a Mu'min. We will go, Inshā'Allāh, through some of these lessons but I am sure that I would miss many, and therefore you need to have *Tadabbur* – contemplation on these words of the great Companion Ka'b Ibn Mālik رضي الله عنه. I am going to read the

narration of Bukhārī and this was narrated by the grandson of Ka'b Ibn Mālik from his father who was the guide of Ka'b Ibn Mālik when he grew old and became blind, and the father is narrating his story to the son.

Ka'b Ibn Mālik ؓ Procrastinates

Ka'b Ibn Mālik says, "I have never stayed behind any battle of Rasūlullāh ﷺ with the exception of the Battle of Tabūk, but I also missed the Battle of Badr, however, Rasūlullāh ﷺ did not censor anyone who stayed behind." And he gives the reason why Rasūlullāh ﷺ did not hold anyone accountable for missing Badr; "Rasūlullāh ﷺ went out in the Battle of Badr with a different intention." It was not intended as a battle with the Mushrikīn of Quraish but it was intended as an attack on the *Tijārah* – caravan that was led by Abū Sufyān. They missed the caravan and then they ended up meeting the army of Quraish. He says, "And then they ended up meeting the enemy without a prior appointment. However, I have attended with Rasūlullāh ﷺ the night of Al-'Aqabah." Remember, we have talked about Al-'Aqabah towards the end of the series on Makkah, and this is when the Ansār gave Rasūlullāh ﷺ the pledge of allegiance and they promised him support. Ka'b says I attended that; he was one of the Nuqabā', he was one of the 12 leaders of Al-Ansār who represented the Ansār in giving the pledge to Rasūlullāh ﷺ. Ka'b says, "I would not want to have attended Badr instead of Al-'Aqabah even though Badr is more famous." What Ka'b Ibn Mālik is saying is that they consider the night of Al-'Aqabah to be such an important and special event that he would not exchange it with attending Badr. But then he says that Badr is very famous and it has such a high reputation, however the Laylatul 'Aqabah was also a very important event and he attended that, he was there.

And then he starts to narrate the story of what happened on Tabūk, he said, "I was never before stronger or better-off than that time when I missed the Battle of Tabūk, never before did I own two riding camels, but I did own them during the Battle of Tabūk." So Ka'b Ibn Mālik here is admitting that he has no excuse; he is strong and he has the financial capability which is represented in having a mount to ride; not only did he have one but he had

two. "Rasūlullāh ﷺ would never send out an army to fight a particular enemy but he would talk about a different destination. Rasūlullāh ﷺ did this to mislead the enemy, so he would never have his destination exposed, and he would do that in order to surprise the enemy and catch them off-guard." That was the habit of Rasūlullāh ﷺ, however with the Battle of Tabūk it was different, Ka'b Ibn Mālik says, "Because it was in a time of *extreme* heat, and it was a long journey and it was a numerous enemy, therefore Rasūlullāh ﷺ made the announcement public to the Muslims that we are going to such and such place and we are facing the Romans, and he did that so that they would take appropriate measures and preparations for this battle." So this shows you that Tabūk was different and special. "The Muslims were numerous," and the books of Seerah say that they were 30,000; that is the most authentic narration, that the number of Muslims was 30,000. So you can see that it surpasses any other battle before it; in Fath Makkah they were 10,000, and in Hawāzin they were 12,000, and now suddenly we have a jump to 30,000 even though it is just a few months after the Battle of Hawāzin, but Rasūlullāh ﷺ made a full mobilisation for the Battle of Tabūk and all of the tribes were called to and summoned to attend, again, because of the special circumstances.

Ka'b Ibn Mālik says, "But there was no *Dīwān*." Dīwān is a register; meaning there was no roll, the names were not written, and therefore he says, "So if a person wants to stay behind, he might assume that he would be undisclosed as long as there would be no Revelation coming from Allāh exposing him." Because of the huge numbers, a person could assume that Rasūlullāh ﷺ would not miss that person, because we are talking about 30,000; it is difficult to keep track of who is there and who is not. Ka'b Ibn Mallik says, "And Rasūlullāh ﷺ went out in that battle in a time when the fruits were ripe and the shade was alluring," and this is a very important statement of Ka'b Ibn Mālik. Ka'b Ibn Mālik here is being honest in this narration and he is speaking to us about the true reasons and the hidden reasons that are going within the mind and the heart. He is saying that at that time, it was a time when the shade was very alluring because it was very hot, and the fruits were ripening on the trees, and these are temptations for a

person to stay behind. And then he says, "The Messenger of Allāh and the Muslims started making their preparations and I began hurrying to prepare but I would retire without accomplishing anything." Meaning he had the intention to prepare but he would not do anything – procrastination, a human habit, something that is usual; if you do not commit yourself, if you do not discipline yourself to do something, you are not going to do it, and you are going to delay the work of today to tomorrow, and that is what Ka'b Ibn Mālik ؓ was doing. And then he tells us something, he said, "I would tell myself that I am able to do it." *Nafs* – the self, could drag you down if you do not discipline it. If you leave your affairs to your whims and just let it go with the flow you are not going to get anything done. And Ka'b Ibn Mālik was speaking to himself and saying I can do it; eventually he did not do it. So we need to be very careful from the Nafs, because the Nafs is lazy, the Nafs is afraid, the Nafs is weak, the Nafs loves Dunyā, and if you do not force it and discipline it and tame it to follow the orders of Allāh ﷻ it will wander with you and take you astray. You have to be very careful; your Nafs could be your worst enemy if you do not pay attention. "And time was passing by and people were deep in their preparation and then suddenly the next morning Rasūlullāh ﷺ and the Muslims were ready," – that is it, they are set to go – "and I had done nothing to prepare myself." He is at the initial stage, he has done nothing, and the Muslims are ready to leave this morning. "I said I am going to prepare and get ready within a day or two and then I am going to catch up with them. They left and I decided to get myself ready and I did not. And the next day the same thing; I would come back and I would do nothing, and that was the case until the army had left and it was over." And here, brothers and sisters, if you think that you could hasten a thing, so you procrastinate and then you think that you can combine it and hasten it, many times what happens is you end up doing nothing because the issue piles up and piles up until it becomes too much to manage, and when you look at the amount of work you have to do you just end up giving up. So it is a trick from yourself to tell you to procrastinate and then it is another trick from yourself when your self tells you that that is it, it is too late, and you end up giving up. Also brothers and sisters, this is another indication – because here Ka'b Ibn Mālik is talking in the context of going out Fee

Sabeelillāh – [that] going out Fee Sabeelillāh is a caravan, and this caravan is moving, and it is going on continuously because Rasūlullāh ﷺ says that this will continue until the Day of Judgement. There will be an enemy that is fought at any point of time according to the Ahādīth of Rasūlullāh ﷺ; in the Ahādīth of Tā'if Al-Mansūrah Rasūlullāh ﷺ says they are fighting until the end of time, until Dajjāl comes out and there will be fighting Fee Sabeelillāh. There was fighting in Sabeelillāh yesterday, there is fighting Fee Sabeelillāh today, and there will be fighting Fee Sabeelillāh tomorrow. And the caravan is moving, and the more you delay joining it the further it will be and the more difficult it will be for you to catch up, and this is exactly what happened with Ka'b Ibn Mālik. If Ka'b Ibn Mālik was not able, and he failed to catch up, who do you think you are to be able to catch up if you wait for too long? And then he says, "And I was still thinking about setting out and catching up with them and I wish that I did." Ka'b Ibn Mālik wishes that he did and one day you will wish that you did, if not in Dunyā then in Ākhirah when you see the great rewards that are given to these special people whom Allāh ﷻ has bestowed His favour upon, and guided them to the straight path, and showed them the best of deeds, the peak and pinnacle of Islām, [then] you will desire that you did. Ka'b Ibn Mālik is saying, "*Laytanī* – I wish, I *wish,* that I did; it was not destined for me to do so."

Degrading Statement Made against Ka'b Ibn Mālik

When the army left and he was left behind in Madīnah, he would go out, walk around, go to the marketplaces. He said, "Whenever I went out and mixed with people after the departure of the Messenger of Allāh, it grieved me that the only men I saw were persons suspected of hypocrisy or those excused by the Messenger of Allāh ﷺ because they were in poor health." So these are the ones who stay behind; the Munāfiqīn and the ones who were excused; these are the ones who stay behind. "The Messenger of Allāh made no mention of me until after he reached Tabūk." Rasūlullāh ﷺ remembered him when he was at Tabūk. Rasūlullāh ﷺ said when he was in a gathering, "What did Ka'b do?" A man from Banī Salamah, the same clan of Ka'b from Al-Khazraj, said, "O Messenger of Allāh, he was detained by his two cloaks and looking at the beauty of his clothes." Now, brothers

and sisters, ya'nī this is *such* a degrading statement that was made. Here you are talking about men, they are true men, and they know what is shameful, and such a statement is such a degrading statement against Ka'b Ibn Mālik. To say that he was held behind because of his clothes and staring at them is like him saying that he is a woman who is just enjoying her clothes and looking at how beautiful these clothes are; it is not a manly thing to be concerned with how cute the clothes are and how handsome a man looks in the mirror when people are fighting, when people are in the battlefield, so it is a very shameful thing. And Mu'ādh Ibn Jabal, who is also from Al-Ansār and from the people of Ka'b Ibn Mālik, responded to that statement and said, "What a bad thing you have said! O Messenger of Allāh, we know nothing about him but good." Rasūlullāh ﷺ was quiet.

Now, when Rasūlullāh ﷺ was silent, that means that he was approving of what was mentioned, otherwise Rasūlullāh ﷺ would answer back, and let us take a look at this for a moment; who is Ka'b Ibn Mālik? Ka'b Ibn Mālik is a man who was with Rasūlullāh ﷺ from day one, Ka'b Ibn Mālik is a man who was from among the Ansār who came to Rasūlullāh ﷺ and invited him to Madīnah, and they knew very well the consequences of such an act, they knew that the Arabs are going to fight them, they knew that they will sacrifice their selves and their wealth for Rasūlullāh ﷺ, and he is one of the 12 men who put their hands in the hand of Rasūlullāh ﷺ and gave him the pledge of allegiance. Ka'b Ibn Mālik is a man who was in the trench with Rasūlullāh ﷺ in every day of battle; he was there in Uhud, he was there in Al-Khandaq, he was there in Fath Makkah, he was there in Khaibar, he was there in Hudaybiyyah, he was there in *every* single important moment in the history of Islām and he just missed out on that single day. Nevertheless, this man from Banū Salamah made that statement against him that he is staring at his clothes. So brothers and sisters, the action of Ka'b Ibn Mālik made him a target to these words; he has put himself in a vulnerable position because of his actions, he did something that brought and drew these statements against him. Even though he is such a good and great Companion of Rasūlullāh ﷺ, but because what he did was wrong, he got himself into that situation. Regardless of whether the statement of this man

is right or wrong, he, Ka'b Ibn Mālik, is the one who put himself in that situation to start with. And Mu'ādh Ibn Jabal spoke in defence of Ka'b Ibn Mālik ؓ and Rasūlullāh ﷺ was silent, because Rasūlullāh ﷺ is taking by what is apparent, and what is apparent is that Ka'b Ibn Mālik did not show up.

Rasūlullāh ﷺ Returns and Takes Excuses from People

And then Ka'b Ibn Mālik says, "And then when I heard the news that Rasūlullāh ﷺ is on his way back, I became very anxious, and then I was thinking about lying and trying to fabricate an excuse to get out of the anger of Rasūlullāh ﷺ when I meet him." And then he said, "And I was seeking counsel from all of those from my family who have an opinion that I trust. And then when I was told that Rasūlullāh ﷺ is almost here, all of the falsehood and those thoughts left my mind and I knew that I am not going to get out of this trouble at all if I lie and I decided that I am going to speak the truth." And here you can see Ka'b Ibn Mālik, this righteous and great Companion, falling into *deep* trouble and committing a serious mistake, but because of his Īmān and because of the Tarbiyah that his Īmān gave him, he was able to pull himself out of this hole that he made for himself through his good deeds. The decision that Ka'b Ibn Mālik made to speak the truth and not to lie, as we will see, is what saved him from this big problem that he got himself into; you will see how serious staying behind is. "Rasūlullāh ﷺ arrived in the morning, and when he would arrive from travelling, he would first go to the Masjid and pray two Rak'ah. And then Rasūlullāh ﷺ sat down for the people." Because the people would come and meet Rasūlullāh ﷺ, so he would sit in the Masjid and they would come and meet him in the Masjid; that was the congregation place for the people – the Masjid. "And when he did that, the ones who stayed behind came to Rasūlullāh ﷺ giving their excuses and swearing – making an oath in the name of Allāh that we are speaking the truth – and they were above 80 men. So Rasūlullāh ﷺ accepted their excuses and took what was apparent; took their words at face value, and he took their pledge of allegiance – their Bay'ah, and he asked Allāh to forgive them, and he left the insides of their hearts to Allāh."

And this is a general rule that Rasūlullāh ﷺ applied that he would go by what is apparent; *Al-Akhidh Biz Zāhir*, and this is a *very* important rule that has a lot of implications. We judge people according to what we see; if we see Īmān outwardly, we judge that they are Believers even if they are Disbelievers in their hearts. If what we see from them are acts of Disbelief – Kufr, then we judge them according to that even if they are Believers in their hearts; that is the rule. And then we leave what is inside the hearts to Allāh on the Day of Judgement, but the rules that apply in Dunyā apply to what is apparent and not to what is hidden, and it is both for Islām and Kufr.

Ka'b Speaks Truth to Rasūlullāh ﷺ

[Ka'b continues,] "So I came to Rasūlullāh ﷺ and I gave him Salām and he smiled to me but it was a smile of one who is angry. And then he said, 'Come here,' so I came walking to him, and then I sat in front of him and he asked me and said, 'Why did you stay behind?'" Rasūlullāh ﷺ is asking Ka'b Ibn Mālik, "Why did you stay behind?" And we will be asked why did we stay behind? Not by Rasūlullāh ﷺ but by Allāh ﷻ on the Day of Judgement. Rasūlullāh ﷺ was there to ask Ka'b Ibn Mālik, and that question still holds true today and it holds true in every time when fighting Fee Sabeelillāh is a duty upon the Muslims; why did you stay behind? What is your answer? Prepare an answer for Allāh ﷻ, prepare an answer for this question. Ka'b Ibn Mālik has thought about this question deeply and he has decided that he is going to speak the truth. And then Rasūlullāh ﷺ asked him, "Did you not buy your mount?" So this shows us that Ka'b Ibn Mailk was not completely ignoring his duty, he actually tried to prepare and he went as far as buying a mount. It is not like he was completely oblivious to the situation; no, he was thinking about it, and as we have seen, he was so concerned and he would make the Niyyah every day that he is going to get ready but he did not. Rasūlullāh ﷺ asked him, "Did you not buy your mount?" He said, "Yes." And then he said, "In the name of Allāh, if I sat with someone else from the people of Dunyā, I would have assumed that I will be able to get out of his anger with an excuse, *Walaqad U'tītu Jadalā* – and I have the eloquence and I have the ability to argue." Ka'b Ibn Mālik

was a poet and he was one of the famous and important poets of Madīnah who defended Islām and Rasūlullāh ﷺ with their poetry; the most famous poets of Madīnah were Hassān Ibn Thābit, Ka'b Ibn Mālik and 'Abdullāh Ibn Rawāhah, so he was one of the top three poets of Rasūlullāh ﷺ. So he is saying, "*Walaqad U'tītu Jadalā* – I have been gifted with the ability to debate and argue." He is a man who could convince you with his point of view. In other words, he is saying that I could, O Messenger of Allāh, give excuses that will sound valid and convincing, but I realise that speaking this to you would eventually be exposed because you are the Messenger of Allāh; my lie will not go that far and I will be exposed. So here he is saying that I am going to speak the truth.

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The Argument that we are Living in the Makkan Stage

Now, with this statement of Ka'b Ibn Mālik, when he says, "*Walaqad U'tītu Jadalā* – I have been given the ability to argue or convince," nowadays many arguments are made for excusing one's self of fulfilling their duties towards Allāh and the Religion of Allāh ﷻ, and the most convincing arguments come from people who have a background in knowledge, the people who are well-versed in the evidences, so they have the ability to pull out some Āyāt of Qur'ān and to pull out some Ahādīth and to pull out some statements and then bring them together in a way that may sound convincing as presenting an argument that gives them an excuse. For example, you would have people say that we are in Makkah, and you would have others say that we are in the weak stage so we need to apply the rules that apply to the weak stage. Now, the thing here is that yes, there was a situation once upon a time 1400 years ago when Rasūlullāh ﷺ was in Makkah that they applied rules of weakness before they went to Madīnah. So a person may come today and say that we are in Makkah, so you go to that brother and tell him, 'Well, fine, if you are in Makkah then why do you not go to Madīnah? When Rasūlullāh ﷺ was in Makkah he struggled to go to Madīnah, so if you

are now in Makkah stage why do you not struggle to go to the Madīnah stage?'

The thing is that he would not want to; why? Because the pay in Madīnah is less than the pay in Makkah, the life in Makkah is more comfortable than it is going to be in Madīnah, and therefore this person is not willing to make the move. The person would say that we are in the stage of weakness; well fine, if you are in the stage of weakness then prepare yourself to get out of it! But the thing is you would find that person unwilling to prepare to get out of it because he knows *very* well that the path to strength is a path that is paved with difficulty and sacrifice. Yes, at one point of time Rasūlullāh ﷺ was in Makkah and the Muslims were in Makkah, but they did all what was humanly capable for them to do in order to get out of that situation. If you look at the Seerah of Rasūlullāh ﷺ you see that it is fascinating how Rasūlullāh ﷺ would knock on every door possible to find a way out of Makkah; Rasūlullāh ﷺ would meet with the tribes in *every* season of Hajj asking them to give him support so that he can make Hijrah to them. And when you do something once and twice and three times and every time you get the same answer of rejection you end up giving up; Rasūlullāh ﷺ never gave up and he would do that year in and year out, and he would do that with first tribe, second tribe, third tribe, fourth tribe, fifth tribe, and never give up, until eventually he met with Al-Ansār and they are the ones who provided him with a base to spread the Da'wah.

So Rasūlullāh ﷺ was trying *every* avenue possible to get out of Makkah and go to Madīnah, he tried *every* avenue possible to get out of the stage of weakness into the stage of strength. So whoever today is saying that we are in Makkah, that person needs to get out of Makkah, and whoever is in a state of weakness needs to struggle to get out of that stage of weakness, otherwise the Āyah of Allāh ﷻ that applies would apply to them where Allāh ﷻ says: ***Walaw Arādul Khurūja La'a'addū Lahū 'Uddah* – And if they had intended to go forth, they would have**

prepared for it [some] preparation.[444] But without any preparation, that means that a person is just paying lip service and it is not true.

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So Ka'b Ibn Mālik is saying that I am not going to use my argumentative abilities [and] my debating abilities here. He said [to Rasūlullāh ﷺ], "And if I speak the truth to you even though it might make you angry, I am expecting that in the truth will be the forgiveness of Allāh. *Lā Wallāhi Mā Kāna Lī Min 'Udhr* – I have no excuse." He made it clear to Rasūlullāh ﷺ that he has no excuse in staying behind. "I was never stronger and more able to go out when I stayed behind." Rasūlullāh ﷺ said, "This man has spoken the truth, so leave until Allāh judges in your situation." He said, "So I left, and some men from my clan followed me and they told me, 'We have never known you to commit a sin before this; this is the first time. Why did you not give an excuse to Rasūlullāh ﷺ just like everybody else did and the Istighfār of Rasūlullāh ﷺ would have been sufficient for you?'" Because the ones who came before, Rasūlullāh ﷺ asked Allāh to forgive them, so they told him [that] if you had come up with an excuse [then] Rasūlullāh ﷺ would have asked Allāh for your forgiveness and that would have been sufficient enough to wipe out your sin. And he said, "And they were blaming me until I thought about going back to Rasūlullāh ﷺ and making up an excuse.

But then I asked them, 'Did anybody else say the same thing and get the same response?' They said, 'Yes, two men; they said like what you have said and they were told a similar answer to what was told to you. I asked, 'Who are they?' They said, 'Murārah Bin Ar-Rabī' Al-'Amrī and Hilāl Ibn Umayyah Al-Wāqifī.' They mentioned to me two righteous men and I saw them as examples for me." These were two men and therefore there were others who had done the same thing that he had done and therefore he decided that he was not going to go back. And this shows us that when we

[444] At-Tawbah: 46

see company, that gives us support, so when he saw that he had company in the action that he did in telling the truth, that encouraged him to carry on. And this shows us the importance of having good company around us because of the pressure of the society; you see, he was pressured to go back and make up a lie, and he was almost going to do that, so the pressure of the society is very strong and therefore you need to surround yourself with like-minded people who would support you to do good, especially for those who are living in rotten environments, in environments that are environments of Disbelief and environments of Fitnah; it is very important that you do not trust your abilities in survival and you realise that you are weak human being; ***Wa Khuliqal Insānu Da'īfā* – And mankind was created weak.**[445] We are weak and therefore we need to have good company. It is very important to have like-minded people who would support you and advise you, Rasūlullāh ﷺ says, "*Ad-Dīnun Nasīhah* – Religion is advice." So you need to have people around you who would encourage you to do good. I would *strongly* advise anyone who is not in such an environment to change their environment immediately, because if you are strong today you might become vulnerable and weak tomorrow and you never know how *deep* you would fall, and in a time like this there is no end to how low a person could get; some people can keep on descending and descending and descending, getting deeper and deeper and deeper, until they become a Disbeliever, until they become Murtadd. So it is a *very* dangerous thing; do not underestimate the effect of your environment on you.

Muslims Boycott the Three Sahābahs

"Out of all of the people who stayed behind," and remember that there were over 80, "Rasūlullāh ﷺ had given orders that the three of us should be boycotted." [This is] in terms of speaking, because it is not an economical boycott against them, it is a boycott of not speaking to them, not interacting with them. So Subhān'Allāh, the ones who spoke the truth end up getting boycotted, while the ones who lied, their excuses were accepted and they are fine. But you will see that this is only a short-term thing and it is short-lived,

[445] An-Nisā': 28

and this is a test from Allāh ﷻ; sometimes a lie gives you an instant gratification and gives you an instant, very short-lived solution, but after that things begin to unravel, while truth, in the long-term, is always good. He said, "People boycotted us, stayed away from us, and their treatment changed. It was *so* bad until the land had become like it [was] unknown to me." Subhān'Allāh, he is in Madīnah, he is *from* Madīnah, that is his home, he lived there all of his life, that is where he was born, but because the people changed, he even felt that the ground he is standing upon is different, it is like an unknown land to him; you feel homesick in your own home, you feel like a foreigner in your own land. Ka'b Ibn Mālik is saying that even the land was different to me; why? Because the people were boycotting them.

"That carried on for 50 days. My two companions just gave up and sat at home weeping, but me, I was the youngest among them and the toughest, so I would go out and I would pray in Jamā'ah and I would go in the markets, but no one would speak to me." So the other two just gave up, they could not handle walking around with people ignoring them and they just sat at home and they were crying, devastated, but Ka'b Ibn Mālik was strong, so he would go out and pray Jamā'ah and go in the market even though he would be completely ignored. And this also shows us how strong the community was; an order from Rasūlullāh ﷺ to boycott them [and] that was it, it was final, no one would speak. You go to the marketplace; no one is speaking, you go to the Masjid; no one is speaking – total obedience to Rasūlullāh ﷺ. And this was why *Hajr* was powerful, the boycotting was powerful, because the whole society takes the command from Rasūlullāh ﷺ and would do what they were told. "And I would go to Rasūlullāh ﷺ when he was in his gathering and I would give him Salām and I would ask myself, 'Did he move his lips in responding to my Salām?'" So Rasūlullāh ﷺ would not answer him, so he would try to stare at the lips and see if Rasūlullāh ﷺ was doing it quietly. "And when I would be in Salāh I would look at him, and when I would be concentrating on my Salāh and looking down, Rasūlullāh ﷺ would stare at me, and when I would then move my eyes towards him and look at him Rasūlullāh ﷺ would turn away." So Rasūlullāh ﷺ would only look at him when Ka'b Ibn Mālik

was not looking at Rasūlullāh ﷺ. "And when this had extended and became so long, I went and climbed the wall of the house of Abū Qatādah who was my cousin and the most beloved person to me. So I gave him Salām and he did not even respond back. I said, 'O Abū Qatādah, I ask you in the name of Allāh, do you know me to be a person who loves Allāh and His Messenger?' So he was silent. I asked him again; he was silent. I asked him again; he was silent. And then I asked him and he said, 'Allāh and His Messenger know best.' So my eyes were swelling with tears and I walked out." Even his cousin would not speak to him.

Opportunist King of Ghassān Attempts to Draw In Ka'b Ibn Mālik ﷺ

He said, "While I was walking around in the marketplace of Madīnah, a *Nubtin*…" – the people of Nubt are from Jordan in Ash-Shām, and he was a merchant who had some food to sell in Madīnah – "…was asking the people to point out to him Ka'b Ibn Mālik, so they guided him towards me. And then he came to me and handed me a letter from the King of Ghassān." The King of Ghassān is a Christian who hated the Muslims and hated Rasūlullāh ﷺ. It says in the books of Seerah that he wanted to draw an army and ask Heraclius for support because he was a proxy of Hiraql – these were kings who had big titles and names but they were traitors and agents for Hiraql – so he wanted to ask for permission from Hiraql to attack Madīnah; it was actually Hiraql who told him to stop and hold tight and not to attack Muhammad ﷺ because Hiraql knew that Muhammad ﷺ was the Messenger of Allāh and he did not want to start a confrontation with him. So Subhān'Allāh, Hiraql was wiser than the King of Ghassān who is an Arab and should have some sympathy towards Muhammad ﷺ, but it shows you how the traitors sometimes are worse than their masters. The King of Ghassān sent a letter to Ka'b Ibn Mālik, so this shows you that there was some information-gathering going on and there was interest with what was happening in Madīnah, and the King of Ghassān caught word about what happened with Ka'b Ibn Mālik and he sent him this letter.

The letter stated, "I have heard that your friend has forsaken you (meaning

Muhammad ﷺ), and Allāh has not left you in a place where you would be humiliated and where you will be forsaken, so come to us and we will take care of you." And here, brothers and sisters, you see a characteristic of the Kuffār; the Kuffār are going to try to draw in and strike deals with the Muslim leaders whom they see as willing or in a situation where they agree with the Kuffār on certain issues, it would show you that they would try to break in[to] the Muslim ranks. Here, they are trying to draw out one of the prominent members of the Muslim community; they are trying to bring him in not because they love him, not because they like him, but because they have an agenda. The King of Ghassān, because of his hatred against Rasūlullāh ﷺ and the Muslims, that is why he wants to infiltrate the Muslim society and pull out of it Ka'b Ibn Mālik. This is something that they are doing today; they are willing to fund and pump money and just pour it on any Muslims who are going to be sympathetic to their cause. They are willing to sit behind the scenes with Muslims who are willing to promote a watered-down version of Islām. They are willing to sit and put hand in hand with the RAND Muslims who are willing to spread the version of Islām that is appealing to them. And they are willing to spend millions and millions of dollars for that. And Shaitān can come to some people and say, 'Well, let us take that money and benefit the Da'wah with it, let us take that money and use it to build Masājid or to build schools or to do this or to do that.' And all of that is deception of Shaitān because they are not going to give anything for free; they are going to take in exchange of what they give, they will definitely take from you something. So how did Ka'b Ibn Mālik respond so that we can learn how to respond? Ka'b Ibn Mālik said, "When I read this I said, 'This is a trial from Allāh.' I took it and threw it in the fire." That is how we should deal with their deals; take that deal and throw it in the fire and do not let such things stay behind. Ka'b Ibn Mālik could have kept this letter as a souvenir, but he did not, he threw it in the fire because it is something dangerous, it is something that has a temptation in it, so get rid of it, do not let it sit behind, just throw it in the fire.

Rasūlullāh ﷺ Orders the Three Sahābah to Leave their Wives

Ka'b Ibn Mālik said, "A messenger from Rasūlullāh ﷺ came to me after 40 days of the boycott and said, 'Rasūlullāh ﷺ is ordering you to leave your wife.' I asked, 'Shall I divorce her?' He said, 'No, but stay away from her (meaning he cannot touch her)'. And he sent the same message to my other two companions. So I told my wife, 'Go and stay with your parents until Allāh judges in this affair.'" Ka'b said, "The wife of Hilāl Ibn Umayyah (one of the three) came to Rasūlullāh ﷺ and said, 'O Messenger of Allāh, Hilāl Ibn Umayyah is a lost old man.'" What does this strike you? Hilāl Ibn Umayyah is an old man who is lost; does that strike you at all? What are we talking about here? We are talking about people who stayed behind from what? These are people who stayed behind from fighting, actual war, battle, and she says that my husband is an old man who is lost. So Subhān'Allāh, here you have an old man who is lost and nevertheless Rasūlullāh ﷺ boycotted him and ordered the Muslims to boycott him because Rasūlullāh ﷺ considered that this man does not have an excuse, so what excuse do the young, fit, able men have? If Hilāl Ibn Umayyah was not excused, what excuse does anyone else have?

So Rasūlullāh ﷺ was asked by this woman, she said, "He is a lost old man, would you allow me to serve him?" He said, "Yes[446], but do not let him touch you," meaning he cannot sleep with you. She said, "In the name of Allāh, he has no desire for anything. Since this issue began, he has been weeping until this moment." Until this day he has been crying, he is not thinking about speaking with his wife. And this also shows us that even though these men stayed behind, their hearts were alive, because the Munāfiq, he stays behind and does not care about it, does not even think about it, he thinks that he has done the right thing, he believes that he has done the *wise* thing, he thinks that he is intelligent and smart, he did not get himself into trouble; that is how the Munāfiq thinks, but the Believer realises the mistake because his heart is awake, and even though he has committed the mistake, it is *burning* him deep inside; he has been weeping for 40 days.

[446] Changed from 'No' to 'Yes' as I believe the Sheikh meant to say 'Yes'.

[Ka'b continues,] "Some of my family members were saying, 'Why do you not ask Rasūlullāh ﷺ to allow your wife to stay with you just like he allowed the wife of Hilāl Ibn Umayyah?' I said, 'No I am not going to do that because I do not know what Rasūlullāh would tell me when I am a young man.'"

Allāh ﷻ Sends Down Revelation Forgiving the Three Companions

"10 days after that, until we reached a total of 50 days from the time when Rasūlullāh ﷺ prevented everyone from speaking to us, when I prayed Salātul Fajr on the morning of the 50th day, I was on the roof of one of my houses. While I was sitting down in the situation that was described by Allāh in Qur'ān that my soul became constrained, and the whole earth became constrained," – they were feeling that they were constrained, they were feeling the difficulty, they were feeling this thing of the situation – "I heard someone call me from the mountain of Sala' with the peak of his voice, 'O Ka'b Ibn Mālik, rejoice!' I immediately made Sujūd. And I knew that the problem has been solved, and Rasūlullāh ﷺ must have been given permission from Allāh ﷻ that he accepts our Tawbah after Salātul Fajr. So people went out to give us the good news, so some went out to my two companions while two men tried to get the news to me; one of them climbed the mountain while the other one took a horse, but the sound was faster to reach to me than the man on horseback. It was the tradition when someone gives you a good news that you give him a gift, so the one whom I heard from the mountain came to me, so I gave him my two cloaks and I had nothing but them, and then I had to borrow two other pieces of garment to go and meet Rasūlullāh ﷺ. So I borrowed two garments and I put them on and I rushed to Rasūlullāh ﷺ, and then people were meeting me in groups, all greeting me and congratulating me with the Tawbah of Allāh ﷻ."

And then he went into the Masjid and then Ka'b Ibn Mālik says, "When I went to Rasūlullāh ﷺ and gave him Salām, Rasūlullāh ﷺ told me while his face was beaming with happiness, 'Rejoice with the best day ever since your mother gave birth to you.'" Rasūlullāh ﷺ is telling Ka'b Ibn Mālik [that] today is the best day for you since the day you were born. He asked,

"Is this from you or from Allāh, O Rasūlullāh?" He said, "No, this is from Allāh," meaning this came down from Allāh ﷻ. "When Rasūlullāh ﷺ was happy, his face would be like the moon." So Subhān'Allāh, you can see how happy Rasūlullāh ﷺ was because of the acceptance [of] the Tawbah of Ka'b Ibn Mālik ؓ and his two companions. "And then I told Rasūlullāh ﷺ, 'Part of my repentance would be that I give away *all* of my money [as] Sadaqah for Allāh and for the Messenger of Allāh.' Rasūlullāh ﷺ said, 'Leave behind some of your wealth, it is better for you.' So I said, 'I will hold on to my share of the Battle of Khaibar.'" He said, "O Messenger of Allāh, Allāh has saved me because of my honesty, because of speaking the truth, and part of my repentance is I promise that I will only speak the truth as long as I live." And when Ka'b was narrating this Hadīth he said, "And I have been blessed by Allāh that since that time I have not spoken any word but the truth."

Dear brothers and sisters, Allāh ﷻ has revealed the following two Āyāt of Sūrah At-Tawbah, the second Āyah is about Ka'b and his two companions: **Allāh has already forgiven the Prophet and the Muhājirīn and the Ansār who followed him in the hour of difficulty after the hearts of a party of them had almost inclined [to doubt], and then He forgave them. Indeed, He was to them Kind and Merciful.**[447] We talked about this Āyah before, that it represents the peak of the Muslim community, and towards the end of the life of Rasūlullāh ﷺ Allāh is accepting their Tawbah. And then Allāh ﷻ says: **And [He also forgave] the three who were left behind [and regretted their error] to the point that the earth closed in on them in spite of its vastness and their souls confined them and they were certain that there is no refuge from Allāh except in Him…** Look at the description, ya'nī their souls confined them; it was like they were prisoners even though they were free. Allāh says: **…Then He turned to them so they could repent. Indeed, Allāh is the Accepting of repentance, the Merciful.**[448] So Allāh ﷻ has accepted the Tawbah of Ka'b Ibn Mālik and his two companions, while let us see what Allāh said about the ones who

[447] At-Tawbah: 117
[448] At-Tawbah: 118

gave convincing excuses and lied, Allāh says about them: **They will swear by Allāh to you when you return to them that you would leave them alone. So leave them alone; indeed they are evil; and their refuge is Hell as recompense for what they had been earning. They swear to you so that you might be satisfied with them. But if you should be satisfied with them - indeed, Allāh is not satisfied with a defiantly disobedient people.**[449] You can see the consequences of truth and the consequences of lying.

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Benefits Mentioned by Ibn Al-Qayyim رحمه الله

We will close with some benefits [from the Hadīth of Ka'b Ibn Mālik ﷺ] mentioned by Ibn Al-Qayyim in his book Zād Al-Ma'ād.

One is Allowed to Speak about his Shortcomings

He says, "It is allowed for a person to speak about his shortcomings." Because we know in Islām you are not supposed to speak about your sins as long as Allāh has given you *Sitr*; as long as they are concealed, you should keep them concealed. However here we see that Ka'b Ibn Mālik spoke about some of his shortcomings; why? Because there is a benefit in that, because they were known, and there is a benefit, there are lessons to be learned, so he spoke about it and he was honest about it in this narration.

One is Allowed to Speak Good things about themselves

Second: "It is allowed for a person to praise himself or speak about some good things about himself." However this is restricted, this is not open-ended, because we know that a person is not supposed to praise themselves or speak about their good, however we see here that Ka'b Ibn Mālik did speak about some of the good that he had done, for example when he mentioned that he had been in every battle of Rasūlullāh ﷺ with the

[449] At-Tawbah: 95-96

exception of Badr and that he attended Bay'atul 'Aqabah, but Ibn Al-Qayyim says, "It is allowed as long as it is not done out of pride and elevating status of one's self. The Pledge of Al-'Aqabah is one of the best events of the Sahābah ﷺ," because he used to see it equal to Badr.

Hasten and Take Advantage of Good Opportunities that Open Up

This is one of the most important lesson that Ibn Al-Qayyim mentions; "Hasten and take advantage of opportunities of good that open up for you." Brothers and sisters, Allāh ﷻ, at some moments of your life, would open up for you doors of opportunity to do good; these doors of opportunity come and go, and sometimes if they go they go for good, and if you do not take advantage of them you miss them forever. Ka'b Ibn Mālik had an opportunity that opened up for him to participate in Tabūk and he missed it, so one of the important lessons is this, because he says, "*Yā Laytanī Fa'alt!* – I wish that I had done so!" Do not sit behind and then say I wish I had done so; take advantage of the good that comes to you from Allāh. And sometimes if you reject these opportunities, the consequences could be very bad. Allāh ﷻ says: ***Yā Ayyuhalladhīna Āmanustajībū Lillāhi Wa Lirrasūli Idhā Da'ākum Limā Yuhyīkum. Wa'lamū Annallāha Yahūlu Baynal Mar'i Wa Qalbih* – O you who have believed, respond to Allāh and to the Messenger when he calls you to that which gives you life. And know that Allāh intervenes between a man and his heart...**[450] Allāh may intervene between you and your heart and prevent you from joining the next time. Do not delay, do not stay behind; take advantage of the opportunities that open up for you. And Allāh ﷻ says: **And We will turn away their hearts and their eyes just as they refused to believe in it the first time.**[451] The first time they refused, [therefore] Allāh is turning away their hearts and their eyes. Subhān'Allāh, we need to be very careful. And Allāh ﷻ says: **And when they deviated…** an opportunity of truth opened up and they deviated **…Allāh caused their hearts to deviate.**[452]. And Allāh says: **And Allāh**

[450] Al-Anfāl: 24
[451] Al-Anfāl: 110
[452] As-Saff: 5

would not let a people stray after He has guided them until He makes clear to them what they should avoid. Indeed, Allāh is Knowing of all things.[453] So Allāh makes clear to them what they should avoid. They were given the opportunity of good, they turned away from it, and then Allāh would lead them astray.

It is a Sign of Nifāq Not to Participate in Fighting Fee Sabeelillāh

In the next lesson Ibn Al-Qayyim says, "The only ones who stayed behind are the Munāfiqīn, or the ones who are excused, or the ones who are appointed to stay behind by Rasūlullāh ﷺ." So it is a sign of Nifāq not to participate in fighting Fee Sabeelillāh.

One is Allowed to Speak against a Person for the Sake of Defending the Religion

"It is allowed to speak against a person if it is out of Ijtihād for the sake of defending Allāh and His Messenger." And this is what the scholars of Hadīth used to do when they would speak about some of the narrators, it is because they want to protect the Religion of Allāh, protect the Ahādīth of Rasūlullāh ﷺ. So when the man of Banū Salamah spoke against Ka'b Ibn Mālik, that was the intention. And it is also allowed to respond back when you think that a person is good, like Mu'ādh Ibn Jabal did.

We Judge According to what is Apparent

"*Al-Hukm Biz-Zāhir* – We judge according to what is apparent."

It is Allowed to Refuse Answering Back to Salām for a Person who has Committed Hadath

"It is allowed to refuse to answer back to Salām for a person who has committed *Hadath*." If a person has done a Bid'ah or a great sin and you are refusing to answer back the Salām in order to reprimand the person as a Nasīhah for them, then it is allowed because the Muslims and Rasūlullāh ﷺ were not responding back to the Salām of Ka'b Ibn Mālik. Now, this

[453] At-Tawbah: 115

should not be carried too far; whenever you have a disagreement with a person you start finding out what mistakes they did and then you use that as a scapegoat to not speak to the person and not giving Salām; obviously there are some rules and regulations that govern this.

Allāh has Guided Ka'b and his Two Companions

"Allāh has guided Ka'b and his two companions," and that was because of their truth.

It is Allowed to Boycott a Person if it is Done as Nasīhah

"It is allowed to boycott a person if it is done as a Nasīhah," as an advice for them to leave a particular sin or a particular Bid'ah.

Pain is a Sign that the Heart is Alive

"When you feel pain in your heart and when you feel forsaken, that is a sign of a heart that is alive." However, a person who is a Munāfiq, he does not feel that. Ka'b Ibn Mālik and his companions felt the effect of the boycott and they felt difference in the way people were treating them, but with the Munāfiq they do not care, it does not matter to them.

One May Enter the House of a Friend without his Permission

"You can enter the house of your friend without his permission as long as you know that he does not mind that," because Ka'b Ibn Mālik climbed the wall and entered the house of Abū Qatādah. Obviously this is if you are not going to end up seeing something that is Harām. When Ka'b entered into the house of Abū Qatādah, obviously there would not be any women without their Hijāb or something, so [here] we are talking about, for example, your friend is a bachelor and you know that he would not mind you entering into his house, then you could do so.

Sujūd Ash-Shukr was a Habit of the Sahābah

"It was the habit of the Sahābah to make *Sujūd Ash-Shukr* – Sujūd of Thanks when they would receive a good news." It is something that you are allowed

to do when you receive good news, to make Sujūd to Allāh ﷻ.

Destroy things that are Harmful to your Religion

"Destroy the things that you believe are going to harm you in your Religion," and this is because Ka'b Ibn Mālik destroyed the letter that he received from the King of Ghassān.

The Day of your Repentance is your Best Day

Yawmu Tawbatil Muslim Khairul Ayyām – The day of your repentance is your best day.

Rasūlullāh's ﷺ Care for the Ummah

"The happiness and the pleasure that Rasūlullāh ﷺ had when he knew that Allāh has forgiven the ones who stayed behind." And this shows you the care that Rasūlullāh ﷺ had for the Ummah.

It is Good to Give Sadaqah when you Repent

"When you make repentance, it is good to give out Sadaqah Fee Sabeelillāh." So when you repent from a sin, give out Sadaqah.

And then he finally closes with the virtues of truth and the virtues of Tawbah. This is the end of the great and wonderful story of Ka'b Ibn Mālik ؓ. I would suggest that you go back to Al-Bukhārī and read the Hadīth again and think about it and think about its implications. We ask Allāh ﷻ to guide us to the truth and to show us the truth and to make us of the ones who follow it.[1]

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The End of 'Abdullāh Ibn Ubaÿ the Hypocrite

After a life of hypocrisy, of plotting and planning against Rasūlullāh ﷺ, 'Abdullāh Ibn Ubaÿ was laying down on his deathbed. Rasūlullāh ﷺ visited him, and this is according to Muhammad Ibn Is'hāq, and when

Rasūlullāh ﷺ saw in his face the signs of death, he told him, "*Amā Wallāhi Inkuntu La'anhāka 'An Hubbi Yahūd* – In the name of Allāh, I used to warn you from loving the Jews." So 'Abdullāh Ibn Ubaÿ said, "*Qad Abghadahum As'ad Bin Zurārah Famā?* – As'ad Bin Zurārah despised them and what did that do for him?" So until his last moments 'Abdullāh Ibn Ubaÿ was still having split loyalties, and this shows us an important sign of the Hypocrites and that is that they have loyalty to the Kuffār, and they have loyalty to the Christians and the Jews, and this is a sign that has repeated itself in Qur'ān more than once; ***Fataralladhīna Fī Qulūbihim Maraduy Yusāri'ūna Fīhim* – So you see those in whose hearts is disease hastening into [association with] them**[454]. These are the Munāfiqīn who are hastening towards the Disbelievers. So the Munāfiqīn cannot get this love of the Kuffār out of their hearts.

In Sahīh Al-Bukhārī, when 'Abdullāh Ibn Ubaÿ passed away, Rasūlullāh ﷺ wanted to pray on his Janāzah, so 'Umar Ibn Al-Khattāb came and stood in front of Rasūlullāh ﷺ and told him, "*Yā Rasūlullāh, Tusalli 'Alaihi Wa Qad Qāla Fī Yawmi Kadhā Wa Khadhā Wa Qāla Fī Yawmi Kadhā Wa Kadhā Wa Kadhā?* – O Rasūlullāh, are you going to pray on him when he said on such and such day this and that and he said on this day this and that?" 'Umar Ibn Al-Khattāb is going through the past of 'Abdullāh Ibn Ubaÿ, he is reminding Rasūlullāh ﷺ with the positions that 'Abdullāh Ibn Ubaÿ was taking. Rasūlullāh ﷺ responded back and said, "O 'Umar, leave me alone. If I know that if I ask Allāh to forgive him more than 70 times [and] it would be accepted, I would do that." Rasūlullāh ﷺ is referring to the Āyah: **Ask forgiveness for them, [O Muhammad], or do not ask forgiveness for them. If you should ask forgiveness for them seventy times - never will Allāh forgive them. That is because they disbelieved in Allāh and His Messenger, and Allāh does not guide the defiantly disobedient people.**[455] So here you see in the Āyah [that] Allāh is saying 70 times. Rasūlullāh ﷺ said [that] if I know that if I do more than 70 [and] Allāh would forgive him then I would do so.

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[454] Al-Mā'idah: 52
[455] At-Tawbah: 80

Dear brothers and sisters, this shows us a quality in Rasūlullāh ﷺ that is striking. Rasūlullāh ﷺ has suffered personally again and again from 'Abdullāh Ibn Ubaÿ, directly and indirectly; the plots and the plans and the deception and the lies of 'Abdullāh Ibn Ubaÿ are countless, nevertheless Rasūlullāh ﷺ is still willing to give him a last chance and to pray on his Janāzah and to ask Allāh to forgive him; it shows you how Rasūlullāh ﷺ was willing to go out of his way to give his followers another opportunity. But then Allāh ﷻ revealed the Āyah, Allāh ﷻ says: **And do not pray [the funeral Prayer, O Muhammad], over any of them who has died - ever - or stand at his grave. Indeed, they disbelieved in Allāh and His Messenger and died while they were defiantly disobedient.**[456] So now the issue is clarified that no Salāh should be offered on the Munāfiqīn and this is the final *Hukm* – the final judgement on the issue, and this is one of the incidents in which the Qur'ān supported the opinion of 'Umar Ibn Al-Khattāb ﷺ. It is Hikmah of Allāh ﷻ that 'Abdullāh Ibn Ubaÿ would not survive Muhammad ﷺ and would actually die before him, because 'Abdullāh Ibn Ubaÿ was living with hope, with aspirations, that by being patient and by not facing the Muslims directly like the Kuffār are doing but by choosing the path of Nifāq, he would be able to withstand and go through what he perceives as a temporary phase, and that in the end he and his people and his ideas would survive. That is the thinking that they used to have, that by sitting tight and by waiting they have a chance, and that this Islām thing is a temporary thing, it is a phase that is going to come and go and people are going to get back to normal. And he was living with these hopes especially [because] he felt that it was Muhammad ﷺ who stripped him of his power and his authority, because as it says in the books of Seerah, his people were planning to appoint him as king over them, and that is when Rasūlullāh ﷺ made Hijrah and his plans were shattered. So 'Abdullāh Ibn Ubaÿ ended up dying before Rasūlullāh ﷺ and the religion of Islām survived, and the way of the Munāfiqīn is a way that dies and they face Allāh ﷻ on the Day of Judgement and have to face His wrath.

[456] At-Tawbah: 84

Rasūlullāh ﷺ Appoints Abū Bakr ﷺ to Lead the Delegation of Hajj

Rasūlullāh ﷺ appointed Abū Bakr As-Siddīq ﷺ in the ninth year of Hijrah to make Hajj, so Abū Bakr was to lead the delegation of Hajj, not Rasūlullāh ﷺ. Rasūlullāh ﷺ did not want to make Hajj while the false gods are lining up around Al-Ka'bah; obviously the idols themselves were already destroyed, but the followers are still coming, because Shirk was still surviving in some parts of Arabia. Plus, they also had the tradition of doing Tawāf naked; they used to believe that because of their sins, because of their impurity, they could not come with these clothes on, so they would take off their clothes and then borrow some clothes from the people of Quraish – they used to view them as being special, *Al-Hums* – so they would borrow clothes from them. But some people were not in the position of borrowing, they do not have any money, they do not have any status to borrow, so they would end up making Tawāf naked. So you had the dual problem of having Mushrikīn and having naked people go around Al-Ka'bah. So Rasūlullāh ﷺ did not want to attend Al-Hajj while this *Munkar* – evil, was going on. So Abū Bakr As-Siddīq ﷺ led the Muslims in Hajj; it says that the Sahābah who went with him to make Hajj were a few hundred.

And after he left, Rasūlullāh ﷺ received the first parts of Sūrah At-Tawbah, so Rasūlullāh ﷺ wanted to send these Āyāt to Makkah so that the people would hear them. So they asked, "Shall we send them to Abū Bakr As-Siddīq?" Rasūlullāh ﷺ said, "No, only a man from my household should convey these announcements from me," and he called 'Alï Ibn Abī Tālib and he told him, "Go with these verses from Sūrah Barā'ah and declare them to the people when they are gathering in Minā, and tell them that no Disbeliever shall enter into Paradise, and no Polytheist shall make Hajj after this year, and no naked person shall do Tawāf around the House of Allāh. And whoever has a contract of security from Rasūlullāh ﷺ, then his contract will be fulfilled until the end of its duration." And then he had to read the Āyāt of Sūrah At-Tawbah, we will just read the first five Āyāt:

[This is a declaration of] disassociation, from Allāh and His Messenger, to those with whom you had made a treaty among the Polytheists. Notice that the Sūrah of Barā'ah, which is At-Tawbah, is the only Sūrah in Qur'ān that does not start with Bismillāhi Ar-Rahmān Ar-Rahīm. Bismillāhi Ar-Rahmān Ar-Rahīm includes the name of Allāh the Merciful, and this is a straight-forward declaration of disassociation from the Kuffār and therefore it does not start with Bismillāhi Ar-Rahmān Ar-Rahīm, it starts with *Barā'ah* – Disassociation; that is the first word in this Sūrah; disavowal, disassociation, being free from them.

[This is a declaration of] disassociation, from Allāh and His Messenger, to those with whom you had made a treaty among the Polytheists. So travel freely, [O Disbelievers], throughout the land [during] four months but know that you cannot cause failure to Allāh and that Allāh will disgrace the Disbelievers. (So they were given four months.) **And [it is] an announcement from Allāh and His Messenger to the people on the day of the greater Pilgrimage that Allāh is disassociated from the Disbelievers, and [so is] His Messenger. So if you repent, that is best for you; but if you turn away - then know that you will not cause failure to Allāh. And give tidings to those who disbelieve of a painful punishment. Excepted are those with whom you made a treaty among the Polytheists and then they have not been deficient toward you in anything or supported anyone against you; so complete for them their treaty until their term [has ended]. Indeed, Allāh loves the righteous [who fear Him]. And when the Sacred Months have passed, then kill the Polytheists wherever you find them and capture them and besiege them and sit in wait for them at every place of ambush. But if they should repent, establish Prayer, and give Zakāh, let them [go] on their way. Indeed, Allāh is Forgiving and Merciful.**[457]

These are the Āyāt, and more, that 'Alï Ibn Abī Tālib announced to the Disbelievers in the Hajj of the ninth year of Hijrah, and it is the last year in which the Mushrikīn are going to make Hajj and it is the last year when the traditions and rituals of Disbelief are going to be shown in Makkah.

[457] At-Tawbah: 1-5

34
The Delegations

People Enter into the Religion of Allāh in Multitudes

Allāh ﷻ says: **When the victory of Allāh has come and the conquest. And you see the people entering into the Religion of Allāh in multitudes. Then exalt [Him] with praise of your Lord and ask forgiveness of Him. Indeed, He is ever Accepting of repentance.**[458] When the victory of Allāh has come and the conquest, the result of that would be that people will enter into Islām. As is mentioned in the books of Seerah, the tribes of Arabia were watching the conflict between Rasūlullāh ﷺ and Quraish, and they were waiting to see who will win. When Rasūlullāh ﷺ defeated Quraish, the Arabs then came in multitudes accepting Islām. Quraish was seen as the religious authority; they are the keepers of the House of Allāh, they are the ones who manage the affairs of

[458] Sūrah An-Nasr

the people in Hajj and ‘Umrah, they are the ones who live in Makkah, and Makkah was the religious centre of the Arabs, so people used to look up to them, and when Muhammad ﷺ announced the Prophethood and the war between him and Quraish started, many of them wanted to sit on the side-lines and not take a position until they saw where this conflict was heading. After[wards] Makkah was Opened, and then pretty soon after that, the tribes around Makkah started accepting Islām, such as Hawāzin; many of them became Muslim, and then after that Thaqīf also came and accepted Islām, and we talked about how they were beseeched in At-Tā'if and Rasūlullāh ﷺ left them; eventually they came with their own choice and accepted Islām. So you have Quraish and Thaqīf, the largest and most important two tribes in the area, accepting Islām.

After that people were just *flooding* into Madīnah accepting Islām, so the ninth year of Hijrah was called *‘Āmil Ūfūd* – The Year of Delegations. These tribes would send their representatives to Madīnah and they would pledge allegiance to Rasūlullāh ﷺ, and this pledge of allegiance was also a pledge of allegiance to the Islāmic State, and it is not like they are only accepting Islām and then leaving; no, they are becoming part of the political entity of Madīnah, because the Bay‘ah that they are giving is a Bay‘ah to the Head of State, Rasūlullāh ﷺ, so they are accepting his Hukm, they are accepting his rule. Ibn Kathīr and Ibn Is'hāq and Al-Wāqidī mention many delegations, I will go through some of them. And we need to keep in mind here that even though these all became Muslim and they are counted as Sahābah of Rasūlullāh ﷺ, but it is considered that whoever became Muslim before the Conquest of Makkah has a higher status than those who became Muslim after the Conquest of Makkah. Why? Because after the Conquest of Makkah it was becoming very clear that victory in Dunyā is for the Muslims, but the ones who accepted Islām before that, for them becoming Muslim was a choice that they would make and they would know that they would face hardship and would have to make sacrifices. So the earlier you became Muslim the more difficult it was, and that is why Allāh ﷻ says: **Not equal among you are those who spent before the conquest [of Makkah] and fought [and those who did so after it]. Those are**

greater in degree than they who spent afterwards and fought.[459]

Banū Thaqīf's Attempt at Negotiation with Rasūlullāh ﷺ and Al-Mughīrah's Mockery of their Idol

The people of Thaqīf came to Rasūlullāh ﷺ and they accepted Islām, and it says in the narration that they tried to negotiate with Rasūlullāh ﷺ to leave their idol, their major idol, for a year. Rasūlullāh ﷺ refused. They said, "Then leave it for a month," because they were worried that the commoners among the people would be shocked and would not be able to handle seeing their so-called god fall down into rubble, fall down into pieces, so they wanted to take it slowly with the people so they said, "We will accept Islām, but we do not want our idol to be destroyed except after a year from now so that we could take it step by step with the people." Rasūlullāh ﷺ refused. They said, "A month." He refused. "A week." He refused, "A day." He refused. And they tried their best to negotiate with Rasūlullāh ﷺ, [but] Rasūlullāh ﷺ made it clear that he is not going to approve such a thing; [for] a false god to stay for an additional moment was unacceptable. So then they said, "If that is the case then *we* are not going to bring it down, send someone from your end to do it." So Rasūlullāh ﷺ sent Abū Sufyān and Al-Mughīrah Bin Shu'bah who was from Thaqīf. They both went and people started saying, "Wait for diseases, wait for leprosy." They were threatening and they were serious; they were threatening Al-Mughīrah Bin Shu'bah that the gods will destroy you. So it says that he wanted to make fun of this thought of theirs so he struck the idol with his axe and then he pretended that he fell down, so they all started screaming and shouting, happy that the gods had struck back against Al-Mughīrah Bin Shu'bah, and then he stood up and said, "You are fools, this is nothing but a piece of stone," and he started breaking it into pieces.

Delegation from Banū Tamīm

And then we have the delegation that came from Banū Tamīm; they came to Rasūlullāh ﷺ and he gave them the glad-tidings, and this is in Bukhārī, he

[459] Al-Hadīd: 10

said, "*Iqbalul Bushrā Yā Banī Tamīm* – Accept the glad-tidings O Banī Tamīm." They said, "O Rasūlullāh, we have heard that, now give us." We do not want good news, we do not want glad-tidings, we want you to give us something. So Rasūlullāh ﷺ did not like that, and then there were people who came from Yemen, so he told them, "*Iqbalul Bushrā Idh Lam Yaqbalhā Banū Tamīm* – Accept the glad-tidings since Banū Tamīm did not accept them." They said, "We accept it O Rasūlullāh." Anyway, when a delegation came, it was Rasūlullāh ﷺ who would then appoint among them a leader, so when Banū Tamīm came, there were two major leaders among them, one was Al-Aqra' Bin Hābis and the other one was Al-Qa'qā' Bin Ma'bad Bin Zarārah. So it says in Bukhārī that Abū Bakr ؓ suggested to Rasūlullāh ﷺ to appoint Al- Qa'qā' Bin Ma'bad to be their leader, 'Umar Ibn Al-Khattāb said, "No, appoint Al-Aqra' Bin Hābis." Abū Bakr became angry and said, "You said that only to go against my opinion." 'Umar Ibn Al-Khattāb said, "I did not do that to go against your opinion." And then they started arguing with each other and their voices became loud, and that is when Allāh ﷻ revealed: ***Yā Ayyuhalladhīna Āmanū Lā Tuqaddimū Bayna Yadayillāhi Wa Rasūlih* – O you who have believed, do not put [yourselves] before Allāh and His Messenger but fear Allāh. Indeed, Allāh is Hearing and Knowing.**[460] This is the first Āyah in Sūrah Al-Hujurāt.

Delegation from Banū 'Abdil Qais

And then there is the delegation from Banū 'Abdil Qais; these are from the extreme Eastern part of the Arabian Peninsula. Rasūlullāh ﷺ told them, "I command you with four and I warn you from four. I command you to believe in Allāh, and do you know what believe in Allāh means? To testify that there is no one worthy of worship but Allāh, to establish Salāh, to pay Zakāh, to fast Ramadān, and to give the one fifth of the booty." Because they are going to fight Fee Sabeelillāh and the rule is that when you gain any spoils of war you have to give one fifth of them to the leader. And then Rasūlullāh ﷺ told them, "I warn you from four things," and these are four different types of containers that they used to use for drinking their alcohol,

[460] Al-Hujurāt: 1

so they were told not to drink alcohol and also not to use those containers to get them out of the habit of drinking.

The Incident of Thumāmah ﷺ

And then there is the incident of Thumāmah ﷺ. Now, this is mentioned among the delegations even though it does not belong here, because Thumāmah first of all did not come to Madīnah by will but he was arrested and captured, and second of all this incident happened before because Thumāmah is talking about Makkah being Kuffār at the time and now we are talking about a time when Makkah is already Muslim. But this is where Ibn Kathīr puts it in the sequence and you would find it in the books of Seerah also within the *'Āmil Ūfūd*; apparently they gathered all of the delegations that would come in one section even though the timing might not have been the same, for example they talk about At-Tufail Bin 'Amr Ad-Dawsī even though he came to Rasūlullāh ﷺ in Makkah, not in Madīnah.

Anyway, Rasūlullāh ﷺ sent an army to Najd and they arrested and captured a man from Banī Hanīfah, his name was Thumāmah Bin Athāl. They bound him to a pillar in the Masjid, so Rasūlullāh ﷺ went to him and said, "*Mā 'Indaka Yā Thumāmah?* – What do you have to say?" He said, "*'Indī Khair Yā Muhammad* – I have good to say. If you kill me, then you would kill a man who is very worthy among his people." If you do kill me, you would have killed somebody who is important; that is one interpretation. The other interpretation [could] mean that you have killed someone who has blood on his hands and therefore there is no blame on you if you do so. "*Wa In Tun'im Tun'im 'Alā Shākir* – But if you release me, you would release a person who is grateful. *Wa Inkunta Turīdul Māl Fas'al Minhu Mā Shi't* – And if you want money, ask me what you want." Rasūlullāh ﷺ left him. And then he came to him the next day and asked, "What do you have to say?" He said the same thing, "'*Indī Mā Qultu Lak* – I have what I already told you; if you release me you are releasing a man who is grateful." And then he came to him the next day and asked him, "What do you have to say Thumāmah?" He said, "I have to say what you already heard." Rasūlullāh ﷺ said, "*Atliqū Thumāmah* – Release him." He left, and as soon as he got

out of the Masjid he took a Ghusl – he bathed, and then he entered in the Masjid and said, "Ash'hadu Allā Ilāha Illallāh, Wa Anna Muhammad Ar-Rasūlullāh." He did not want to do it when he was tied, but now he is grateful and he is free; he could leave if he wants, but he became Muslim and he said, "O Muhammad, there was no face on the face of the earth that was more despised to me than your face, now your face is the most beloved to me. There was no religion that was more despised to me than your religion and now your religion has become the most beloved to me. And there was no land that was more despised to me than your land and now your land is the most beloved to me. And your horsemen have captured me and I wanted to go to 'Umrah, what do you think I should do?" Rasūlullāh ﷺ told him to go and make 'Umrah, so when he arrived to Makkah, they asked him, "*A'sabawt?* – Did you become an apostate?" That is what they would tell people who became Muslim. He said, "No, but I have become Muslim with Muhammad ﷺ, and in the name of Allāh, not one single grain of wheat would reach you from Yamāmah until Rasūlullāh ﷺ allows it to." And this is an evidence used by those who accept the procedure of boycotting as a valid weapon of war, because what Thumāmah did was actually an economical boycott on Makkah, he prevented the caravans from carrying wheat to Makkah, so they say that this is evidence that boycotting the enemy is a valid way of fighting them.

The Delegation of Banū Hanīfah and Musailamah Al-Kadhdhāb

And then there is the delegation of Banū Hanīfah which included a man called Musailamah. Ibn 'Abbās says that Musailamah the Liar came to Rasūlullāh ﷺ and he was saying, "If Muhammad is going to appoint me to lead after him I would follow him." So Rasūlullāh ﷺ came to him along with Thābit Bin Qais Bin Shammās, and Rasūlullāh ﷺ had in his hand a piece of wood from the leaves of a palm tree. And then he told Musailamah who was among his people, "*Law Sa'altanī Hādhihil Qit'ah Mā A'taitukahā* – If you ask me to give you this I would not give it to you." Let alone giving you the leadership of the Ummah after me, I would not even give you this piece of palm-leaf. And then Rasūlullāh ﷺ told him, "*Walan Ta'dū Amrallāhi Fīk* – And you are not going to surpass what Allāh has destined

for you. And if you leave, Allāh will destroy you. And I think that you are the one [about] whom I have seen what I saw." And Rasūlullāh ﷺ is referring to a dream that he has seen. "And here is Thābit, he will speak to you on my behalf," and then Rasūlullāh ﷺ left. The dream that Rasūlullāh ﷺ is referring to; Rasūlullāh ﷺ said, "While I was asleep, I saw two bracelets from gold on my arms, and I was told in my sleep to blow them away, so I blew them and they flew away; I interpreted that to mean two liars who would come after me, one of them is Al-Aswad Al-'Ansī and the other one is Musailamah."

Musailamah would later write a letter to Rasūlullāh ﷺ, and this is in the 11th year of Hijrah, and he sent this letter with two messengers that came to meet Rasūlullāh ﷺ, he said:

> From Musailamah, the messenger of Allāh, to Muhammad, the Messenger of Allāh
>
> Peace be upon you.
>
> I have been involved in the affair with you; half of it belongs to us and half of it belongs to Quraish, but Quraish are a people who transgress.

So he is saying that the kingdom needs to be split in half. So Rasūlullāh ﷺ wrote back to him:

> Bismillāhir Rahmānir Rahīm
>
> From Muhammad, the Messenger of Allāh, to Musailamah Al-Kadhdhāb
>
> *Salāmun 'Alā Manittaba'al Hudā* – Peace be upon those who follow guidance.
>
> *Ammā Ba'd: Fa Innal Arda Lillāh, Yūrithuhā Mayyashā'u Min 'Ibādih, Wal 'Āqibatu Lil Muttaqīn* – The earth belongs to Allāh, and He will give it to whomever He wills, and the end belongs to the righteous.[461]

And then Rasūlullāh ﷺ asked them [the two messengers], and this is narrated by Abū Dāwūd Tayalasī, Rasūlullāh ﷺ asked them,

[461] Al-A'rāf: 128

"*A'tash'hadān Annī Rasūlullāh?* – Do you testify that I am the Messenger of Allāh?" They said, "We testify that Musailamah is the messenger of Allāh." Rasūlullāh ﷺ said, "*Āmantu Billāhi Wa Rusulih* – I believe in Allāh and His Messengers, *Walaw Kuntu Qātilar Rasūlan Laqataltukumā* – and if I was going to kill a messenger I would have killed you." 'Abdullāh Ibn Mas'ūd said, "It became Sunnah that messengers are not killed." Carriers of letters, the messengers, in Islām, should not be killed, even if they are coming from the enemy, even if they are coming from people of war; as long as they are a messenger then they are not to be killed – that is the Sunnah.

The Delegation from Najrān

And then there is a delegation that came from Najrān, and this is a long story, you could refer to it in the Tafsīr of Ibn Kathīr on the Sūrah of Āl 'Imrān, because there was a long dialogue that happened and debate about the difference between Christianity and Islām and the nature of 'Īsā ﷺ, and Rasūlullāh ﷺ received the Revelation, about 80 Āyāt from Sūrah Āl 'Imrān, talking about this, because the people of Najrān were Christian. Al-Bukhārī says [that] the 'Āqib and the Sayyid came to Rasūlullāh ﷺ and they wanted to do *Mulā'anah* – and this is what is referred to also as *Mubāhalah*, where Rasūlullāh ﷺ would come out and they would come out and they would ask Allāh ﷻ to send His wrath and punishment on the liars – and they refused to do so because they said, "If he is truly a Messenger then that will be the end of us," and they refused and they did not accept that. Eventually they had to accept the Hukm of Rasūlullāh ﷺ even though they did not become Muslim, but they would pay Jizyah. So they said, "Send with us someone who is trustworthy, and only send a trustworthy man." Rasūlullāh ﷺ said, "I will send with you a man who is *truly* trustworthy," and then Rasūlullāh ﷺ said, "*Qum Yā Abā 'Ubaidah* – Stand up O Abū 'Ubaidah." And this is why 'Āmir Ibn Jarrah has called Abū 'Ubaidah *Amīn Hādhihil Ummah* – the Trustworthy Man of this Ummah.

ʻĀmir Bin Tufail and Arbad Bin Rabīʻah Meet Evil Endings

And then we have ʻĀmir Bin Tufail and another man called Arbad Bin Rabīʻah, and these are men from Najd. And his people told him, and he was ahead of his people, "Abū ʻĀmir, people have become Muslim, why do you not become Muslim?" He said, "I have taken a vow that my life would not end until the Arabs follow me, and now you want me to follow this young man from Quraish?!" So you can see the poisoned minds of these men of Jāhiliyyah where the whole issue of life is seeking power and greed and authority over others, so his whole objective in life is to have the Arabs follow him, walk behind him, and he does not want to become Muslim because that contradicts with his goal in life, and people like this do not see the truth and do not follow it because their hearts are too far away from the Fitrah, their hearts are too attached to false goals of Dunyā which they are chasing like a mirage.

Anyway, they went to Rasūlullāh ﷺ, they wanted to strike a deal, because they saw that the Muslims are a force that are to be reckoned with and if they want to have any authority in the Arabia of the day they are going to have to strike a deal with Rasūlullāh ﷺ, and they are assuming that Rasūlullāh ﷺ is just like them, like their tribal leaders, so they want to go and negotiate with him something; they are not knowing that this is Prophethood, this is Nubuwwah, this is something different. So they went to Rasūlullāh ﷺ, they said, "We want you to split the affair between us and you." Rasūlullāh ﷺ refused. ʻĀmir said, "In the name of Allāh, I am going to fill it (meaning Madīnah) with horses and men." And he belongs to people who are numerous and who are well-known as being horsemen and being good and strong fighters, so his threat is not bogus, he could truly do that and fill Madīnah with horses and men. But Rasūlullāh ﷺ told him, "Allāh would refuse that and the sons of Qailah." Who are the sons of Qailah? Qailah is the mother of the Ansār, Al-Aws and Al-Khazraj. So Rasūlullāh ﷺ is saying [that] Allāh refuses that and the sons of Qailah, and this shows you the confidence that Rasūlullāh ﷺ had in the Ansār; he has tested them and lived with them now for nine years, and he has seen their strength and their sacrifice and their willingness to stand with Rasūlullāh

ﷺ.

Now, Abū ‘Āmir and Arbad said, “Let us then kill him.” If he refuses to negotiate with us, let us kill him. Abū ‘Āmir said, “I will speak to him and you come from behind him and strike him with your sword.” So he would talk to Rasūlullāh ﷺ; one narration says that the hand of Arbad got stuck to the sword and he could not move it, while the other narration says that whenever he would try to strike Rasūlullāh ﷺ, Rasūlullāh ﷺ would disappear and he would only see Abū ‘Āmir in front of him. Later on Abū ‘Āmir told him, “What is wrong with you? In the name of Allāh, I used to fear no one as I used to fear you and now I see you as nothing.” Arbad told him, “What do you want me to do? Whenever I would try to strike him he would disappear and you were the one in front of me; did you want me to kill you?” And this is a miracle from Allāh ﷻ. Anyway, they left with empty hands, and Subhān'Allāh, because of that threat they made to Rasūlullāh ﷺ, Allāh ﷻ is the One who took care of them; in the case of Abū ‘Āmir, on the way [back] he passed by a woman who belonged to his tribe and he slept in her house, by the time he woke up there was a big swelling in his neck, some kind of disease afflicted him and it was something that kills, so he did not want to die in the house of this woman, [and] even though he was in extreme pain, he went on his horse and he just kept on wandering until he died on his horseback and that was the end of him. And with Arbad, on the way back he was struck by a lightning that killed him along with his camel. And they mention this as fulfilment of the Āyah in Sūrah Ar-Ra’d where Allāh ﷻ says: **It is He who shows you lightening, [causing] fear and aspiration, and generates the heavy clouds. And the thunder exalts [Allāh] with praise of Him - and the angels [as well] from fear of Him - and He sends thunderbolts and strikes therewith whom He wills while they dispute about Allāh; and He is severe in assault.**[462] And that was the end of these two.

[462] Ar-Ra’d: 12-13

Dumām Bin Tha'labah

Next delegation; they sent one man as a representative of the tribe and this man's name is Dumām Bin Tha'labah. There are quite a few narrations, some of them in Bukhārī and other books of Hadīth of the conversation, there is some difference in wording; this narration is the one mentioned by Al-Imām Ahmad, this is narrated by 'Abdullāh Ibn 'Abbās. The tribe of Banū Sa'd Bin Bakr sent Dumām Bin Tha'labah as their representative to Rasūlullāh ﷺ. So he came, he tied his camel, then he walked into the Masjid while Rasūlullāh ﷺ was sitting with the Sahābah. Dumām was a strong man and he had long hair in two braids. So he asked, "Who among you is the son of 'Abdul Muttalib?" And notice here he did not say the son of 'Abdullāh, he said the son of 'Abdul Muttalib, because 'Abdullāh was not famous but 'Abdul Muttalib was famous all around Arabia; remember, the important incident of the Elephant occurred when he was the leader of his people, and he was the one who went and met with Abrahah, so 'Abdul Muttalib had a very high status among the Arabs and he was very well-known and famous.

So he asked, "Where is the son of 'Abdul Muttalib?" Rasūlullāh ﷺ said, "I am the son of 'Abdul Muttalib." He asked, "Are you Muhammad?" He said, "Yes." And then he said, "I am going to ask you and I am going to be strict in my questions, so do not be angry." Rasūlullāh ﷺ said, "I am not going to be angry, ask whatever you want." He said, "I ask you in the name of Allāh, your God, and the God of the ones before you, and the God of the ones after you, did He send you as a Messenger?" Rasūlullāh ﷺ said, "*Allāhumma Na'am* – Yes, in the name of Allāh." He said, "I ask you in the name of Allāh, your Lord, and the Lord of the ones before you, and the Lord of the ones after you, did Allāh ask you to tell us to worship no one but Him and to leave these gods that we used to worship?" Rasūlullāh ﷺ said, "Yes, in the name of Allāh." He said, "Then I ask you in the name of Allāh, your Lord, and the Lord of the ones before you, and the Lord of the ones after you, did Allāh order you that we pray these five daily Prayers?" He said, "In the name of Allāh, yes." And then he kept on repeating the same thing with all of the five pillars of Islām and Rasūlullāh ﷺ would give him

the same answer. And then he said, “I testify that there is no one worthy of worship but Allāh and I testify that Muhammad is the Messenger of Allāh, and I am going to fulfil these obligations and I am going to leave what you warned me from and I am not going to add anything or subtract anything.” When he left, Rasūlullāh ﷺ said, “If the man with the two braids is truthful, then he will enter into Paradise.”

And then he went on his camel and left. He went to his people, and as soon as he got there he said, “Al-Lāt and Al-‘Uzzā are evil.” They said, “What are you saying O Dumām! You will be afflicted with leprosy or you will become insane.” He said, “Woe to you! They do not harm and they do not benefit. Allāh has sent a Messenger and has revealed to him a Book that will save you from what you used to do, and I testify that there is no God but Allāh and there is no one associated with Him, and that Muhammad is His servant and Messenger, and I came to you from him and I am ordering you to do what he ordered me, and I warn you against the things he warned me from.” By the time that day ended, *everyone*, men and women in his tribe, became Muslim. Ibn ‘Abbās said, “We have never known of a delegation that was more blessed for his people than Dumām Bin Tha’labah.

‘Udaÿ Ibn Hātim

And then we have the story of ‘Udaÿ Ibn Hātim. ‘Udaÿ Ibn Hātim heard about the Prophethood of Muhammad ﷺ; he was a Christian, and he did not like it, he was not happy with it, and he was hearing about the expansion of the Islāmic State and that it was reaching closer and closer to his people, the tribe of Taÿ in North-east Arabia. So he went to the Roman Empire and he said, “When I reached there I found it to be worse than my situation back home.” He was hating staying back home because of the Muslims coming closer and closer, and then when he went to the Roman Empire he found it to be even worse so he came back. And it says in one narration that he told one of his servants to prepare some very strong camels, and then he said, “Whenever you see the banners of the Muslims approaching, tell me.” So his servant did see the banners coming, he told him about it, so he took his fast camels and ran away. So the Muslims came and they took his aunt, and in

one narration his sister, as prisoners of war, and they were brought into Madīnah. So his aunt told Rasūlullāh ﷺ to free her and then Rasūlullāh ﷺ asked her, "Who are you?" So she told him, so Rasūlullāh ﷺ told her, "You are free." 'Alï Ibn Abī Tālib told her to ask Rasūlullāh ﷺ to provide for her transportation, so Rasūlullāh ﷺ did so. He was very kind with her and she left and she went to 'Udaÿ and she told him, "What you have done is shameful." You ran away and you left your family. And then she told him, "I have come from a man who is a Messenger of Allāh and he is telling the truth," and she praised Rasūlullāh ﷺ. So he decided to go and visit him, because now he was feeling safe about it, he was feeling that Rasūlullāh ﷺ is someone you could approach, and this is a very important thing; the Mushrikīn of Arabia would hear false rumours about Rasūlullāh ﷺ, but then when they would hear from people who knew him personally, they would see a man who is merciful and kind and is approachable, and this encouraged many people to come and meet Rasūlullāh ﷺ and see him, but if it was a man whom they would feel terrorised from, then this would make them very reluctant to go and visit him.

So 'Udaÿ Bin Hātim went. There are different narrations of what happened; one narration says that when he came in, he had a cross hanging on his chest, you know, the customs of the Christians, so Rasūlullāh ﷺ told him: ***Ittakhadhū Ahbārahum Wa Ruhbānahum Arbābam Min Dūnillāh* – They have taken their scholars and monks as lords besides Allāh.**[463] 'Udaÿ, assuming that Rasūlullāh ﷺ does not understand about Christianity and that he is the expert since it is his religion said, "We do not take him as God besides Allāh." Rasūlullāh ﷺ asked him, "Did they not make what was Halāl Harām and what was Harām Halāl?" He said, "Yes." He said, "Then you have worshipped them." So Rasūlullāh ﷺ taught him a meaning of taking them as gods, and that is when you give them the authority to make Halāl Harām and Harām Halāl, then you have made them as gods because this is something that is of the authority of Allāh alone. In another narration, Rasūlullāh ﷺ told him, "I understand your religion more than you do." So

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‘Udaÿ Ibn Hātim questioned that. Rasūlullāh ﷺ said, “Do you not belong to the sect of Rukūsiyah?” He said, “Yes.” He said, “And do you not charge your people Al-Mirbā’?” This is what he would take from them from their spoils. He said, “Yes.” He said, “That is not allowed in your religion,” and ‘Udaÿ Ibn Hātim knew that that was the case, he said, “As soon as Rasūlullāh ﷺ said that, I was humbled – *Fa Tawāda’tu Lahā*.”

In Al-Bukhārī, ‘Udaÿ Ibn Hātim said, “We visited ‘Umar Ibn Al-Khattāb in a delegation. ‘Umar Ibn Al-Khattāb would call the men one by one and he would name them,” meaning that ‘Umar Ibn Al-Khattāb knew them all by name. “I asked him, ‘Do you not know me O Amīr Al-Mu'minīn?’” because ‘Umar did not call him. “He said, ‘Yes, I know you. You are the one who became Muslim when they were Disbelievers, and you were the one who came when they left, and you are the one who fulfilled when they have betrayed, and you are the one who accepted when they rejected.’” ‘Udaÿ said, “Then I do not care.” As long as you know that about me, then I do not care, meaning he was pleased that the Amīr Al-Mu'minīn knew about him and recognised him. By the way, ‘Udaÿ Ibn Hātim was the son of the man who was the most famous Arab in terms of his generosity, there are many tales and legends about the generosity of his father Hātim At-Tā'ī; ‘Udaÿ is his son.

‘Udaÿ Ibn Hātim is a noble man in his society and he comes to Madīnah and he sees the situation there. In Al-Bukhārī it says that ‘Udaÿ Ibn Hātim was with Rasūlullāh ﷺ and a man came to Rasūlullāh ﷺ complaining about poverty, and then another man came and complained about bandits that were preventing the travellers. So Rasūlullāh ﷺ, knowing what ‘Udaÿ is seeing from the situation of Madīnah, he told him, “O ‘Udaÿ, did you see Al-Hīrah?” Al-Hīrah is a city in ‘Irāq. He said, “I did not see it but I have heard about it.” Rasūlullāh ﷺ said, “If you live long enough, you will see a woman travelling from Al-Hīrah until she reaches to Al-Ka’bah fearing no one but Allāh.” ‘Udaÿ said, “I told myself where are the bandits of Taÿ, the ones who have turned the land into fire?” Because travelling from Hīrah to Makkah, you have to pass through the land of ‘Udaÿ, and there were many armed robbers and bandits over there which made it impossible for a woman

to travel, and now Rasūlullāh ﷺ is saying that she would travel fearing no one but Allāh ﷻ. And then Rasūlullāh ﷺ said, "And if you live long enough, the treasures of Kisrā would become spoils of war for us." I asked, "Kisrā the son of Hurmuz?" And this was the Persian emperor. Rasūlullāh ﷺ said, "Kisrā the son of Hurmuz." And he said, "And if you live long enough, you will find a man coming with a handful of gold or silver trying to find someone who would accept it from him as Sadaqah and he would find no one…" to the end of the Hadīth; Rasūlullāh ﷺ was telling him about what will happen on the Day of Judgement. 'Udaÿ Ibn Hātim said, "Two of the three things that Rasūlullāh ﷺ told me I have seen with my own eyes, and I am sure that the third one will happen because it was said by Rasūlullāh ﷺ."

In another narration, Rasūlullāh ﷺ was telling 'Udaÿ Ibn Hātim, "Probably the reason why you do not want to follow me is because you see that we are poor." Many people go by what they see, what is apparent, and they are affected by the material aspect of things; they see people wealthy [and] if they see them as successful in Dunyā they are impressed with that, and this is false and this is wrong; one should look at the spirit, one should look at the essence of the Message and not at the material things. Because 'Udaÿ Ibn Hātim admitted that this is what was turning him away from Islām, because he sees that Muslims are poor people, they do not have nice houses, they do not have beautiful roads, they do not have advanced cities like we have back home, and this was turning him away from Islām. Rasūlullāh ﷺ was telling him that a time will come when what we mentioned will happen; a woman will travel peacefully without fearing anybody but Allāh and that the treasures of Kisrā will be spent in the path of Allāh.

The Delegation of Al-Ash'ariyyīn

And then there was a delegation of Al-Ash'ariyyīn; Al-Ash'ariyyīn are from an area in Western Yemen in Tahāmah, an area called Zabīd, and they came to Rasūlullāh ﷺ. In Bukhārī it says that when this delegation came to Rasūlullāh ﷺ, Rasūlullāh ﷺ said, "The people of Yemen have come to

you, they are soft-hearted; Īmān is Yemeni and wisdom is Yemeni." And this is the praise that Rasūlullāh ﷺ has given to the people of Yemen, that Īmān and Hikmah are Yemeni, and this was said when Abū Mūsā Al-Ash'arī and his people came to meet Rasūlullāh ﷺ.

Jarīr Bin 'Abdillāh Al-Bajalī رضي الله عنه

And then there was a delegation from the kings of Himyar which is also in Yemen. It is narrated by Abū Dāwūd that the Mālik Diyazan had given a gift to Rasūlullāh ﷺ, a garment that cost him 33 camels – *very* expensive, and Rasūlullāh ﷺ accepted this gift from him. And then Jarīr Bin 'Abdillāh Al-Bajalī came to Rasūlullāh ﷺ, [and] according to the narration of Imām Ahmad, Jarīr put his camel next to the Masjid and then he entered while Rasūlullāh ﷺ was speaking, was giving Khutbah, and [he says], "People were staring at me." Why were they looking at him? He assumed that the reason was because Rasūlullāh ﷺ must have said something about him before he came in and that was the case, because he asked someone next to him, "Did Rasūlullāh ﷺ mention me?" He said, "Yes, he mentioned you with a very good mentioning." While Rasūlullāh ﷺ was speaking in his Khutbah, he said, "Now a man will come in from this door and you would see on his face signs of a king." He was very handsome, and Rasūlullāh ﷺ said you would see on his face signs of a king. Jarīr said, "I praised Allāh ﷻ for that." And Jarīr says, "Never did Rasūlullāh ﷺ refuse meeting me after I became Muslim, and whenever he would see me he would smile in my face. And I told him that I cannot stay firm on horses; he struck me in my chest and said, 'O Allāh! Make him firm, and make him a guided man and guide through him.'" Jarīr said, "I never fell off a horse after that." This is how Rasūlullāh ﷺ won the hearts of people; he would smile in their faces, he would meet them, he was close to his followers.

Wā'il Bin Hujr

And then you have another son of kings of Hadramaut, his name is Wā'il Bin Hujr. He came to Rasūlullāh ﷺ and he met Rasūlullāh ﷺ and Rasūlullāh ﷺ hosted him and treated him very well, and then Rasūlullāh ﷺ gave him a piece of land. So Rasūlullāh ﷺ wanted to show the

location of the land to him so he sent Mu‘āwiyah Ibn Abī Sufyān with him. Mu’awyiah at the time was a young man, unknown; he was sent with Wā‘il to show him the location of the land. So Mu‘āwiyah is going with Wā‘il to guide him to the land and Wā‘il is riding on his camel and Mu‘āwiyah is walking and he was walking apparently barefoot or something, and Mu‘āwiyah told him, “I want to ride with you on your camel.” He said, “You are not going to ride with a king,” and he refused to allow him to ride! In another narration it says that Mu‘āwiyah told him, “I want to ride.” He said, “You are not a king to ride with kings.” And then Mu‘āwiyah told him, “The ground is very hot.” So Wā‘il told him, “Use the shade of the camel and walk in it.” So Mu‘āwiyah obviously would not forget how badly he was treated, and days passed by and Mu‘āwiyah becomes the Khalīfah of the Muslims, and who visits him? Wā‘il Bin Hujr. So when Wā‘il came in, Mu‘āwiyah had him sit with him next to him on his *Sarīr* which is the couch of the king, unlike when *he* wanted to ride the camel he was not allowed, and Mu‘āwiyah reminded him with what happened that day. Wā‘il would later say, “I wish that I not only had him ride with me on the camel but I wish that I would have had him ride in front of me.”

The Delegation of Tamīm Ad-Dārī

And then there is the delegation of Tamīm Ad-Dārī, and I already talked about this in the series on the Hereafter. Because it is a very long Hadīth I will not go through it again; he is the one who reported to Rasūlullāh ﷺ the news of meeting Ad-Dajjāl, [the] Hadīth narrated by Al-Imām Muslim.

The Delegation of Al-Azd

Finally there is the delegation of Al-Azd [who] are a Yemeni tribe that are from the Southern part of Arabia, and Al-Azd are related to Al-Ansār because Al-Ansār are descendants of Al-Azd. Seven men from Al-Azd came to meet Rasūlullāh ﷺ [and] Rasūlullāh ﷺ was impressed by them; by their looks and their characters and their demeanour. He asked, “What are you?” They said, “We are Believers.” Rasūlullāh ﷺ smiled and said, “There is a reality for everything so what is the reality of your statement and your Īmān?” Because they said they are Believers so what is the reality of

that? What is the manifestation of that? They said, "15 characteristics; five of them were commanded by your messengers to us, five of them you have commanded us to do, and five of them were traditions from the time of Jāhiliyyah except if you want us to change them." So Rasūlullāh ﷺ asked, "What are the five which my messengers ordered you?" They said, "We are ordered to believe in Allāh, His angels, His Books, His Messengers, and resurrection after death." He asked, "And what are the five commands that I gave you?" They said, "You order us to say Lā Ilāha Illallāh, and to establish Salāh, and to pay Zakāh, to fast Ramadān, and to make Hajj for the one who is capable." He asked, "And what are the five which you have made as your character in the time of Jāhiliyyah?" They said, "*Ash-Shukru 'Indar Rakhā* – Being grateful in times of ease, *Wassabru 'Indal Balā* – and being patient in times of difficulty, *War-Ridā Bi Marril Qadā* – and to accept destiny, *Was-Sidq Fī Muwātinil Liqā* – and being truthful when the enemies meet, *Wa Tarkush Shamātati Bil 'Adā* – and avoiding malicious joy out of our enemies," meaning they do not go to extremes in making fun of their enemies; they are decent even with the enemy. Rasūlullāh ﷺ said, "*Hukamā' 'Ulamā', Kādū Min Fiqhihim Ayyakūnū Ambiyā'* – You are wise and knowledgeable, and because of your knowledge you have almost become Prophets." Rasūlullāh ﷺ was *very* impressed by their wisdom. And then Rasūlullāh ﷺ said, "And I will give you five more so you will have 20 characteristics. If you are like what you say, do not collect what you will not eat, and do not build what you will not live in, and do not compete in something that you will leave tomorrow, and fear Allāh whom you will return to and whom you will be presented to, and strive for what you are facing ahead of you and where you will be living forever (meaning the afterlife)". They left and they followed the advice of Rasūlullāh ﷺ.

We have only covered some of the delegations that came to meet Rasūlullāh ﷺ, so you can see that it was a busy year where people are coming and accepting Islām from the four corners of the Arabian Peninsula, and this is towards the end of the life of Rasūlullāh ﷺ; he is now witnessing the fruit of his Da'wah, he is now harvesting the fruit of the seed which he planted in Makkah in the early days when it was very difficult; now Rasūlullāh ﷺ is

seeing the manifestation of his efforts due to the blessing of Allāh ﷻ and the Barakah that Allāh ﷻ has put in his Da'wah.[li]

Rasūlullāh ﷺ Sends Mu'ādh Ibn Jabal and Abū Mūsā to Yemen and Advises Leniency and Encouragement

We are moving on to the events of the 10th year of Hijrah. Rasūlullāh ﷺ sent Mu'ādh Ibn Jabal and Abū Mūsā Al-Ash'arī to give Da'wah to the people of Yemen, and in Bukhārī it says, "And he sent each one of them on a province." So everyone was an Amīr over a province and Yemen was two provinces at the time. Rasūlullāh ﷺ told them, "*Yassirā Walā Tu'assirā Wa Bashshirā Walā Tunaffirā* – Be lenient, not harsh, [and] encourage rather than repress." And Rasūlullāh ﷺ told them, "Co-operate and do not conflict." In Da'wah, leniency is needed and not harshness. There is a difference between Da'wah and Jihād; we find that the Āyāt and the Ahādīth that talk about harshness with the Kuffār are in the context of fighting Fee Sabeelillāh, and here you have Rasūlullāh ﷺ telling them to be lenient and not to be harsh and to encourage people and not to repress, because these are either people who are new Muslim or they are people who are receptive to listening to the Message of Islām.

[The Hadīth continues,] "And each one of them went to his province. They agreed that whenever one of them would be close to the other they should meet and renew the Salām on each other." Because both of them were travelling, they were going from one village to another, from one town to another, so whenever their paths ran close to each other they decided that they should meet and come together and discuss their affairs and give Nasīhah to each other as we will see in this conversation. "Mu'ādh was close to the province of Abū Mūsā so he came on his mule until he reached to Abū Mūsā. So he saw him sitting and people were gathered around him, and there was a man over there whose hands were tied to his neck, so Mu'ādh said, 'O 'Abdullāh Ibn Qais (this is the name of Abū Mūsā), who is this?' He said, 'This is a man who committed apostasy after being a Muslim.'" In another narration it says that this man was a Yahūdī, so he was a Jew who became Muslim and then went back to becoming a Jew again. Mu'ādh Ibn

Jabal said, “I am not coming down from my mount until he is executed.” Abū Mūsā said, “That is why we brought him, so come down.” Mu‘ādh said, “I am not coming down until he is executed,” and he was executed.

Mu‘ādh Ibn Jabal and Abū Mūsā Discuss Styles of Reciting Qur'ān

Then Mu‘ādh Ibn Jabal came down and he said, “O ‘Abdullāh, how do you recite Qur'ān?” Abū Mūsā said, “*Atafawwuquhū Tafawwuqā.”* The meaning of what Abū Mūsā said is that I read it continuously piece after piece, and this is from *Tafawwuq* – the milking of a camel; it would be milked and then left for a short while to rest and then milked again, and then left for some time to rest and then milked again. So the milking process happens in intervals that are all throughout the day, and that is how Abū Mūsā used to recite Qur'ān, meaning he would read, take a break, read, take a break, which means that he was reciting Qur'ān continuously day and night. And then he asked Mu‘ādh, “How do you recite O Mu‘ādh?” Mu‘ādh said, “I sleep the first part of the night, so I wake up while I have taken my need of sleep and then I would recite whatever Allāh destines for me to recite. So I would count my sleep to be an act that I will be rewarded for just like I am rewarded for praying.” Mu‘ādh here is telling Abū Mūsā that even though you exhaust yourself in the recitation of Qur'ān, I take my need of rest and I count that rest as an ‘Ibādah, because the reason I am doing it is to be able to pray after that. So this shows you that even your daily habits of sleeping, drinking, eating, washing, could be counted as something that you have Ajr – reward for, as long as you are doing them for the sake of Allāh in order to give you the ability to worship Him and to make you active when you are performing your rituals.

Rasūlullāh ﷺ Advises Mu‘ādh ؓ to Do Da’wah Step by Step

In another narration in Bukhārī, Ibn ‘Abbās says that when Rasūlullāh ﷺ sent Mu‘ādh to Yemen, he told him, “You are coming to a people who are a people of a Book,” because the people of Yemen, in Najrān, they were Christian, and many of the rest were Jews; they were Arabs in ancestry but they adopted the religion of Judaism. So Rasūlullāh ﷺ told him, “You are

coming to a people who are a people of a Scripture, so call them to testify that there is no one worthy of worship but Allāh and that Muhammad is the Messenger of Allāh. If they accept that, then tell them that Allāh has obligated on them five Prayers every night and day. If they accept that, then tell them that Allāh has obligated on them to pay Zakāh – charity that is taken from the rich among them and given to the poor among them." And this is evidence for the ones who say that the Zakāh should be collected from a locality and spent in the same locality, the evidence they use is this Hadīth. Now, the scholars say that that is better, however if the need is greater in another area then you can send the Zakāh to that other area or your Sadaqah. "If they accept that, then beware of the best parts of their property." Meaning when you go to choose for example the animals that you will take for Zakāh from the sheep or from the cattle, do not choose the best, choose the average; not the worst nor the best. "And beware from the prayers of the oppressed because nothing stands between his prayers and Allāh." Rasūlullāh ﷺ is telling Mu'ādh to be careful; do not oppress anyone, because if you do oppress anyone and that person makes a Du'ā' against you, that Du'ā' will reach Allāh ﷻ and nothing will stand between it and Allāh. So we need to be careful not to oppress anyone because oppression is a great sin on the Day of Judgement. You can also see from this Hadīth the step by step Da'wah that people should be taking step by step; Shahādah first, then Salāh, then Zakāh.

Rasūlullāh ﷺ Advises Mu'ādh ؓ to Recruit New Muslims Immediately

In a narration by Imām Ahmad, Mu'ādh Ibn Jabal said, "Rasūlullāh ﷺ sent me to Yemen and told me, 'You may pass by my grave and my mosque (this is an indication that Rasūlullāh ﷺ would be meeting Mu'ādh for the last time), and I am sending you to a people who have soft hearts, and they will fight for the truth twice, so fight with those who follow you the ones who disobey you." Rasūlullāh ﷺ is telling Mu'ādh Ibn Jabal [that] make Da'wah, [and] when people accept Islām, recruit them immediately and use them to fight against those who disbelieve. Rasūlullāh ﷺ did not tell

Mu'ādh Ibn Jabal to send them to an Islāmic university or to take them to special Tarbiyah sessions, not to say that knowledge is not important or Tarbiyah is not important, but it shows you that if a person accepts Islām then the obligation of fighting for the Religion is there and this is what Rasūlullāh ﷺ is telling Mu'ādh Ibn Jabal to do; to recruit them when they become Muslim to fight the ones who did not become Muslim. And then Rasūlullāh ﷺ told him, "When you fight with them against the ones who disobey, Islām would spread." Rasūlullāh ﷺ told him that Islām would spread, and you would find that a woman would leave her husband, and the child would leave the parents, and the brother would leave his brother, for the sake of Islām.

The People of Taqwā are the Closest to Me – Rasūlullāh ﷺ

In another narration by Al-Imām Ahmad, [it is mentioned that] when Rasūlullāh ﷺ was sending Mu'ādh Ibn Jabal, he was giving him Nasīhah – advice, and Rasūlullāh ﷺ was walking while Mu'ādh was riding, and this is the humbleness and the simplicity of Rasūlullāh ﷺ, the Head of State, the Prophet ﷺ, the greatest of mankind; he is walking while Mu'ādh Ibn Jabal is riding on his mount. Rasūlullāh ﷺ said, "O Mu'ādh, you may not see me any more after this year, and you may pass next to my mosque and my grave." Mu'ādh cried. And then Rasūlullāh ﷺ looked at Madīnah and said, "*Inna Awlan Nāsi Bī Al-Muttaqūna Man Kānū Wa Haythu Kānū* – The people who are closest to me are the people of Taqwā, wherever they are and whoever they are." And this is a great *Bushrā* – rejoicing news from Rasūlullāh ﷺ; Rasūlullāh ﷺ is saying that the closest people to him are the people who have Taqwā *wherever* they are, in any land they are, and *whoever* they are; it does not matter what race or background they come from, as long as they are people of Taqwā.

Rasūlullāh ﷺ Warns Mu'ādh ؓ against Luxury

Another word of advice that Rasūlullāh ﷺ gave Mu'ādh Ibn Jabal, and this is also in Musnad Al-Imām Ahmad, Rasūlullāh ﷺ told Mu'ādh Ibn Jabal, "Beware of luxury, because the servants of Allāh are not luxurious." Mu'ādh

Ibn Jabal is sent to be what? A governor, so it is a job that affords him luxury if he wants to. So Rasūlullāh ﷺ is warning him and telling him [to] beware of luxury. So that is the advice Rasūlullāh ﷺ was giving to a man who afforded luxury, how is it then to the ones who are not in positions of luxury nevertheless they force themselves to live a life of luxury? And luxury is a very dangerous thing and Rasūlullāh ﷺ is telling Mu'ādh that the servants of Allāh, the true servants of Allāh, are not luxurious.

Mu'ādh Ibn Jabal ؓ Goes Bankrupt due to his Generosity

In another narration by 'Abdur Razzāq San'ānī, [it is narrated,] "Mu'ādh Ibn Jabal was a handsome and generous young man, one of the finest of his people." Mu'ādh, by the way, was young, and was a very active student of knowledge and very close to Rasūlullāh ﷺ, and Rasūlullāh ﷺ gave him special attention because Rasūlullāh ﷺ used to love him and used to see in him signs of a scholar, so in this Hadīth it says, "Mu'ādh Ibn Jabal was a handsome and generous young man, one of the finest of his people. Anything ever asked of him he would give, so that eventually he had a debt that foreclosed all of his money. He told this to Rasūlullāh ﷺ and asked him to speak to his creditors, and this Rasūlullāh ﷺ did. However, the creditors did not excuse Mu'ādh of anything even though Rasūlullāh ﷺ interceded on his behalf." So then his wealth was all split up; *Iflās* – he became bankrupt, so all of his wealth was split up among the creditors. "By the time Mu'ādh left, he had nothing. When Rasūlullāh ﷺ made Hajj, he sent Mu'ādh to Yemen and he allowed him to invest the money that was under his authority." The money of the treasury; he was allowed to invest it and he was the first one to do so. By the time Mu'ādh Ibn Jabal came back, Rasūlullāh ﷺ had already passed away and it was the time of the Khilāfah of Abū Bakr, and his investment of the money was successful, and 'Umar told Mu'ādh, "Give this money back to Abū Bakr; if he gives you anything of it then fine, otherwise you should give it up." Mu'ādh said, "I am not going to give it up because Rasūlullāh ﷺ sent me with the intention of having me gain some money again," because of the story that we just talked about; he lost all of his money. So 'Umar went to Abū Bakr and told him, "Send to this man and take some of his wealth and leave him some." Abū

Bakr refused and said, "Rasūlullāh ﷺ has sent him in order that he wants him to benefit himself or to improve himself financially after he went bankrupt." In the morning, Mu'ādh Ibn Jabal went to 'Umar and said, "I think that I am going to do what you told me. I saw myself in my dream; I was being dragged to Hellfire and you were the one who was holding me back." So he went to Abū Bakr and gave him *everything*, and then Abū Bakr As-Siddīq ﷺ gave it to him back and said, "It is Halāl for you," so now it was given to him with the approval of the Khalīfah.

Rasūlullāh ﷺ Also Sends Khālid Bin Walīd and 'Alï Ibn Abī Tālib to Yemen

Rasūlullāh ﷺ also sent Khālid Bin Walīd to Yemen and he sent 'Alï Ibn Abī Tālib. In Al-Bayhaqī it says that Rasūlullāh ﷺ had sent Khālid Ibn Walīd to Yemen to call them to Islām; he stayed there for six months and people were not very receptive to his Da'wah. Rasūlullāh ﷺ called him back and sent 'Alï Ibn Abī Tālib in his place, and he told 'Alï to allow whoever wanted to go back with Khālid to go back, and whoever wanted to stay behind with 'Alï, it was up to them. And then 'Alï Ibn Abī Tālib – and this was in front of the tribe of Hamdān – he had all of the Muslims line up and then he prayed Jamā'ah, and then he had them also line up and he stood in front of them and he opened up the letter from Rasūlullāh ﷺ and he read it to them. All of Hamdān, the *entire* tribe, became Muslim. 'Alï wrote back to Rasūlullāh ﷺ giving him the good news. When Rasūlullāh ﷺ received the letter from 'Alï telling him the good news, Rasūlullāh ﷺ made Sujūd and then said, "*Assalāmu 'Ala Hamdān*, *Assalāmu 'Ala Hamdān* – May peace be on Hamdān, may peace be on Hamdān."

'Alï also says, "O Messenger of Allāh, you are sending me to a people who are older than me (because 'Alï was very young and he was appointed as judge over them), and I am young in age and I do not have experience in being a judge." So Rasūlullāh ﷺ put his hand on the chest of 'Alï and said, "O Allāh, make his tongue firm and guide his heart. O 'Alï, when the two people who are disputing come and sit under you, do not judge between them until you hear from them both. If you do that, then it will be easy for

you to judge." ʻAlï said, "I was never confused in making a judgement after that." And ʻAlï is *very* famous of being a judge, and he was a judge in the time of ʻUmar and he was a judge in the time of ʻUthmān; they used to trust his judgement very much and they would appoint him to judge over the delicate cases that would be presented to the Islāmic government.

35
The Farewell Hajj

Hajjatil Islām – The Only Hajj Rasūlullāh ﷺ Made from Madīnah

Rasūlullāh ﷺ made Hajj in the 10th year of Hijrah, and this is called the Farewell Hajj because it is the Hajj where Rasūlullāh ﷺ delivered to the Ummah his final words, and it was a time when all of the Muslims congregated and had a chance to hear and see from Rasūlullāh ﷺ for the last time. And it is also called *Hajjatil Islām* – the Hajj of Islām, because it is the only Hajj Rasūlullāh ﷺ made from Madīnah. Rasūlullāh ﷺ did make Hajj while he was in Makkah before Prophethood and after Prophethood, but this was the only Hajj he did in Madīnah and it was 10 years after his Hijrah. Rasūlullāh ﷺ made Hajj riding on his camel and he had very humble riding equipment; saddle that is used for the camel, and Rasūlullāh ﷺ said, "*Hajjatun Lā Riyā'a Fīhā Walā Sum'ah* – A Hajj with no show." Rasūlullāh ﷺ made his Hajj simple, and that is how Hajj should be; simple clothes, and a Muslim should use Hajj as

a chance to get out of the accustomed ease that he has otherwise in his life, it is a time to experience a bit of hardship, and Rasūlullāh ﷺ made his Hajj very simple. In the time after Rasūlullāh ﷺ passed away and the condition of the Muslims was improving very much financially, so now people were coming to Hajj with more fancy things, so Ibn 'Umar was with his companions and then a group of Hujjāj coming from Yemen passed in front of Ibn 'Umar, [and] it says in Musnad Al-Imām Ahmad that when these men from Yemen passed in front of Ibn 'Umar, they had very simple riding saddles on their camels and they were wearing very simple Ihrāms and clothes, so Ibn 'Umar said to the people who were with him, "Whoever wants to see the most similar travellers this year to Rasūlullāh ﷺ and his Companions when they made Hajj, then look at these." So if you go to Makkah today and you go to Madīnah today in the time of Hajj, you would see extravagance, you would see fancy Hajj, you would see the VIP Hajj, and Hajj which is supposed to be equal for everyone has become a place where you can clearly see the difference between rich and poor in their accommodation and in their transportation and in other aspects also, and that is not how it was in the time of Rasūlullāh ﷺ.

'This Day I Have Perfected for you your Religion'

When Rasūlullāh ﷺ was in 'Arafah, Allāh ﷻ revealed to Muhammad ﷺ: **This day I have perfected for you your religion and completed My favour upon you and have approved for you Islām as religion.**[464] When 'Umar Ibn Al-Khattāb was Khalīfah, a Jew came to 'Umar and said, "O Amīrul Mu'minīn, if this verse was revealed to us, we would have taken that day as a day of celebration, as a day of Eid." Because it is such a great Āyah when you think about it; you know that your religion now is complete, every Muslim now knows that his religion that he is following is a complete religion, everything is in there. 'Umar Ibn Al-Khattāb said, "I know when that Āyah was revealed, it was revealed on 'Arafah and it was on Friday."

[464] Al-Mā'idah: 3

Obey Leader who Rules with Book of Allāh Even if he Be Slave with Chopped-Off Limbs

In Sahīh Muslim, Umm Al-Husain says, "I made Hajj with Rasūlullāh ﷺ, and then I saw him when he threw the stones in Jamratul 'Aqabah, and then he came back riding on his camel and with him was Bilāl and Usāmah; one of them was leading the camel and the other one was raising his clothes over the head of Rasūlullāh ﷺ to provide him with shade from the sun. And then Rasūlullāh ﷺ said many things and I remember from the things that he said, 'If a slave with chopped off limbs is appointed as a leader over you and he is leading you with the Book of Allāh, then listen to him and obey.'" An-Nawawī says, "Whoever has all of these qualities in him, he is at the lowest level," [meaning] he is a slave, and his limbs are cut. So Rasūlullāh ﷺ is telling us that *even* if such a person is appointed over you, as long as he is ruling with the Book of Allāh, you should listen and obey. [Umm Al-Husain continues,] "And Rasūlullāh ﷺ ordered to follow the ones who are appointed over us as long as they are doing so with the Book of Allāh." An-Nawawī says the meaning of this is, "As long as they are following Islām and they are inviting people to the Book of Allāh, regardless of what they are applying in their own selves and regardless of how their character is."

So the meaning of this is if the laws are according to the Book of Allāh, and if they are implementing the Rule of Allāh and inviting others to it, it does not matter how their personal character is or what they are doing in their own privacy, that is not something that should concern us as long as they are ruling according to the Book of Allāh. And then he says, "And people should not revolt against such rulers, but if they do something that is wrong, they should be given Nasīhah." [An-Nawawī continues,[465]] "The question arises, how can you follow a slave when we know that Khalīfah should be from Quraish? The answer is two-sided, one; what is meant here is that the Khalīfah is the one who appointed this person, so it is not talking about the Khalīfah. Two; if a slave takes over a government and that is it, he lodged

[465] Not very clear if the Sheikh is continuing to quote from An-Nawawī رحمه الله.

himself in position of leadership, then his rule applies and it is mandatory to follow him as long as he is ruling according to the Book of Allāh."

Khutbatal Wadā' – Farewell Speech of Rasūlullāh ﷺ

Rasūlullāh ﷺ delivered a speech which is known as *Khutbatal Wadā'* – The Speech of Farewell, and there are various narrations of this; some in Bukhārī, some in Muslim, some in the books of Seerah, some in the other books of Sunan, and I will go through the one narrated by Al-Imām Ahmad and we will read the translation of it Inshā'Allāh, and these are final words of advice from Rasūlullāh ﷺ.

> Rasūlullāh ﷺ said, "O people, do you know on which day of which month and in which land you are?" They replied, "On a sacred day of a sacred Month in a sacred land." Rasūlullāh ﷺ said, "Your blood, your possessions and your honour are sacred for you, as is this your day, in this your month, in this your land, on until you meet Him." And then he said, "Listen to me, you would live. Do not do wrong, do not do wrong, do not do wrong. The property of a Muslim is not permitted to you except by his wish. All blood-money and deeds done in the Jāhiliyyah are crushed beneath these feet of mine until Judgement Day. The first blood that is abolished is that of Ibn Ar-Rabī'ah Bin Hārith Bin 'Abdil Muttalib; he was fostered among Banū Sa'd and Hudhīl killed him. All the usury charges of the Jāhiliyyah are abolished, Allāh has decreed that the first usury charges to be abolished are those of Al-'Abbās Bin 'Abdul Muttalib; your capital is your own, no wrong should be done against you and you should not wrong anyone."

So you can see that Rasūlullāh ﷺ is putting all of Jāhiliyyah behind. This is a new era with new laws and the old era is gone, and Rasūlullāh ﷺ is applying these rules on himself first and his family. So Rasūlullāh ﷺ is saying [that] the first thing of the killing of Jāhiliyyah is gone and we are going to give up the case of Ibn Rabī'ah Bin Hārith Bin 'Abdil Muttalib who is the son of the cousin of Rasūlullāh ﷺ, and this was a case that happened in the time of Jāhiliyyah. Because these draw to wars and tribes fighting each other, so Rasūlullāh ﷺ is saying that that

blood, we are forgiving the ones who killed him for it to put an end to the feudal system of Arabia. And then Rasūlullāh ﷺ is banning usury and Rasūlullāh ﷺ is saying that the first Ribā I am putting under my feet is the Ribā of Al-'Abbās. So Al-'Abbās was lending people and he was charging them interest, and Rasūlullāh ﷺ is saying that all what you can get back is your capital.

And then Rasūlullāh ﷺ said, "Time has revolved as was its fashion by the day Allāh created the heavens and the earth." And then Rasūlullāh ﷺ recited the Āyah: **Indeed, the number of months with Allāh is twelve [lunar] months in the register of Allāh [from] the day He created the heavens and the earth; of these, four are sacred. That is the correct religion, so do not wrong yourselves during them.**[466]

And then Rasūlullāh ﷺ says, "Do not revert after me into Unbelievers, striking the necks of one another. Satan has despaired that those who pray will worship him, however he is present in the dissention between yourselves." And this is why we find a lot of dissention between the Muslims. Shaitān does not care, does not bother about causing dissention among the Kuffār, because they are already Kuffār and going to Hellfire anyway, but he is concerned about the Muslims; since he cannot make them Kuffār, he is making them fight among themselves, he is always instigating this Waswasah in the hearts of Muslims and causing Fitnah among them.

"Fear Allāh in your relationship with women, they are captives with you…" Rasūlullāh ﷺ here, in the last days of his life, is giving us a Nasīhah to care for our women, "…they are captives with you, they own nothing for themselves. They have rights over you and you have rights over them, that they should not allow anyone other than yourselves to set foot in your furnishings, and that they should not give permission to anyone you dislike to enter your homes. If you fear those of them who are fractious, then admonish them, and leave them in the beds and strike them but not viciously. They have rights to their provisions and their

[466] At-Tawbah: 36

> clothing in kindness. It was only by Allāh's covenant that you took them, and it is by Allāh's Word that you are permitted access to them, and whoever has a covenant should discharge it to whomever entrusted it to him."

These are the words of Rasūlullāh ﷺ in Al-Hajj, a Khutbah that was delivered to thousands of Muslims, and we find in them Tawhīd, we find in them advice for Fiqh, and we also find Rasūlullāh ﷺ giving us Nasīhah to care and have concern for the Muslimāt.[lii]

36
The Last Days

Rumours surrounding Authority of ‘Alï Ibn Abī Tālib ﷺ

When ‘Alï Ibn Abī Tālib ؓ was in Yemen, there were some rumours surrounding his authority as an Amīr over there. ‘Alï Ibn Abī Tālib ؓ had some camels of Sadaqah with him and the members of his army wanted to use these camels for transport; ‘Alï Ibn Abī Tālib refused. And he had some work to do so he left a deputy to take care of affairs in his absence, and when he came back he found out that the camels were used for transport because he saw the marks of the saddles on them, and he also saw that the people were wearing some of the garments that were also given as part of Sadaqah. So ‘Alï Ibn Abī Tālib became very angry and he ordered that they take off those garments and they give them back, and that caused some rumours and someone went back to Rasūlullāh ﷺ to report what happened, and there was one of the Sahābah that was there, and when this man was reporting these things against ‘Alï Ibn Abī Tālib the

other Sahābï was saying, “Yes, that is right. Yes, that is right,” and this Sahābï used to say, “I used to dislike ‘Alï Ibn Abī Tālib, I used to hate him.” And when Rasūlullāh ﷺ saw him saying yes that is right, approving the complaints that were against ‘Alï Ibn Abī Tālib, Rasūlullāh ﷺ put his hands on the knee of this Sahābï and he asked him, “Do you dislike ‘Alï?” He said, “Yes.” Rasūlullāh ﷺ told him, “You should love him.” So this Sahābï said, “After that, ‘Alï Ibn Abī Tālib was among the most beloved to me.” So this was the situation.

‘If I am your Friend then ‘Alï is Also your Friend’ – Rasūlullāh ﷺ

So when Rasūlullāh ﷺ was returning from Hajjatul Wadā’ and he arrived in a place called Ghadīr Humm, Rasūlullāh ﷺ gathered the people and delivered to them the famous statement, “*Man Kuntu Mawlā Fa ‘Alïyyum Mawlā* – If I am the friend of someone, then ‘Alï is also his friend.” Mawlā is friend, protector, close associate, so all of these statements do apply to ‘Alï Ibn Abī Tālib. Now, the Shī‘ah, they carried this too far and they took it out of the context. The context of what happened is that there were false rumours going against ‘Alï Ibn Abī Tālib, so Rasūlullāh ﷺ wanted to defend the reputation of ‘Alï Ibn Abī Tālib in front of everyone and to let everyone know the status of ‘Alï Ibn Abī Tālib, being the cousin of Rasūlullāh ﷺ, the husband of his daughter, and the father of the only lineage remaining from Rasūlullāh ﷺ, because no lineage remained from Rasūlullāh ﷺ except through Al-Hasan and Al-Husain, the grandchildren of Rasūlullāh ﷺ. So Rasūlullāh ﷺ was telling the people that if I am your Mawlā then ‘Alï Ibn Abī Tālib is also your Mawlā; if you love me then you need to love ‘Alï Ibn Abī Tālib رضي الله عنه.

Rasūlullāh ﷺ Appoints Young Zayd Bin Hārithah رضي الله عنه to Lead Army

Rasūlullāh ﷺ returned to Madīnah, and now we are entering into the 11th year of Hijrah. He spent there the month of Muharram, and in Safar, Rasūlullāh ﷺ appointed Usāmah Bin Zayd to lead an army that was to be sent to the land of Balqā’ in Ash-Shām, and the instructions were for

Usāmah Bin Zayd to step with his horses on the land where his father was killed. So you can see now that the focus of Rasūlullāh ﷺ is on the boundaries with the Roman Empire; you have Mu'tah first and then you have Tabūk and now you have this army of Usāmah Bin Zayd in addition to the Sarāyā that were also sent into that area, so this happened in Safar. Now, Usāmah Bin Zayd at that time, how old was he? He was between 18 to 20 years old – *very* young, and you have senior Sahābah from Al-Muhājirīn and Al-Ansār – older men with much experience in warfare and in leadership and managing the affairs of armies – and Rasūlullāh ﷺ appoints a very young man to lead an army that included Abū Bakr and ‘Umar. So there was some talk going on, and obviously the community is large, so there is more room for idle talk to go on because you still had a strong presence of Nifāq, and a large number of Muslim, so there was talk going around; why is Usāmah Bin Zayd appointed? And the objections were for two reasons; number one, his age, and number two, that he belongs to the slave caste; his father was a former slave and the same thing with his mother Umm Ayman, therefore how could he lead over the free men? And these concerns reached to Rasūlullāh ﷺ so Rasūlullāh ﷺ said, and this is in Bukhārī, “*In Tat‘anū Fī Imāratihī Faqad Kuntum Tat‘anūna Fī Imārati Abīhi Min Qabl* – If you are disputing his appointment, then you have disputed the appointment of his father before. *Wa Aymullāha In Kāna La Khalīqa Lil Imārati Wa In Kāna Lamin Ahabbin Nāsi Ilaÿ Wa Inna Hādhā Lamin Ahabbin Nāsi Ilayya Ba’dah* – And in the name of Allāh, he (the father of Zayd Ibn Hārithah) was a suitable person for appointing as a leader and he was one of the most beloved people to me, and this man is one of the most beloved people to me after him.” So Rasūlullāh ﷺ is saying that Usāmah took the position of his father after his father passed away.

Indications of Rasūlullāh’s ﷺ Death in Qur'ān

In the month of Safar, the beginning of the end was starting. Rasūlullāh ﷺ has received many Āyāt and indications that he would die just like every other human being. Allāh ﷻ revealed Āyāt that warn of the death of Rasūlullāh ﷺ.

Allāh ﷻ says, and this was revealed in Makkah: **And the Hereafter is better for you than the first [life]. And your Lord is going to give you, and you will be satisfied.**[467] And therefore when Rasūlullāh ﷺ was given the choice of living in Dunyā or dying, we will see what his choice was, because he had a promise from very early on in Makkah that the afterlife is better for you and Allāh will give you until you are satisfied.

And Allāh ﷻ says: **Indeed, you are to die, and indeed, they are to die. Then indeed you, on the Day of Resurrection, before your Lord, will dispute.**[468]

And Allāh ﷻ says in Sūrah Al-Ambiyā': **And We did not grant to any man before you eternity [on earth]; so if you die - would they be eternal? Every soul will taste death. And We test you with evil and with good as trial; and to Us you will be returned.**[469] So the whole life is just a trial of good and bad and everyone will die.

And Allāh ﷻ revealed to Muhammad ﷺ during the Hajj of Wadā': **This day I have perfected for you your religion and completed My favour upon you and have approved for you Islām as religion.**[470] Now, there is nothing directly here that indicates the death of Rasūlullāh ﷺ but there is an indication of the fulfilment of the mission.

And Allāh ﷻ says: **Muhammad is not but a Messenger. [Other] Messengers have passed on before him. So if he was to die or be killed, would you turn back on your heels [to Unbelief]? And he who turns back on his heels will never harm Allāh at all; but Allāh will reward the grateful. And it is not [possible] for one to die except by permission of Allāh at a decree determined. And whoever desires the reward of this world - We will give him thereof; and whoever desires the reward of the Hereafter - We will give him thereof. And we will reward the grateful.**[471]

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[467] Ad-Duhā: 4-5
[468] Az-Zumar: 30-31
[469] Al-Ambiyā': 34-35
[470] Al-Mā'idah: 3
[471] Āl ‘Imrān: 144-145

And Allāh ﷻ says: **When the victory of Allāh has come and the conquest. And you see the people entering into the Religion of Allāh in multitudes. Then exalt [Him] with praise of your Lord and ask forgiveness of Him. Indeed, He is ever Accepting of repentance.**[472] Again, in these Āyāt, there is no direct indication of the death of Rasūlullāh ﷺ. Ibn 'Abbās used to sit with the senior Muhājirīn and Ansār in the court of 'Umar Ibn Al-Khattāb ؓ, so some of the Muhājirīn and Ansār said, "Why is this young man sitting here when we have sons of his age and they are not invited?" So 'Umar Ibn Al-Khattāb wanted to point out to them the reason, so he asked them, "What do you understand from this Sūrah?" Everyone gave an answer. 'Umar Ibn Al-Khattāb asked Ibn 'Abbās ؓ, "What do you understand from it?" He said, "I understand from it the death of Rasūlullāh ﷺ." 'Umar Ibn Al-Khattāb said, "And that is what I understand from it." And he made a point to the Sahābah who were there that Ibn 'Abbās is sitting with us now because of his knowledge, because of his understanding, because of the Fiqh and deep understanding that he has of Islām, because this Sūrah says:

When the victory of Allāh has come and the conquest. And the victory of Allāh is the end result of Da'wah, so it is towards the end; ***Wal 'Āqibatu Lil Muttaqīn* – And the [best] outcome is for the righteous.**

And you see the people entering into the Religion of Allāh in multitudes. And that was what was happening; after Fath Makkah people were entering in multitudes.

Then exalt [Him] with praise of your Lord and ask forgiveness of Him. We usually ask Allāh for forgiveness when? After we *do* the deed, then we ask Allāh to forgive us. So after Salāh what do you say? Astaghfirullāh, Astaghfirullāh, Astaghfirullāh. After Hajj same thing; Astaghfirullāh. So Istighfār is something that comes towards the end, and this is an indication that the end of the life of Rasūlullāh ﷺ is near. And Tawbah also comes towards the end.

[472] Sūrah An-Nasr

Indications of Rasūlullāh's ﷺ Death in Ahādīth

There are also some Ahādīth. We talked about the Hadīth where when Rasūlullāh ﷺ sent Mu'ādh Ibn Jabal to Yemen and told him, "You might not meet me anymore," and Mu'ādh Ibn Jabal cried.

There is also the Hadīth where Rasūlullāh ﷺ said in Hajj, "Learn from me your rituals, because I may never make Hajj again after this time."

Rasūlullāh ﷺ said, "Jibrīl used to recite Qur'ān with me every year once," they would go through the whole Qur'ān, "and this year he did it twice, and I see that as indication of the end of my life."

Allāh ﷻ Commands Rasūlullāh ﷺ to Seek Forgiveness for People of Al-Baqī'

So in the month of Safar of the year 11 of Al-Hijrah, Rasūlullāh ﷺ sent to Abū Mu'ayhibah, a servant of Rasūlullāh ﷺ, and this was late at night. So Rasūlullāh ﷺ woke up Abū Mu'ayhibah and called him and told him, "O Abū Mu'ayhibah, I have been commanded to ask Allāh to forgive the people of Al-Baqī', so come with me." Al-Baqī' is the cemetery of Madīnah, the blessed cemetery where the Companions of Rasūlullāh ﷺ who struggled with him, fought with him, supported him, were buried. And Rasūlullāh ﷺ was ordered by Allāh to go to the cemetery and ask Allāh to forgive them. Rasūlullāh ﷺ told Abū Mu'ayhibah to go with him, so they went together at night to Al-Baqī'. Subhān'Allāh, Rasūlullāh ﷺ is going in the middle of the night to the cemetery to give his Sahābah ﷺ company. When Rasūlullāh ﷺ arrived there, he told them, "*Assalāmu 'Alaikum Yā Ahlal Maqābir* – Peace be upon you O people of the graves." And then Rasūlullāh ﷺ told them, and look at these uplifting words for them, "Congratulations…" Rasūlullāh ﷺ is congratulating the people of this cemetery, the people who are dead, "Congratulations that you do not experience what people here are experiencing. Congratulations that you passed away in the early days of Da'wah when the hearts were pure and the people were together and they were unified. Congratulations that you died in the difficult days when the rewards were great." So Rasūlullāh ﷺ is telling them that you are in a

better position than who is left behind. And then Rasūlullāh ﷺ said, "Trials and tribulations come like dark portions of the night, following each other in succession, the last being worse than the first." Trials and tribulations are on their way, and we are living in that time dear brothers and sisters, we are living in a time of trial and tribulations, we are living in a time of Fitnah; Fitnah in Dunyā and Fitnah in Dīn. So Rasūlullāh ﷺ is congratulating these Sahābah who died early and telling them congratulations that you died early because now the Fitan are coming like dark pieces of the night, one after the other. And then Rasūlullāh ﷺ looked at Abū Mu'ayhibah and said, "I was given the choice of the keys of the treasures of Dunyā and living in Dunyā as long as it exists and then Paradise, or meeting my Lord and Paradise." So the choice is you can live in Dunyā as long as this world would survive, and you will be given the keys to the treasures of this world, and then when you pass away you will be in Paradise; that was choice number one. And the second choice is to meet Allāh now and Jannah. In one narration, Abū Mu'ayhibah said, "Choose us!" And in [another] narration he says, "Choose the keys of the treasures and living in Dunyā as long as it exists and then Jannah." Rasūlullāh ﷺ said, "No, I have chosen to meet Allāh and Paradise." And then Rasūlullāh ﷺ sought forgiveness for the people of Al-Baqī' and then he left, and when he arrived home, the illness of his death began. Rasūlullāh ﷺ was not attached to Dunyā; Rasūlullāh's ﷺ concern in Dunyā was his Ummah, his concern was not building, it was not wealth, he did not have attachment to Ad-Dunyā, and therefore Ibn Kathīr ﷺ says, "The Dunyā was so small in the eyes of Rasūlullāh ﷺ, and it is also small in the Eyes of Allāh, that Rasūlullāh ﷺ left it without leaving behind anything.

'We the Prophets Suffer Double the Suffering of Everyone Else'

'Ā'ishah ﷺ was saying, "*Wā Ra'sā, Wā Ra'sā* – My head hurts, my head hurts." So Rasūlullāh ﷺ said, "*Bal Ana Wā Ra'sā* – No, it is me who should say my head hurts." Rasūlullāh ﷺ was having a severe headache and he was also having a severe fever, and the fever was so severe on Rasūlullāh ﷺ [that] when one of the Companions put his hand on Rasūlullāh ﷺ he said, "I cannot leave my hand on you because of the

heat." It was very uncomfortable to touch the body of Rasūlullāh ﷺ because of his fever. And the Companion told Rasūlullāh ﷺ, "*Innaka Latū'ak Wa'kan Shadīdā!* – You are going through very severe illness!" Rasūlullāh ﷺ said, "Yes. That is because we the Prophets suffer double the suffering of everyone else." Because Allāh ﷻ loves them, Allāh ﷻ puts them through tougher tests. Because they are stronger and greater and better, Allāh ﷻ puts them through tougher tests.

Rasūlullāh ﷺ Carried to Masjid where he Gives Advice

Rasūlullāh ﷺ one day wanted to go to the Masjid, he wanted to give a covenant to the people, so he said, "Gather for me seven buckets of water from seven different wells and pour them on me so that I can go out to the people." So they brought him this water and they were pouring this cold water on the body of Rasūlullāh ﷺ to cool it down because of the temperature and to give Rasūlullāh ﷺ the ability to go out to the Masjid. And then Rasūlullāh ﷺ was carried to the Masjid, and his head was wrapped because of his headache, and he could not walk so he had to lean on one of the sons of Al-'Abbās and 'Alï Ibn Abī Tālib to take him to the Masjid, and his feet were dragging on the ground because he could not lift them up. And he went to the Masjid and he gave a Nasīhah. After praising Allāh ﷻ, Rasūlullāh ﷺ mentioned the Shuhadā' of Uhud and asked Allāh to forgive them. Notice here [that] Rasūlullāh ﷺ went to Al-Baqī' to ask Allāh to forgive the Muslims who died in Al-Baqī' and now Rasūlullāh ﷺ is asking [for] forgiveness of the Shuhadā' of Uhud; this shows us the loyalty that Rasūlullāh ﷺ had to his Companions, the love that he had for them, and the remembrance that he had for them; Rasūlullāh ﷺ was concerned about his Ummah. Rasūlullāh ﷺ lived for us, he lived for me and you, he gave his life for me and you, he struggled, he went through difficulties, he suffered poverty, he suffered pain, he had to fight, he had to go through trials and tribulations for the Religion to reach me and you; we owe Rasūlullāh ﷺ a lot.

Rasūlullāh ﷺ Advises Muhājirūn to Take Care of and Forgive Al-Ansār

After mentioning the people of Uhud, Rasūlullāh ﷺ was then giving a Nasīhah to the Muhājirīn, he told them, "O People of Muhājirūn," the Muhājirūn are the ones who made Hijrah, "you are increasing in numbers while the Ansār are not increasing in numbers." That was because the population of Ansār was the same while the Muhājirīn were increasing, because the Hijrah was not only from Quraish but it was now from all over Arabia. So the Muhājirīn were now the majority of the population of Madīnah, when in the beginning the Muhājirīn were very few in number and the majority of the people in Madīnah were the locals, the people of Al-Ansār. So Rasūlullāh ﷺ is telling the Muhājirīn that your numbers are adding up while the Ansār are not increasing. And then he said, "They are the ones who supported me in the beginning, so honour the honourable among them and forgive the ones among them who make mistakes." Rasūlullāh ﷺ does not want to die and have the Ansār suffer because now they are a minority in Madīnah, and Rasūlullāh ﷺ is reminding the Muhājirīn to take care of them; the good among them, treat them very well, and the ones among them who make mistakes, forgive them.

Rasūlullāh ﷺ Hints at his Death and Gives Abū Bakr ؓ Recognition

And then Rasūlullāh ﷺ said, "There is a servant, O people, from among the servants of Allāh, and Allāh has given him the option of this world or what is in the Hands of Allāh." That is all what Rasūlullāh ﷺ said; he did not indicate who this slave of Allāh is, but Abū Bakr understood the meaning and he started to cry, he understood that Rasūlullāh ﷺ was talking about himself, because the Ambiyā' of Allāh are given the choice before they die – not like everyone else; the Angel of Death just comes to you unannounced – the Angel of Death comes to the Ambiyā' and seeks their permission to take their souls. So Rasūlullāh ﷺ is saying that there is a slave of Allāh who was given the choice of Dunyā or Ākhirah. So Abū Bakr cried and he told Rasūlullāh ﷺ, "*Bal Nahnu Nafdīka Bi Anfusinā Wa*

Abnā'inā – We will sacrifice ourselves and our children for you." Rasūlullāh ﷺ stopped Abū Bakr and told everyone, "The person most faithful to myself in his friendship and his wealth is Abū Bakr." Rasūlullāh ﷺ now, towards the end of his life, is recognising Abū Bakr ؓ in front of everyone and letting the people know the status of Abū Bakr As-Siddīq ؓ. "The person most faithful to myself in his friendship and his wealth is Abū Bakr. If I were to take any other than Allāh as a beloved one – as a *Khalīl*, I would so take Abū Bakr. However, what I do have with him is the companionship of Islām and his love. Every door in the mosque should be shut except that of Abū Bakr." Rasūlullāh ﷺ said here Khalīl; Khalīl is a higher level than friend, it is something that fills your heart with love. Rasūlullāh ﷺ said [that] if I am going to choose out of this world a Khalīl it would be Abū Bakr, but I am the Khalīl of Allāh, and Abū Bakr is my brother and friend, Abū Bakr is the one whom I share with him love.

Rasūlullāh ﷺ Offers Final Words of Advice to Ummah

Rasūlullāh ﷺ gave some final advice to the Ummah. In one Hadīth Rasūlullāh ﷺ said, "May Allāh curse the Jews and Christians for building mosques over the graves of their Prophets." They turned the graves of their Prophets into Masājids. Rasūlullāh ﷺ said, "*Lā Yabqā Fī Jazīratil 'Arabi Dīnān* – No two religions should coexist in the Arabian Peninsula." This is a Kufr-free zone; the Arabian Peninsula should be purely Islāmic, no other religion should coexist with Islām in the Arabian Peninsula, and this is one of the final words of advice of Rasūlullāh ﷺ. Rasūlullāh ﷺ also said, "*Ūsīkum Bis-Salāh*." Rasūlullāh ﷺ is giving them the advice of Salāh. Rasūlullāh ﷺ also gave us advice to take care of the slaves, [and] Rasūlullāh ﷺ repeated this advice; to take care of the slaves, to take care of the slaves. And Rasūlullāh ﷺ also said, "*Ittaqullāha Fin Nisā'* –Fear Allāh in the women." So Rasūlullāh ﷺ was giving the advice to the Ummah to not take advantage of the weak among the Ummah. And Rasūlullāh ﷺ said, "*Mā Taraka Qawmul Jihād Illā Dhallū* – Whenever a people leave Jihād, they will be humiliated." And Rasūlullāh ﷺ also ordered that the army of Usāmah should be sent out, because now the army

of Usāmah was camping outside of Madīnah until all of the fighters got ready and then they would set out, so Rasūlullāh ﷺ was saying, "*Anfidū Ba'atha Usāmah* – Send out the army of Usāmah."

Rasūlullāh ﷺ Spends Last Days in the House of 'Ā'ishah ؓ

Rasūlullāh ﷺ was still going around to the houses of his wives, but then eventually it was becoming difficult for him so he was carried into the house of 'Ā'ishah. And he gathered all of his wives and he sought their permission to allow him to stay in the house of 'Ā'ishah while he was ill, and they agreed, so 'Ā'ishah had Rasūlullāh ﷺ in her house and she was the one tending to him and she said, "This is the first time I tended to an ill person." Rasūlullāh ﷺ spent the rest of his life in the house of 'Ā'ishah ؓ where the end of his life was in the house of 'Ā'ishah ؓ. 'Ā'ishah said that when Rasūlullāh ﷺ would become ill he would recite the *Mu'awwidhāt* in his hands and then he would blow in them and then he would wipe his body, but when he became ill he could not do that for himself so 'Ā'ishah would recite the Suwar in the hands of Rasūlullāh ﷺ and then she would use his hands to wipe his body for him, she would not do it in her own hands because the hands of Rasūlullāh ﷺ are more blessed, so even though she would do the recitation but she would not do it in her hands but in the hands of Rasūlullāh ﷺ. One day her brother 'Abdur Rahmān came in and he had a Miswāk, so Rasūlullāh ﷺ was staring at the Miswāk, so 'Ā'ishah understood that Rasūlullāh ﷺ wanted it, so she asked him, "Do you want it?" Rasūlullāh ﷺ made a gesture that yes, so she took it from 'Abdur Rahmān and then she softened the other end and she gave it to Rasūlullāh ﷺ and he used the Miswāk, she said, as if he was healthy, so even though Rasūlullāh ﷺ was in the end of his life, but he was not leaving this Sunnah of Miswāk.

Usāmah Bin Zayd ؓ and the Army Hear of Rasūlullāh's ﷺ Illness and Return

Usāmah Bin Zayd and the Muslims who were camping out of Madīnah heard the news of the illness of Rasūlullāh ﷺ so they came back, and Usāmah came to visit Rasūlullāh ﷺ and Rasūlullāh ﷺ was ill to the

extent that he could not speak, and then Usāmah said, "Rasūlullāh ﷺ raised his hands up and then he would point to me, he would raise his hands up and then point to me." Rasūlullāh ﷺ was making Du'ā' for Usāmah. Usāmah said, "I understood that Rasūlullāh ﷺ was making Du'ā' for me." Rasūlullāh ﷺ was in those difficult moments; the agony and pain of illness, nevertheless he was making Du'ā' for Usāmah Bin Zayd and this shows us how much Rasūlullāh ﷺ loved Usāmah Bin Zayd ؓ.

Rasūlullāh ﷺ Orders Abū Bakr As-Siddīq ؓ to Lead Salāh

Rasūlullāh ﷺ could not go out and lead the Salāh anymore, so he ordered that Abū Bakr As-Siddīq ؓ should lead the Salāh, "*Murū Abā Bakr Fal Yusallī Bin Nās* – Order Abū Bakr to lead the people in Salāh." 'Ā'ishah did not want her father to lead Salāh, so she said, "O Rasūlullāh, Abū Bakr is a very soft-hearted man, and I am afraid that if he stands in your position he would not be able to handle it and he would not be able to complete the Salāh," meaning that if he is in that position he might become too emotional to continue the Salāh. So Rasūlullāh ﷺ said, "*Murū Abā Bakr Fal Yusallī Bin Nās* – Order Abū Bakr to lead the people in Salāh." The objection of 'Ā'ishah was repeated again. Rasūlullāh ﷺ said, "*Murū Abā Bakr Fal Yusallī Bin Nās! Inna Kunna Sawaihbāt Yūsuf* – Order Abū Bakr to lead the people in Salāh! You women are the companions of Yūsuf." And what Rasūlullāh ﷺ meant by that [was that] the women of Yūsuf showed something but they were hiding something else. When the wife of Al-'Azīz invited all of those women to come, she invited them [because] apparently it was just a gathering, but in reality she wanted them there to see Yūsuf, and 'Ā'ishah ؓ, her public statement was that my father is a soft-hearted man so he will not be able to pray, but in reality the reason why she did not want her father to pray, and she actually mentions that, she said, "The reason I did not want my father to pray is because people will dislike him for standing in the place of Rasūlullāh ﷺ." People were used to having Rasūlullāh ﷺ lead them in Salāh and now they are having someone else? That might make them dislike the fact that Abū Bakr is in that place, because it says in another narration that 'Umar ؓ [was suggested to] lead the Salāh, but

Rasūlullāh ﷺ said, "Allāh does not want that and Rasūlullāh ﷺ does not want that and the Believers do not want that. It is Abū Bakr who must lead the Muslims in Salāh." And this is also an indication that the Imām after Rasūlullāh ﷺ is Abū Bakr As-Siddīq, in the issues of religion and in the issues of Dunyā.

Rasūlullāh's ﷺ Last Sight of Ummah: Ummah Performing Salāh

Rasūlullāh ﷺ was now extremely tired because of his illness and he was not going out to the Salāh, but on Monday, when the Sahābah ؓ were in Salāh and they were being led by Abū Bakr As-Siddīq ؓ, Rasūlullāh ﷺ uncovered the curtain that was between him and the Masjid. Anas Ibn Mālik narrates in Bukhārī, "When it was Monday and they were lined up in Salāh, Rasūlullāh ﷺ uncovered the curtain. Rasūlullāh ﷺ took a look at us and he was standing up, *Ka'anna Wajhahū Waraqat Mus'haf* – and it was as if his face was a page out of a book," meaning clear and clean and beautiful. And in another narration, "*Ka'anna Wajhahū Falq Qamar* – [it was] as if his face was part of the moon." And then Anas Ibn Mālik said, "And then Rasūlullāh ﷺ smiled, laughing. It was almost going to be a Fitnah for us because of our happiness by seeing Rasūlullāh ﷺ!" What he meant by Fitnah is that we were going to walk out of Salāh; because we were in Salāh and we saw that and it was *so* beautiful and so much joy for us [that] we were almost going to leave our Salāh. And Abū Bakr was coming back so that Rasūlullāh ﷺ would lead the Salāh, but Rasūlullāh ﷺ had Abū Bakr pray in his place. However, Rasūlullāh ﷺ did come out at a certain time and he would sit down, but Abū Bakr would be standing up, so some narrations say that it was actually Abū Bakr leading the Salāh but others say it was Rasūlullāh ﷺ leading Abū Bakr and Abū Bakr was standing and leading the rest. Back to this narration of Anas Ibn Mālik ؓ, he said that the face of Rasūlullāh ﷺ, when he saw them, he was *smiling* with joy; why? And by the way, this is the last scene that Rasūlullāh ﷺ sees from his Ummah; the last thing that Rasūlullāh ﷺ saw from his Ummah was them in Salāh, in Salātul Jamā'ah. Brothers and sisters, when you are praying to Allāh ﷻ, and for the brothers whom Salātul Jamā'ah is Wājib on them,

when you are in Salātul Jamā'ah, this is a sight that pleases Rasūlullāh ﷺ. When Rasūlullāh uncovered that curtain, he saw the result, he saw the fruits of his effort and his Da'wah; the Muslims are lining up in Salāh – the most important deed in Islām after Ash'hadu Allā Ilāha Illallāh Wa Ash'hadu Anna Muhammad Ar-Rasūlullāh – and Rasūlullāh ﷺ smiled with happiness.

Abū Bakr ؓ Leaves Madīnah to Visit Wife

Because Rasūlullāh ﷺ was now seen standing up, they assumed that Rasūlullāh ﷺ has become better, so Abū Bakr sought permission to go to As-Sunh where his other wife was which was a little bit outside of Madīnah, because he was tied up in Madīnah due to the illness of Rasūlullāh ﷺ, but now he thought that Rasūlullāh ﷺ is better so he left.

Al-'Abbās's Intuition of Rasūlullāh's ﷺ Death

In Bukhārī, Al-'Abbās met 'Alï Ibn Abī Tālib after he came out from the house of Rasūlullāh ﷺ and he asked him, "*Yā Abal Hasan, Kayfa Asbah Rasūlullāh ﷺ?* – How is Rasūlullāh ﷺ doing this morning?" So 'Alï Ibn Abī Tālib said, "*Asbaha Bihamdillāhi Bāra'an – He looks, with the praise of Allāh, much better.*" Al-'Abbās *grabbed* the hand of 'Alï Ibn Abī Tālib and told him, "*Anta Wallāhi Ba'da Thalāth 'Abdil 'Asā* – After three days from now you would be a slave ruled by a stick." What does Al-'Abbās mean by this? You would be a slave ruled by a stick? Meaning that you would be a person without any authority, you would be a follower without any authority, and this is Farāsah of Al-'Abbās Bin 'Abdul Muttalib ؓ; Farāsah is intuition. Al-'Abbās said, "*Innī Wallāhi La'a'rifu Al-Mawt Fī Wujūh Banī 'Abdul Muttalib* – I can read death in the faces of the sons of 'Abdul Muttalib and I can see death in the face of Rasūlullāh ﷺ." Everyone was thinking that Rasūlullāh ﷺ was better; Al-'Abbās said [that] no, I recognise death in my family, I can see it in their faces, and I can actually see it now on the face of Rasūlullāh ﷺ and I think that Rasūlullāh ﷺ would die pretty soon. Al-'Abbās does not know the unseen; death is something that only Allāh knows, but Al-'Abbās has this intuition where he

could recognise when the sons of ‘Abdul Muttalib were approaching their death. So he told ‘Alï Ibn Abī Tālib, “Go and ask Rasūlullāh ﷺ if we are going to be in authority of the Ummah after him.” ‘Alï Ibn Abī Tālib refused and he said, “I will not ask him that because if he rejects that then the Ummah will not give it to us to the end of time,” and ‘Alï Ibn Abī Tālib refused to go and talk to Rasūlullāh ﷺ about this.

The Death of Rasūlullāh ﷺ

There was a very steep deterioration in the situation of Rasūlullāh ﷺ, and within that day, that same day, which is Monday now – Rasūlullāh ﷺ has been ill now for about 13 days – Rasūlullāh ﷺ started going through *Sakarāt Al-Mawt*; Sakarāt Al-Mawt are the final moments, the agony of death when the soul is coming out. So ‘Ā'ishah brought some water for Rasūlullāh ﷺ and he would soak a piece of cloth in that water and then he would wipe his face with it and say, “*Inna Lil Mawti La Sakarāt* – There is agony in death, there is agony in death.” Rasūlullāh ﷺ himself, the best of the creation, had to go through this, and he was in the lap of ‘Ā'ishah ؓ, and ‘Ā'ishah said, “Rasūlullāh ﷺ looked up towards the roof with his eyes and I heard him say, ‘*Bal Ar-Rafīqil A’lā, Bal Ar-Rafīqil A’lā, Bal Ar-Rafīqil A’lā* – No the Highest Companion, the Highest Companion, the Highest Companion.” ‘Ā'ishah ؓ said, “I knew that Rasūlullāh ﷺ was being asked by the Angel of Death whether he wants to stay with us or to leave, and Rasūlullāh ﷺ was saying I want to be with the Highest Companion, and that is Allāh ﷻ.” And then ‘Ā'ishah says, “The head of Rasūlullāh ﷺ turned towards me,” and she screamed. In the narration of Ibn Hishām, [she says,] “*Fa Min Humqī Wa Qillat ‘Aqlī* – Because of my foolishness, I screamed and I yelled.” And now the news was spreading around Madīnah like fire. ‘Umar Ibn Al-Khattāb ؓ and Al-Mughīrah rushed in to the room, and ‘Umar Ibn Al-Khattāb said, “*Mā Ashadd Mā Ghashiya ‘Alaih* – Rasūlullāh ﷺ is unconscious and this is severe unconsciousness.” And when they were walking out, Al-Mughīrah told ‘Umar Ibn Al-Khattāb, “*Laqad Tuwuffiya Rasūlullāh* ﷺ – Rasūlullāh ﷺ is dead.” This is not unconsciousness, Rasūlullāh ﷺ is dead.

You know, brothers and sisters, we cannot imagine how this news was on the Sahābah, because we do not have that same love; we did not live with Rasūlullāh ﷺ for *years*. Rasūlullāh ﷺ for them was everything; he was their leader, he was like a father to them, he was an advisor to them, he was their teacher, he was everything. So when ‘Umar Ibn Al-Khattāb heard Al-Mughīrah say that Rasūlullāh ﷺ died, ‘Umar Ibn Al-Khattāb said, “*Innaka Rajulun Tahūsuka Fitnah* – You are a man of Fitnah, you are a man who wants to bring dissension among the Ummah. Rasūlullāh ﷺ did not die, because he will not die until he exterminates the Munāfiqīn.” ‘Umar Ibn Al-Khattāb understood that Rasūlullāh ﷺ will not die until all of the Munāfiqīn are killed. And then ‘Umar Ibn Al-Khattāb rushed out to the Masjid, and the people were starting to come in crowds in the Masjid and there was weeping everywhere; everyone was crying, and ‘Umar Ibn Al-Khattāb drew out his sword and said, “There are some Munāfiqīn who are claiming that Rasūlullāh ﷺ died. Rasūlullāh ﷺ did not die, but Rasūlullāh ﷺ is unconscious like Mūsā became unconscious, and he will come back and he will kill all of the Munāfiqīn. And whoever says that Rasūlullāh ﷺ is dead, I am going to cut off his head with this sword of mine.”

Abū Bakr ؓ Returns to Madīnah and Takes Control of Situation

The news reached Abū Bakr As-Siddīq ؓ and he came back from As-Sanh on his horse, and he did not speak to anyone, and he came into the room of ‘Ā'ishah with Rasūlullāh ﷺ covered with cloth; Abū Bakr As-Siddīq ؓ uncovered the face of Rasūlullāh ﷺ, and when he saw him, he cried. And then he kissed Rasūlullāh ﷺ and said, “You are pure when alive and you are pure when dead. In the name of Allāh, Allāh will not make you die twice. And the death that was prescribed on you, the death that is ordained on you and everyone else, you have went through it.” So now that is it; you have went through the death that was prescribed on you. And then Abū Bakr came out of the room of ‘Ā'ishah and went to the Masjid, and ‘Umar Ibn Al-Khattāb was screaming and yelling and threatening, so Abū Bakr As-Siddīq told ‘Umar, “*Ijlis Yā ‘Umar!* – Sit down O ‘Umar!” ‘Umar ignored Abū Bakr. He told him, “Sit down O ‘Umar!” a second time, and ‘Umar is

carrying on, so Abū Bakr then started speaking, and people just left ‘Umar Ibn Al-Khattāb and came to listen to what Abū Bakr As-Siddīq ﷺ had to say.

Abū Bakr ﷺ said, “*Man Kāna Ya’budu Muhammadan Fa Inna Muhammadan Qad Māt, Wa Man Kāna Ya’budullāh, Fa Innallāha Hayyun Lā Yamūt* – Whoever used to worship Muhammad, then know that Muhammad is dead, and whoever used to worship Allāh, then know that Allāh is alive and will never die.” And then he recited the Āyah: **Muhammad is not but a Messenger. [Other] Messengers have passed on before him. So if he was to die or be killed, would you turn back on your heels [to Unbelief]? And he who turns back on his heels will never harm Allāh at all; but Allāh will reward the grateful.**[473] ‘Umar Ibn Al-Khattāb asked, “Is this Āyah in the Book of Allāh?” ‘Umar Ibn Al-Khattāb already knows the Āyah, but Subhān'Allāh, it is as if he heard it for the first time. ‘Umar Ibn Al-Khattāb said, “I realised that Muhammad ﷺ was dead.” ‘Umar Ibn Al-Khattāb collapsed and said, “*Fa ‘Aqart Famā Taqillanī Rajilāi* – My feet cannot carry me anymore.” ‘Umar Ibn Al-Khattāb, the strong, powerful man, could not handle the news; it was like an arrow that struck his heart and he fell down because his knees could not carry him anymore. And the narrator says, “*Everyone* was reciting this Āyah as if they heard it for the first time.”

Washing of the Body of Rasūlullāh ﷺ

We will skip the event of the Bay‘ah to Abū Bakr because I already talked about it in the beginning of the lectures on Abū Bakr As-Siddīq, [so] we will move on to the washing of Rasūlullāh ﷺ and how his burial [took place]. Ibn ‘Abbās ﷺ said that the family of Rasūlullāh ﷺ were the ones who took care of the washing of the body of Rasūlullāh ﷺ, and those were Al-‘Abbās Bin ‘Abdul Muttalib,‘Alï Ibn Abī Tālib, Al-Fadl Bin ‘Abbās, Qithm Bin ‘Abbās, Usāmah Bin Zayd and Sālih, the servant of Rasūlullāh ﷺ. And then Aws Bin Khawlī, one of the Ansār, knocked on the door and told

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‘Alï Ibn Abī Tālib, “I ask you in the name of Allāh to allow me in,” so he was allowed in but he did not participate in the actual washing. ‘Alï had the body of Rasūlullāh ﷺ on his chest, and it is said in a narration that they were debating whether to wash Rasūlullāh ﷺ with his clothes or without his clothes, because the Sunnah is to wash without the clothes, but then they heard a sound tell them to wash Rasūlullāh ﷺ with his clothes, so the body of Rasūlullāh ﷺ was not uncovered during his washing, ‘Alï Ibn Abī Tālib said, “We washed him from over his garments.” And Al-‘Abbās and Fadl and Qithm used to turn the body around with ‘Alï, and Usāmah Bin Zayd and Sālih, the servant of Rasūlullāh ﷺ, were the ones pouring the water, and ‘Alï Ibn Abī Tālib was the one who would rub the body of Rasūlullāh ﷺ. And then they put him in three pieces of cloth that was the shroud of Rasūlullāh ﷺ.

Salātul Janāzah and Burial of Rasūlullāh ﷺ

The Salāh of Janāzah on Rasūlullāh ﷺ was not one congregation but people would come in and pray and then they would come out, and this carried on; men would come in and out as much as the room would fit, making Salātul Janāzah on Rasūlullāh ﷺ. And the body of Rasūlullāh ﷺ was in the room of ‘Ā'ishah ؓ, and Umm Salamah says, “We were all together, the women of Rasūlullāh ﷺ, crying. And we had a little comfort in seeing at least the body of Rasūlullāh ﷺ.” Even if Rasūlullāh ﷺ was not alive, we had the body of Rasūlullāh ﷺ to look at with us in the room and we were continuously crying. And then, Subhān'Allāh, she said – and this was a Wednesday night, *late* at night – she said, “We heard the digging, the digging of the grave of Rasūlullāh ﷺ, so we all broke down and screamed. And they heard it in the Masjid and they screamed and there was an uproar in *all* of Madīnah.” Because now they know that the body of Rasūlullāh ﷺ is going into its grave. She said, “They heard us in the Masjid and then from the Masjid the crying was everywhere all over Madīnah.” And when it was time for Fajr, Bilāl was making Adhān, he said, “Allāhu Akbar Allāhu Akbar, Allāhu Akbar Allāhu Akbar, Ash'hadu Allā Ilāha Illallāh, Ash'hadu Allā Ilāha Illallāh,” and when it came to Ash'hadu

Anna Muhammad Ar-Rasūlullāh, he could not go any further, he started crying and he could not finish the Adhān.

‘Ā'ishah ﷺ Dreams of Three Moons Falling on her Lap

So they dug the grave of Rasūlullāh ﷺ in the room of ‘Ā'ishah according to the Sunnah that the Ambiyā' are buried in the place where they die, and Rasūlullāh ﷺ was buried in the room of ‘Ā'ishah ﷺ. ‘Ā'ishah said that she saw a dream that three moons fell in her lap, so Abū Bakr As-Siddīq – and he was very good at dream interpretations – said, “If your dream is true, then three men from the best men on the face of the earth would be buried in your house.” And when it was time to bury Rasūlullāh ﷺ, Abū Bakr told ‘Ā'ishah ﷺ, “This is the best of your moons.”

Al-Mughīrah ﷺ – Last Person to Touch Rasūlullāh ﷺ

The body of Rasūlullāh ﷺ was descended into the grave, and again, it was the family of Rasūlullāh ﷺ who took care of his burial. However it says in one narration that before they would cover the grave, Al-Mughīrah threw in his ring intentionally into the grave and then he told everyone, “Wait, wait! Let me go and grab my ring.” So he went down to the grave to be the last person who would touch Rasūlullāh ﷺ and then he came out.

Greatest Calamity to Befall Ummah is the Death of Rasūlullāh ﷺ

When the burial was done and people came back, Fātimah ﷺ was speaking to Anas Ibn Mālik and she said, “Yā Anas, did your heart allow you to throw dirt on the body of Rasūlullāh ﷺ when he was buried?” So the whole thing was difficult for them; the washing of Rasūlullāh ﷺ, the burial of Rasūlullāh ﷺ, the death of Rasūlullāh ﷺ; everything was very difficult on the Ummah, and that is why Rasūlullāh ﷺ says, “Whenever a calamity befalls one of you, remember the calamity of my death.” The greatest calamity that can befall a Muslim has already happened, and that is the death of Rasūlullāh ﷺ; whatever happens to you after that is going to be small compared to the loss of Rasūlullāh ﷺ, compared to the fact that Rasūlullāh ﷺ is not with us; everything else is small. And there was

Fitnah after the death of Rasūlullāh ﷺ; many of the tribes became Murtadd. Muhammad Ibn Is'hāq says, “The Arabs became apostates, and Jews and Christians started showing themselves again, and Hypocrisy became very widespread, and Muslims were like lost sheep in a cold rainy night after the Prophet, Rasūlullāh, ﷺ died, until they were brought together again under Abū Bakr.” And Anas Ibn Mālik ؓ says, “I witnessed two days in my life, one of them was the best day and one of them was the worst day; the best day was the day when Rasūlullāh ﷺ came to Madīnah, and that was a day when everything was bright, and then the worst day was the day Rasūlullāh ﷺ passed away, and that was a dark day.” Anas Ibn Mālik also says, “By the time we were dusting our hands after the burial of Rasūlullāh ﷺ, we would already feel that our hearts are different.” The hearts were different because of the death of Rasūlullāh ﷺ.

Sahābah Miss Revelation after Death of Rasūlullāh ﷺ

One day Abū Bakr and ‘Umar decided to visit Umm Ayman, so she started to cry and they asked her, “Why are you crying?” She said, “I am crying because there is no more Revelation.” So it was not only Rasūlullāh ﷺ that they were missing but they were also missing the Revelation that was coming from *As-Samā'*. Imagine living in a time when Qur'ān was being revealed, Āyāt that you are going to hear for the first time in your life.

Simple Possessions Rasūlullāh ﷺ Left Behind

What did Rasūlullāh ﷺ leave behind? Rasūlullāh ﷺ did not leave behind any inheritance, Rasūlullāh ﷺ lived for his Ummah, lived serving Allāh ﷻ, and Rasūlullāh ﷺ passed away from this Dunyā clean, he only left behind a white mule and his weapons and a land that he left behind for the travellers as Sadaqah – that is *all* what Rasūlullāh ﷺ had; his arms which he would use to fight Fee Sabeelillāh and that is it; no property, no land, no wealth, no gold, no silver – a mule and arms.

Abū Bakr and ‘Umar Follow Footsteps of Rasūlullāh ﷺ Even in his Death

Muhammad Ibn Is'hāq says, “Rasūlullāh ﷺ passed away on the 12th of Rabī’ Al-Awwal, the same day in which he made Hijrah to Madīnah 10 years ago.” So Rasūlullāh ﷺ lived for exactly 10 years in Madīnah. Rasūlullāh ﷺ died at the age of 63, Abū Bakr died at the age of 63, and ‘Umar died at the age of 63; they followed the footsteps of Rasūlullāh ﷺ even in his death.

End of Seerah

Brothers and sisters, this is the end of the Seerah of Rasūlullāh ﷺ. We thank Allāh ﷻ, we say Alhamdulillāh, Alhamdulillāh, Alhamdulillāh, who allowed us to go through the life – the Seerah, of the best of creation, Muhammad ﷺ; it is a wonderful time to spend with the story of our beloved Prophet ﷺ. So we ask Allāh ﷻ, dear brothers and sisters, in the end, to make us of those who *love* Rasūlullāh ﷺ, to make us of those who *truly* love Rasūlullāh ﷺ, to make us of those who will follow his Sunnah – his way, and to make us of those who would be raised up with him on the Day of Judgement and will drink from his hands from Al-Kauthar, and we ask Allāh ﷻ to admit us with him into Paradise. Brothers and sisters, review this Seerah of Rasūlullāh ﷺ, hear it again, follow it, and love Muhammad ﷺ, and be concerned about the Ummah like Rasūlullāh ﷺ was concerned about the Ummah, remember that Rasūlullāh ﷺ lived and died for you, remember that Rasūlullāh ﷺ left a lot of the enjoyment of the Dunyā for the sake of having Islām come to you, and say Alhamdulillāh about that, and be grateful, *be grateful*; the one who is not grateful towards people will not be grateful towards Allāh, and who among all humanity do we owe more to than Rasūlullāh ﷺ? We owe a lot to Rasūlullāh ﷺ; *everything* that we know about Islām came to us through him, so how much do we owe Rasūlullāh ﷺ? The least that we could do in recognition for what Rasūlullāh ﷺ did for us is that we follow him and make Salāh and Salām on Rasūlullāh ﷺ.

Allāhumma Salli ‘Alā Muhammadin Wa ‘Alā Āli Muhammadin Kamā Sallaita ‘Alā Āli Ibrāhīm, Wa Bārik ‘Alā Muhammadin Wa ‘Alā Āli Muhammadin Kamā Bārkta ‘Alā Ibrāhīm Wa ‘Alā Āli Ibrāhīm, Innaka Hamīdum Majīd.

Wassalāmu ‘Alaikum Wa Rahmatullāhi Wa Barakātuh.[liii]

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